

# THE MYSORE SCHOOL AND SCOUT MAGAZINE.

"KNOWLEDGE IS MORE THAN POWER—IT IS VIRTUE."

VOL. -6.]

BANGALORE, OCTOBER AND NOVEMBER, 1923.

[No. 5 & 6.

*H. H. the Yuvaraja, Chief Scout of Mysore.*



*Mysore's Royal*

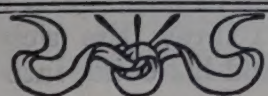
**CHIEF SCOUT**

*greet's the*

*Boy Scouts of Mysore,*

*on their BIRTHDAY with*

*the gift of a cheque*



*for Rupees*

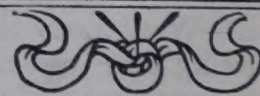
*One Thousand and Two*

*Hundred*

*to equip a*

*Scoutmasters' Training*

*Camp.*



**H. H. THE CHIEF SCOUT—Ki Jai ! Jai !! Jai !!!**



THE FREE BROTHERS OF THE ORDER OF THE HOLY BHAVANI.

(BY P. VENKATESIAH.)

(Continued from the previous issue).

SCENE IV.

Enter Patrol-Leader and his scouts.

P.L.—These rascals have entrusted me with doing an infernal act, my brothers, but I shall do it in a way that will satisfy them without disconcerting my conscience. I have written to the mine-owner to leave his house with his wife and child, and have clearly told him that the Council of Death has passed its judgment against him, and his house is to be blown up. I hope, that, good as he is, he has taken heed of my warning. If not a terrible fate awaits him. I have to do it for these beggars are acting like spies over my intentions. I have also sent word through Sekhar, my one and only friend in this town, to keep the rich man of Cawnpur informed of this fatal mandate. The villains are close at my heels and will be here in no time. There they come like a veritable swarm of beasts.

(Enter six members of the Order.)

1st Mem.—What have you done sir, with our Council's orders? Even if you should demur in the least, the same shall be reported to our secretary, and you will be thrown to the starving lions.

Gopi.—(With rage and fear) What?

2nd Mem.—Yes, that is what happens to traitors to our Order.

P. L.—I say, why all this waste of words. Come on, to our purpose. There is the rich mine-owner's villa. I learn he has come here for a short change of weather. You see there the flag is flying in the air, to show that he is there.

3rd Mem.—What does that fool mean by hoisting a rag of cloth over there? They believe that their king will protect them from danger and extend his generous hand to them. It is a sign of their glory in their king.

4th Mem.—Ha! ha! We will see how much their king will rescue this house from our powdered dynamite.

P. L.—(With a tone of authority) Come on please, we have no time to waste.

(They all go in. A sound of dynamite explosion; the house falls to the ground.)

SCENE V.

Enter Patrol Leader.

P.L.—I have most cruelly brought to ashes this beautiful building, but I had to do it. My conscience is however free, that I gave the mine owner intimation of danger in time. That gentleman has apparently taken care and quitted the premises.

(Enter the other members.)

1st Mem.—Well sir, we heard the sound of the explosion and that finishes that fool of a mine-owner. You are really a man of pluck and courage, sir.

2nd Mem.—What about the other fellow, the rich man of Cawnpur please?

P. L.—Hush, don't make any fuss about it please, we should not all of us attempt to go there. You must be standing here and watching. My friend here, (pointing to Gopi) and I will go there and finish the business. Do not make any noise, you understand.

3rd Mem.—Yes sir, we shall be here, and be watching you.

(Exit P. L. and Gopi.)

1st Mem.—I say, look there, the chap has gone into the house.

2nd Mem.—There, there, he has done something, he laughs. Perhaps he has killed the rich-man. Ho! fine, how he deprived me the pleasure of killing the rich man (he beats his fists).

1st Mem.—I say he must have finished with the child as well. You see there, he is carrying a small bundle towards the well.

2nd Mem.—The other fellow there, you see, is carrying a bigger bundle and follows our assistant secretary. So, that settles the whole affair. The father and the child are both dead.

3rd Mem.—The loads are both dropped into the well. What a clashing sound, and our fellows there, are real heroes sure, and with such an ease they have done this. See how the conquering hero comes.

(Enter P. L. and Gopi from a corner.)

P. L.—(To Gopi) My friend Sekhar did well, Gopi, thank God, the rich man was away and we threw only the bed into the well. (In a whisper.)

2nd Mem.—Hello! Leader, that was really capital of you. How at all did you manage it?

P. L.—Oh! I just gagged the old man and strangled the child and with the help of my friend here I dropped both the bodies in the well. But we have no time to lose. The neighbours seemed to have been aroused and seemed to be at our heels. We shall flee or be caught. (All run.)

ACT II.—SCENE I.

(Enter Bola and his Council).

Bola.—Lota, it is time that our convoys have finished their murderous task. My assistant secretary was always prompt in all he did. How is it, he has not yet turned up? I wonder.

Lota.—I already told you sir, never fall into sugar-coated words of strangers. Whatever might be their pious professions, they have to be tried before completely believed in. Who knows if this mysterious friend of ours is some inveterate foe who aims at cutting the sod under our feet and gets all of us arrested.

Bola.—I say, Lota, you are always a complaining fellow. I wonder if you could at any time in your life relish a morsel of food or enjoy a moment's nap unless you had some tale to tell against somebody and you said it out.

(Enter P. L. and his men).

Bola.—Hullo! Gopal Sircar, I am very glad you are coming out in all your triumphant smiles. I hope all has been well with you.

P. L.—Perfectly, Secretary, what doubt is there, when accompanied as I am with such expert cut-throats (pointing to his scouts) I will ever fall short of what I propose and promise. The rich mine-owner was turned to ashes by the explosion and with mine own hand I threw the rich man of Cawnpur and his child, into the well.

Bola.—That's achievement *par excellence*. Not even an expert could boast of such a bag of game.

A Mem.—You know Secretary, with what ease and steadness he did the murders. He is really, an adept in our art. We all were struck dumb at his marvellous cruelty and boldness.

Bola.—Oh! a witness to confirm all our hero has said. That is well done.

(Continued on column 3, page 6.)



# PERSONALITY AND ITS PLACE IN SCOUTING

(BY N. M. VENKATASUBRAHMANYAM.)

Many a reader of the August number of this journal would not have missed to note in the Article "Efficiency—Mental and Physical," the high truth that "perhaps the most beautiful sight on earth is a well-proportioned human body," and that "an attractive personality in the best sense of the term was a characteristic feature in our ancients." "But what are we now?" This thought leads one first to the very significant question: "What is Personality?" and next to the more important question: "What is the place of Personality in Scouting?" Let us contemplate for a while upon these vital problems.

## I

'Personality' comes from the word 'person,' which means an individual as distinguished from a society, having rights and duties under the Law. Personality, we might then say, is individuality; it is equivalent to character; it is, for example, the mark of identification of one member of society from another. Though it is a fact that society is the product of a group of persons put together, yet it is true psychologically that personality is the result of the influence of society upon the individual. And would it be too much to assume that there is not one in us, who is unaware of the need for Society and of the wonderful influence that it exerts on the individual? For, at bottom, "man is a social animal" as was pointed out by Aristotle centuries ago. It is also equally true that society is influenced by personality. In fact, personality and society are two indivisible factors that reciprocate in each other's influence. Personality, in short, is the effect of heredity, education, influence of society, and such other features put together. Personality is the noble resultant of the harmonious combination of the several virtues in human character.

Let us now ruminate over some of the characteristics of personality. First and foremost is the *efficiency in physique*; yet it is not all, as it is often mistaken to be. As man is born to serve his fellowmen, he must possess a well-developed and sound body for this Great Task. It is the sound body that would be his medium to toil, and to conquer heroically the turmoils in the journey of life. "Without a sound body, one cannot expect to have a proper

'housing' for a healthy mind. . . . There certainly is a royal road" for everyone on earth to get a sound body; "and it is *right exercise* which tends to establish *regular habits*, and to create, what is much more important, *Self-respect*."

*Self-respect* is the second trait of Personality. Great persons take every care to maintain their self-respect through thick and thin. They cannot for a moment live to feel a blemish in it. They may undergo untold sufferings; but it does not at all mean that they thereby sacrifice their self-respect, nay a little of it. It is more precious than life itself. It must at the same time be borne in mind that self-respect does not aim at the praise or flattery from the lookers-on. But, persons of self-respect are, in fact, justly admired by the wise. They are sometimes worthy of "infinite admiration," which in Carlyle's opinion "means worship!"

This keen and dignified sense of self-respect arises from *Self-consciousness* and *Self-determination*. These are two more traits of Personality. He who has self-consciousness would surely cultivate self-determination of purpose. And this facilitates him to pursue a high morality. Morality is, as every one knows, the Science of Conduct. One cannot have a high morality without a *proper self-determination of purpose*.

We are now brought to another characteristic of Personality, *viz., Moral determination*. Come what may, one must incessantly persevere in the path of High Morality. Thoughts of self-gratification and self glorification must cease without question. Haughtiness has been acknowledged a great vice, and so it finds no resting place in personality. Pride has not been censured so severely by certain critics, who are of opinion that "wherever there is some worth, there pride exists." True! Pride would not be a vice, provided it is understood in its correct sense; it would, on the contrary, turn out a virtue, if exhibited properly. However this be *Humility* is unquestionably a great virtue. And so, this is another feature of Personality. We oftentimes observe that a certain man possesses 'a Commanding Personality.' By this, we mean that we see in his external appearance some great

power to command others pleasingly and successfully. *The Art of Command*, which is an important layer of Personality, is not to be learnt in a day; nor could it be learnt by one who is ignorant of the *Art of Obedience*. Men of great wisdom have impressed that "*Obedience is the Art of Command*," and "*Obedience is the Bond of Rule*." He only who knows how to obey best knows to command best; to be sure, he is in pursuit of the ideals of personality.

*Righteousness* stands most pre-eminently in the palace of high morality, and is an important factor in the building of Personality. It is accessible to the whole human race. Man differs from other living beings in that he has been endowed with the *sense of judgment* between right and wrong—a rare privilege indeed! This faculty ought to be developed by Education. He can thank God in return for this extraordinary gift, not merely by not misusing this boon, but by using it most properly. He must be righteous, because he wishes himself to be so, not because he cannot be otherwise. Unless he *sincerely* perseveres in these noble qualities, how can he ever hope to gain a Personality for himself?

We are at this juncture led to the characteristic of '*sincerity*,' which is an important organ of Personality. The word sincere comes from a Latin word meaning '*without way*,' it means '*without pretensions or deceptions*,' i.e., '*with heart unfolded*.' Sincerity means '*open-heartedness*.' It is an essential quality in human moral character. He who has a Personality never deceives his fellowmen; on the contrary, he would undeceive them.

Most important of all in the achievement of Personality is *Simplicity*. Simplicity is the mark of *True Greatness*. It may be put equivalent to '*plain living and high thinking*.' Great personalities live, act and talk in a very genuine simple manner. They are in their behaviour as simple as a child. They are child-like, and never childish. The charming innocence, and the yearning passion for the beauties of Mother Nature beam forth, in all their splendour from them, as they do from a child. *Gentility* towards children, and *sympathy* towards the wrecked are born of Personality. *Friendship* often is a determinant of Personality. "Tell me who your friends are, and I'll tell you who you are." This wise saying links

(Continued on column 3, page 5.)



## A NOTABLE SPEECH.

The 13th Bangalore (Krishna) Troop, Boy Scouts of Mysore, performed the Poojah of Sri Vigneswara at the Tippu Sultan's Palace on the 6th October 1923. A fine programme had been arranged for the occasion and the whole function passed off very satisfactorily.

But what is relevant to the present article is the very thoughtful, and thought—provoking speech delivered on the occasion by the President, Mr. C. S. Balasundaram Iyer. The speech has all the more importance when it is noted that it seemed to come straight from the heart, and, while it was primarily meant for the youngsters who were assembled there in large numbers, it had a lesson all its own for many of us elders who have the good of the young lads of Mysore at heart, inasmuch as it gave an indication of what a sober-minded parent thinks of the training his boy should receive if he is to progress on national lines towards a good citizenship.

The two points which were emphasised were the need for the development of the spiritual side of the boy's nature, and the necessity for the inculcation of the culture of art in the mind of the lad in the most impressionable period of his life.

As regards spiritual development, Mr. Balasundaram Iyer said in effect that while ever boy should be encouraged to look with reverence on the formalities of the religion of his forefathers, he should be made to realise that it was incumbent upon him to remember this first duty to his Creator, namely to accept with a grateful heart the good that is always showered upon him by God's good Providence, and to return thanks to the Creator for this. The importance of this point of view cannot be over-estimated by us, especially when we remember that the one criticism hurled at so-called modern culture is that the young mind is not sufficiently trained in the way of Spiritual humanity.

The next point taken up by the President had to do with the art side of a finished and cultured man. He regretted that modern educational conditions in Mysore did not allow of any development here. But he said that organisations, like Scouting could come to the rescue by encouraging proficiency in music and painting and the other fine arts. It was after all the Fine Arts that were

## A SCOUT PRAYER.

1. O! Christ, our Lord and Master,  
We pray thee make us true  
To God and to our country,  
In all we say and do.  
May those around be able  
To count on us when tried  
And trust our word of honour,  
Whatever may betide.
2. Help and inspire us ever  
To answer duty's call,  
So shall we each endeavour  
To do our best in all;  
May God fit and prepare us  
To use the strength he gives  
To save and shield the injured,  
Whatever moves and lives.
3. Great friend of all Thy children  
Teach us to love like Thee  
And be a friend and brother  
To every Scout we see.  
Oh! make us kind and courteous  
To those whose need is great—  
The weak, the small, the helpless  
And all for Thy dear sake.
4. Jesu who learnt obedience  
That we might learn it too,  
Grant us to meet with courage  
All we are told to do.  
Let's sing with cheery faces,  
As orders we obey,  
Though to us hard, distasteful,  
A smile oft wins the day.

the solace of life, and they deserved any encouragement that might be given to them.

The points raised above are of the first importance to us in the Scout movement as the work of the organisation is admittedly *supplementary* to that of the Education Department. A "happy, healthy, useful citizen" cannot be made if he does not realise the Fatherhood of God, and the Brotherhood of man, or is indifferent to the artistic side of this wonderful life of beauty of ours. We hope that the thoughts given expression to by our worthy President will open out new lines of work to those of us Scoutmasters who are apt to think that scouting ends as it begins with games or drill, and a few tests, or the craze for the accumulation of proficiency badges in the Troop. With due apologies to the poet, we may end.—

"Scouting is earnest, Scouting is real."

## The Story of the Mysore Flag.

Mysore has one of the oldest national Flags in the world (perhaps the oldest). It is composed of the white double-headed Gundaberunda on a yellow back ground with a red border all round. The bird is emblematic of the Vaishnava faith, being an incarnation of Vishnu. The story of Narasimha Avatar and the burning fury of the God, the appearance of Siva on the scene in the form of Sarabha and the transformation of Narasimha into Gundaberunda to fight his enemy, the subsequent reconciliation of all forces of destruction and of the reign of peace and good-will, are all matters of common knowledge. When Raja Wodeyar adopted Vaishnavism he adopted the bird also. The white implies purity, while the yellow back ground indicates, peace or *Shanti* and good-will, yellow powder or *Arasana* being an auspicious thing and used by our ladies on all days and by us, men, on auspicious festival occasions like marriage. During the Dasara or Navaratri this is used by the Maharaja during the *Mangalasnanam* and as long as he remains in *Kankanam*, sacrosanct. The red border has an historical reason. When Vijaya won the battle, he felt it was through the instrumentality and under the blessing of the Jangama priests. Pleased with them, he offered a reward to them but, ascetics as they were, they refused any monetary or momentary present; and they wanted that a piece of their ascetic robes (coloured Kavi or light reddish brown) should be tied to the Royal standard to indicate, perhaps, the spiritual supremacy. At any rate, it was done. Later kings thought of a border all round rather than a piece tied to it, and it further underwent changes in colour until it has finally become bright red. Whatever the origin, the general form has been accepted by all and many a battle has been fought round it and in defence of it, and it has always flown triumphantly over the corpses of its foes, at once an inspiration and a guide and a sure sign of the love borne by the people to the throne of Mysore.

C. S. R.

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**THE RURAL TROOPS.**

The Rural Troops are very often at great disadvantages, when compared with Urban Troops. The following amongst many are some of the disadvantages.

1) WANT OF KNOWLEDGE AMONGST THE VILLAGERS, OF THE AIMS AND METHODS OF SCOUTING.

It often happens that in spite of the best endeavours of the Scout Master, the villagers cannot be made to appreciate the spirit and usefulness of scouting. They understand it, as being only a part and parcel of the school work, and as such connected with them. This difficulty would be obviated to an extent by the publication of a Kannada Hand Book. But more than that scouting would derive more impetus, if the Revenue and other authorities, who visit the villagers occasionally would be prevailed upon to take some active interest in scouting and speak to the villagers about the merits of the system; as at present their word would carry a great weight.

(2) WANT OF SUFFICIENT FUNDS.

Scouting as everything else requires money if it is really to be a useful and permanent institution. No amount of speeches can make the villagers part with the scanty fare they earn, to provide for the uniform and the other equipment of a Scout.

This defect could be remedied if the District Board could find its way to allot some money at least for each Taluk to facilitate the activities and the improvement of the Troops.

(3) TOO FREQUENT CHANGES OF SCOUT MASTERS.

The devotion of a Troop to its Master is more often, than not, personal. In a rural school there are generally more trained Scout Masters and only one troop. The ambition of Scout masters to be in charge of the troop and their inability to organize different troops, result in the pernicious habit of working by turns or putting some obstacles in the way of the working troop. And this is a serious trouble as the scouts do not show the same kind of feeling towards every master. Hence it would be advisable to entrust one troop to one master as long as it is possible, leaving the other masters to organise different troops.

**LINES TO PONDER**

1. Nothing that is not true can possibly be good.
2. The strength of a nation lies in her good men.
3. Coinage mounteth with occasion.
4. What God appoints thee to do, do it with unquestioning obedience.
5. Faith disappoints nobody.
6. Our greatest glory, is not, in never falling, but in rising every time we fall.
7. Man considereth the deeds, but God weigheth the intentions.
8. Heaven accepts that which earth rejects.
9. They who kill time destroy one of God's best gifts, and neglect one of His most sacred Trusts.
10. Five words are good—to be sure—but five acts are a great deal better.
11. Good, the more communicated, more abundant grows.
12. When trouble comes upon us, let us remember the "Mighty one" who is close at hand to hear our cry for help.
13. Rest and gladness are a bit ahead; a little patient effort, they will be ours.
14. Difficulty is the great strengthener of human power.
15. Truth lies in character.

J. P. WESLEY,

Shimoga.

(4) TOO FREQUENT INTERFERENCES ON THE PART OF THE HEADMASTERS.

This is a drawback which can be observed in every rural Troop.

The Headmasters of Rural Schools ambitious of making their prestige felt, too often try to become Scout Masters or interfere with the plans of the Scout masters without leaving them to follow their own lines. It would be a great help to the movement if the Head masters are requested not to interfere in the working of the troop, at the same time affording all possible facilities including their personal supervision at stated intervals.

(5) THE DRESS.

A Scout Master, who has to organize and work a rural troop, often finds it impossible to make the villagers swallow the idea of urchins wearing huge turbans. They often take the whole thing as farce or comic exhibition. This tends to take away the spirit of

(Continued from page 3, column 3.)

us with the broader question of Society, which, as has been stated in the beginning, has an enormous influence on Personality.

When dealing with Righteousness, it was stated, as though unwittingly, that man 'can thank God in return for. . . . Well, what is this blabbering about *man* thanking the Almighty. Whom he can never thank to the fullest extent even if his life were tenfold its present span? It would be seen easily that this is not an utter blabbering; for the reference to *Religion and Spirituality* is apparent. These two terms have become the household subjects for dispute especially, amongst the Western Missionaries; and they have been edified not only in the West but also in the East, where, no doubt, they took root long before and with greater strength than in the Western world. Ours is not to tackle the problem "What is Religion, and what is Spirituality?" We leave then to the cultured Theologians. Suffice it to note that *Religion and Spirituality* go a long way in the development of Personality.

The enunciation of the many more characteristics that play a prominent part in Personality would take pages and hours. But the space and time at our disposal are short and precious! Aren't they so, Editor? Therefore, in concluding this part of our theme, we shall but recapitulate some of the most prominent characteristics that form the basis of Personality, are:—

1. Efficiency in physique.
2. Self-respect.
- 3a. Self-consciousness.
- 3b. Self-determination of purpose.
4. Moral determination.
5. Righteousness, and Education.
6. Sincerity.
7. Simplicity.
8. Friendship and Society, and
9. Religion and Spirituality.

It is also strongly suggested, at this point, that everyone's attention be drawn to the 13 Rules of conduct under "The Art of Virtue" recorded by Benjamin Franklin in his Autography—an extract of which is given in the next section. We shall now proceed to scrutinize, as brief we can, the place of Personality in Scouting.

(To be continued.)

(Continued on page, 23 column 3.)



## GAMES COLUMN.

J. D. SAMPATH KUMARAN.

## Cross-examination.

[I should like to tell my readers at the outset, that by 'Games' I do not mean some of the best and well-known games as Foot-ball, Cricket, Tennis, etc., but I shall introduce mostly, games of skill calculated to effect something more than the mere amusement of the passing hour. It cannot be denied that in addition to keeping Scouts and Boys interested, and affording noiseless occupation to them, these games tend to exercise and strengthen the reflective and calculating powers, and teach the player how to establish a strong position, to defend a weak one, and to conquer difficulties, and to avoid defeat—these being great and necessary acquisition in every-day life.]

For this game, a judge and a counsel are appointed, and they are then requested to leave the room. During their absence, some noticeable thing in the room is fixed upon for them to discover by the cross-examination of the counsel. Something historical or some popular subject is the best kind of puzzle. The judge and counsel are then called in, and the latter begins his questions, going round the circle. The only answers to be given are "Yes" or "No," the proceeding commencing thus:—

"Is the thing to be discovered animate?"—Answer: "No."

"Is it a simple thing?"—"No."

"Is it an animal substance?"

—"Yes."

"Is it partly a vegetable substance?"—"Yes."

Counsel (to the Judge): "Please to remark that the wonderful thing discovered is composed of an animal, vegetable, and mineral substance."

Cross-examination continued:—"Is it English?"—"Yes."

"Is it mentioned in history?"—"Yes."

"Is it a weapon?"—"Yes."

The Judge here remarks, that as a sword, or a gun, or a spear has no animal substance about it, it must be an arrow. Now, what particular arrow it was, the counsel must elicit.

Counsel: "Is it mentioned in the History of England?"—"Yes."

"Before the Conquest?"—"Yes."

## 13th Bangalore (Sri Krishna) Troop.

The Scouts of the above troop went on hike to Kengeri on Saturday the 1st October. In all 20 Scouts of the troop took part. There were three guests also.

The main party left Tippu Sultan's Palace, Fort, at 4 p.m. and arrived at Kengeri village at 7-30 p.m. The advance party met them 2 miles from the village and conducted them from there to the village. The party marched round the village accompanied by their scout band of flute and mouth organ. Then they were taken to the School at Kengeri where they lodged that night. Here they took their night meal, which they had brought with them, and after a small camp fire, they all went to bed at 10 p.m.

The next morning they got up at 5-30



a.m. and after washing and donning their uniform they formed in a semi-circle round the flag which had already been prepared by the Duty Patrol and

(Continued on column 3, page 19.)

"Not long after the Conquest?"—"Yes."

"About the year 1100?"—"Yes."

The Judge then decides that it is the arrow that shot William Rufus; which, of course, it is. A fresh judge and counsel are then appointed, who leave the room as before, until a new subject is fixed upon, which is proceeded with in the same manner as the previous one.

(Continued from column 3, page 2.)

Gopal Sircar, and in recognition of your meritorious achievement, I have great pleasure to move before this great and learned assembly that you be presented with a "Thanks Badge" of our Order and be promoted to the rank of Grand Master, next in the order of merit and superiority only to me. This I do, even though there is a principle in us to be guided by seniority. You will agree with me brothers, that for all the years we have lived we have never met a comrade so good and impressive, so brave and valiant; and you will therefore give me your considered and unanimous approval of this motion.

An old Mem.—Mr. Secretary, I rise to a point of order. From the experience of five and sixty years of hard strife in the world that I can boast of, I can clearly say that we are much ill-advised in this affair. After all Gopal Sircar is a stranger and can anyone here say that he is perfectly reliable? In walking on quick sands one cannot be quite sure of his step. We shall still have to wait long ere we honour him in this manner.

Bola.—Be gone, you old fool, with all your anti-diluvian knowledge I shall pound your brains if you talk once more.

(The old man goes away)

Now gentlemen for your opinion.

A mem.—I should like to add Mr. Secretary, that this Council be pleased to present Gopal Sircar with the diamond necklace, that we stole from that Sowcar Patel.

Bola.—Well said, Dola (Turns to him.) Get the necklace (the necklace is brought).

Friends, we the Free Brothers in body assembled, do hereby present our friend Gopal Sircar, with this necklace as an humble tribute to his adeptness in carrying out the tenets of our creed, and do hereby recognise him as our Grand Master, which place has been vacant since the death of our venerable Ragunath Takore. You will all raise your hands in approbation (all raise their hands amid hurrahs and exclamations) Now, I order a grand feast to be prepared in honour of our new Grand Master. We will now retire.—(All go out).

(To be continued.)



## COFFEE & TEA.

Coffee and tea, over-indulged, are habits so universally practised, that from a little distance, they look exactly like dimple-checked virtues. And most everybody so regards them.

The tea table has become the radius of hospitality; and the coffee pot the focal point round which family life gyrates from two to five times a day, regularly.

Perhaps this universality of the use of tea and coffee and increasing dependence upon their stimulating influence, comes nearer to explaining the physical and nervous decadence of thousands of American (and why not Indian?—Ed) adults than any other one cause.

The reason for this suggests itself when we remember that coffee contains 1.23% of caffeine. Which means that each cup of coffee of average strength carries from 2 to 3 grains of a fairly poisonous drug.

When one multiplies this by the grand total of 10.29 pounds (1918 figures) per individual, consumed yearly in the United States it is clearly evident that the possibilities of nervous and physical disorders in America alone must develop among rather extensive lines. The small daily dose, taken the year through, totals up injuriously.

Tea, if freshly made by the "quick-steeping process," does not give up so much of its poisonous alkaloid as does coffee. The tea addict, however, usually makes up for this delinquency of "kick" by drinking two or three times as much tea as he does coffee.

As the caffeine in tea is combined with tannin—in the form of tannate of caffeine, the tea toper has the additional satisfaction of pickling his stomach and small intestines in a solution of tannin, and at the same time administering a deep coat of tan to every particle of meat and other albuminous food he puts into his stomach.

This naturally prevents the gastric juices from carrying peptic digestion forward. So when the food is finally passed along into the small intestine, it is insufficiently peptonized, and generally hyperacid.

The heat and moisture of the upper intestine unite to cause putrefactive fermentation in this mass. This results in the development of great quantities of highly toxic products, which are absorbed into the blood—where they still further poison the system, and lower the vitality.

The irritating effect of caffeine, combined with the intestinal poison, is observed in the nervous systems of many tea drinkers. In fact, it is conceded to be a very common cause of insanity in England, Ireland and other countries in which tea is a national drink.

The astringent action of tannin in a daily 5 to 15 cups of tea also brings about such a state of constipation as almost to make normal bowel movement the occasion for general family congratulations and the singing of glad hosannahs.

In view of all these facts is it any wonder that confirmed tea drinkers are usually the color of an old saddle—or some times even the color of the poor liver they so persistently abuse.

Everybody knows that the cells and tissues of one who habitually uses alcohol to excess finally become saturated with the toxins formed in the system by the alcohol. The same is equally true of one who takes any other drug to excess—including caffeine.

When the cells, through the process of oxidation, or other means of elimination, finally get rid of a certain amount of the poisonous material developed by the action of caffeine, they immediately set up a howl for a new supply, just as the cells of an opium or a cocaine addict cry aloud for their new supply, when the stimulant, or the narcotic effect of these drugs wears off.

The caffeine cry for help manifests itself in headache, sickness at the stomach, irascibility and intense nervousness—relieved only by taking "a little of the hair of the dog."

Of course, there are many individuals whose nervous systems fail to react in the slightest degree to caffeine—containing beverages. These folks drink tea or coffee at any hour of the day or night, and in any amount short of the bursting point, without the slightest apparent effect.

They can even get up in the middle of the night—as does an old physician friend of mine—take a big drink of cold coffee and go back to the second course of "great Nature's sweet restorer."

And there are others in whom the drug acts as a veritable narcotic. Then there are still others in whom coffee acts as a narcotic, while tea is a tremendously active stimulant.

But these are idiosyncracies, occurring in but a relatively small percentage of individuals.

The average person, with the average quality of nervous reaction to irritant poisons, is stimulated by the action of caffeine. His nerves are harp strings, played by the rude hand of the brown cheeked berry—sweet bells jangled out of tune.

However, one of the surest ways to find out whether or not you are a victim of coffee excess is merely to omit your regular morning cocktail of coffee. Then see whether or not this omission makes any difference. If you have any of that "all-gone feeling" or seem weak and spiritless—indisposed to tackle the job of the day, you may be pretty sure that you are dragging the ball and chain of the tea or coffee habit—and that your condition is one of abnormality.

In other words, you are normal only when you are abnormal. And you may have a man's sized job on your hands, if you decide to break yourself of the caffeine habit. Charles B. Towns, who has had more actual constructive experience in treating drug addicts than any other living man, informs me that of all the addicts that came to his sanatorium for treatment, a genuine, dyed-in-the-wool caffeine habitue is one of the worst,—quite as intractable as a cocaine addict.

Both kinds of addiction require the same kind of treatment—"detoxinizing" of the system by eliminative measures followed by a reconstructive programme, including exercise, massage, baths, electricity and general nerve and body building measures.

However, tea and coffee excess is so common that most people deny that there can be any such thing. Indeed, the habit is so closely bound up with our national life that to point

(Continued on column 3, page 23.)

## ಬೀಡಿ ಸಿಗರೇಟುಗಳನ್ನು ಸೇದುವುದು

### ರಿಂದಾಗುವ ಅನಾಹುತಗಳು.

ಸ್ನೇಹಿತರೇ ! ಬಾಲಭಟರೇ ! ವಿದ್ಯಾರ್ಥಿಗಳೇ ! ಈ ಕಾಲದಲ್ಲಿ 7 ವರ್ಷಗಳ ವಯಸ್ಸಿನ ಬಾಲಕರು ಮೊದಲು ಗೊಂಡು 70 ವರ್ಷ ವಯಸ್ಸುಳ್ಳ ಮುದುಕರೂ ಸಹ ಹೊಗೆಯ ಸುತ್ತುಗಳನ್ನು ಸೇದುವುದರಲ್ಲಿ ನಿಪುಣರಾಗಿರುವುದು ನಿಮಗೆಲ್ಲರಿಗೂ ತಿಳಿದೇ ಇರುವುದು. ಅವರಿಗೆ ಇದರಿಂದಾಗುವ ಕಷ್ಟನಷ್ಟ ಅನಾಹುತಗಳು ಸ್ಪಷ್ಟವಾಗಿ ಗೊತ್ತಾಗುವುದಿಲ್ಲ. ಒಂದು ಹೊತ್ತು ಹೊಗೆಯ ಸುತ್ತು ಕೊಂಡುಕೊಳ್ಳಲು ಕೈಯಲ್ಲಿ ಕಾಸಿಲ್ಲದೆಯೇ ಅಥವಾ ದೊರೆಯದೆಯೇ ಹೋದರೆ ಅವರಿಗೆ ಹುಚ್ಚು ಹಿಡಿದಂತಾಗುವುದೂ ಅಲ್ಲದೆ ಇತರರನ್ನು ಬೀಡಿ, ಇಲವೆನ್ನಿಸಿಕೊಂಡು, ಇತರರು ಸೇದಿ ಉಳಿದ, ಎಂಜಲು ತುಂಡನ್ನೇ ಸೇದುವರು. ಬೀಡಿ ಸಿಗರೇಟುಗಳನ್ನು ಸೇದುವಾಗ ಅವರಿಗಾಗುವ ಆನಂದವನ್ನು ವರ್ಣಿಸಲಾಗದು. ನಾನು ನನ್ನ ಒಡನಾಡಿಗಳಿಗೆ, ಈ ದುರಭ್ಯಾಸಗಳನ್ನು ಬಿಡಿಸುವುದಕ್ಕಾಗಿ ಹೇಳಿದ, ಸೇವನೆಯಿಂದ ಉಂಟಾಗುವ ಅನಾಹುತಗಳನ್ನು ಇಲ್ಲಿ ಸ್ಪಷ್ಟ ತಿಳಿಸುವೆನು.

(1) ಹೊಗೆಯ ಸುತ್ತುಗಳನ್ನು ಸೇದುವಾಗ ಅನೇಕ ಸಲ ಎಂಜಲನ್ನು ಉಗಿಯುವರು. ಹೀಗೆ ಎಂಜಲನ್ನು ಬಹಳ ಸಲ ಉಗುಳುವುದರಿಂದ "ಜೊಲು" ಎಂಬ ದ್ರವವು ಅಧಿಕವಾಗಿ ನಷ್ಟವಾಗಿ ಅಜೀರ್ಣ ರೋಗಗಳಿಗೆ ಪ್ರಾರಂಭಿಸುವುದು.

(2) ರಕ್ತವನ್ನು ಶುದ್ಧಿ ಮಾಡುವ ಶ್ವಾಸಕೋಶಗಳಿಗೆ ಈ ಹೊಗೆಯು ಪ್ರವೇಶಿಸಿ ಅಲ್ಲಿರುವ ಗಾಳಿಯನ್ನು ಮಲಿನಮಾಡಿ ಮನುಷ್ಯನನ್ನು ಅನೇಕ ರೋಗಗಳಿಗೆ ಗುರಿಮಾಡುವುದು.

(3) ಎದೆಯು ಒಣಗಿ ಗುಣಿ ಬೀಳುವುದು.

(4) ರಕ್ತವು ತಳ್ಳುಗಾಣುವುದು.

(5) ನೇತ್ರಪಟುತ್ವವು ಕಡಿಮೆಯಾಗುವುದು.

(6) ನೇತ್ರಗಳು ಗುಣಿ ಬೀಳುವುವು.

(7) ಮದಳನ ಶಕ್ತಿಯು ಕಡಿಮೆಯಾಗುವುದು.

(8) ಯಾವಾಗಲೂ ಬಾಯಿಯಿಂದ ದುರ್ಗಂಧವನ್ನು ಬೀರುತ್ತಾ ಪಕ್ಕದಲ್ಲಿದ್ದವರಿಗೆ ಅಸಹ್ಯವನ್ನುಂಟು ಮಾಡುವುದು.

(9) ಈ ದುರಭ್ಯಾಸದಿಂದ ಬಹಳ ದ್ರವ್ಯ ನಷ್ಟವಾಗುವುದು.

(10) ಕೈಯಲ್ಲಿ ಕಾಸಿಲ್ಲದಿರುವಾಗ ಇತರರ ಕಾಲು ಹಿಡಿಯುವಂತೆ ಮಾಡುವುದು.

ಆದ್ದರಿಂದ ಸ್ನೇಹಿತರೇ, ನೀವೆಲ್ಲರೂ ಈಗಿನಿಂದ ಈ ಅಭ್ಯಾಸವನ್ನು ಮಾಡಿ, ಮೇಲ್ಕಂಡ ಕಷ್ಟನಷ್ಟ ಅನಾಹುತಗಳಿಗೆ ಒಳಗಾಗಬೇಡಿ ! ಈ ದುರಭ್ಯಾಸವನ್ನುಂಟಾಗಿರುವ ಸ್ನೇಹಿತರನ್ನು ಈ ಕ್ಷಣವೇ ತ್ಯಜಿಸಿ !! ಈ ದುರಭ್ಯಾಸವನ್ನುಂಟಾಗಿರುವವರಿಗೆ ಬುದ್ಧಿ ಹೇಳಿ ಬಿಟ್ಟುಬಿಡುವಂತೆ ಪ್ರೋತ್ಸಾಹಿಸಿ !!! ಮಿತ್ರರೇ, ಈ ದುರಭ್ಯಾಸವನ್ನು ಈ ಕ್ಷಣವೇ ವರ್ಜಿಸಿ ಆಯುರಾರೋಗ್ಯ ಐಶ್ವರ್ಯವಿದ್ಯಾ ಭಿವೃದ್ಧಿಗಳನ್ನು ಹೊಂದಿ !!!!



## THE RESCUER.

BY J. D. SAMPATHKUMARAN A. S. M.

(Continued from previous issue.)

Mohan without losing a moment took his lanyard and rushed to the wounded man. He tied up the wrist just above the wound tightly with the lanyard then took a pen-knife from his pocket, and after cleaning it cut freely into the wound and allowed the blood to come out. The wounded man's arm was quivering with pain, but he stood it bravely. Meanwhile Chandrasekaran brought hot water and placed Shanker's hand in it in order to encourage bleeding. Afterwards a little permanganate of potash was put into the wound and was rubbed in by Mohan. At the end of fifteen minutes the danger had passed off. No bad signs appeared, because of the prompt treatment given by Mohan and his chum. Shanker recovered himself fairly well and got up.

"Are you all right now sir?" said Mohan.

"Who are you?" said Shanker.

"Well, sir, I am only a scout, whom you suspected. You and your family are safe now," and so saying he went out and asked the constable to bring the man.

"Now tell me what is your object?" said Mohan.

The man having been caught red-handed thought that there was no other go except to confess the truth.

"I am the cousin of Shanker," said the man "I am the cousin and the only relative of this man. I was the person who used to go to the ruined temple in the disguise of a goddess. Shanker is very rich and I am quite reverse of it. I wanted to get rid of him, and for that I adopted this method but I was unfortunate in doing so. I bribed the juggler because no one would then suspect me. I know that this lady was very superstitious, and many a time I have seen her in the night going to the ruined temple. I took this disguise of a goddess in order to win the love of the lady, because if Shanker had died (as I had planned) she should have married me. That is all my story and now I am ready for the penalty of my crimes."

"Well sir," said Mohan, to Shanker, "I have finished my duty. Now, your

(Continued on column 2, page 14.)

## Two Valuable Messages

*On the Birthday of the Boy Scouts of Mysore.*

**Boy Scouts of Mysore,**

**LET the highest Ideal of Activity which India claims from us—"NISHKAMA KARMA"—the Spirit of Disinterested Service, find its full expression in the Boy Scout Movement you have started, the Service dedicated to the cause of Humanity irrespective of Caste or Colour.**

**RABINDRANATH TAGORE.**

*Santiniketan, 12-9-23.*

**A Message to Scouts and Elders from**

**A. R. Banerji, Esq., M.A., C.S.I., C.I.E., Dewan of Mysore.**

TO THE BOY SCOUTS OF MYSORE :

**T**HE ideal presented by the Boy Scout Movement is the noblest and most stimulating of all ideals for the springtide of youth. Amidst all temptations, hold fast to it, struggle within yourselves to overcome selfishness, intolerance, jealousy and passion, and following the Scout "Neeti Sastra" develop a spirit of service not only in emergency and times of need and stress, but in every-day life and dealings with your fellow-beings. You will thus always be ready to give, yet never fail to receive. Struggle to be, individually, a man in the truest sense, and collectively, a valuable adjunct and a pride to the civic and social entity of your own country and the community to which you belong.

TO THE PUBLIC-SPIRITED CITIZENS OF MYSORE :

**T**HE Boy Scout Movement is fraught with the greatest possibilities and is one of the best conceived in recent years to build up youth as the foundation of a strong and healthy manhood. Without public support and co-operation, the movement will be slow to expand and many opportunities in these changing and critical times will thus be lost. I appeal to you to help in this all-important work of nation-building, so that the movement may spread in every village, town and city in the Mysore State.





## PUZZLES.

My first implies equality, my second the title of a foreign nobleman, and my whole is asked and given a hundred times a day with equal indifference, and yet is of so much importance, that it has saved the lives of thousands?

Sent by—Y. C. CHANDRASEKARAN,  
Sulur.

## SMILES.

The small girl was saying her prayers. "And please, God," she begged, "make Rome the capital of Turkey." "Oh, darling," exclaimed her mother, "Why do you say that?" "Because I put it like that in my examination papers to-day," came the reply!

Q :---What is the difference between a comma and a cat?

A :---The one is a pause at the end of a clause, the other has claws at the end of its paws.

## A CYCLING YARN.

Can you spin one like this?

Mr. B. Rake, a food crank who lived entirely on nuts, which he ate with a fork, once went to a ball bearing a valuable gold chain. At the ball he stopped all proceedings to spring a surprise on those present by showing his chain. But when some one spoke of its ugliness, he made a bolt for the door.

---Extracted.

SENT BY N. M. NAGARAJAN.

MAHARAJA'S OWN.

Scout Master: "Has the camp fire gone out?"

Scout on sentry duty: "Oh! Well-guarded you know. It didn't come through here, Sir."

A High School teacher in the geography class questioned the boys: "How many revolutions does the world make in a day?"

An impertinent student: "You can't tell, Sir, till you see 'The Hindu' or 'Madras Mail.'"

A raw player took part in a foot-ball match and as such, he was running here and there in everybody's way; as a result of which he received a nasty kick on the head; and this rendered him unconscious.

"Who-kicked-me? Ah?" he gasped when he came round to his senses.

The referee: It's all right. It's all right. It was a fowl." "A fowl, be jabbers!" cried he, "I thought it was a mule."

A bookseller was annoyed at a customer who continued to ask the price of various articles, evidently with no intention of making a purchase.

Customer (taking a box of papers and envelopes): "What does this run about?"

Exasperated shopman: "It doesn't; that is stationery."

Husband (angrily): "What! no dinner ready? This is the limit! I am going out to a hotel."

Wife: "Wait for five minutes."

Husband: "Will it be ready then?"

Wife: "No, but then I'll go with you."

---Extract.



ಸ್ಕಾಟರ ಎರಡನೆಯ ವಾಗ್ದಾನ.

ಗೋಪಿ:—ರಾಮು ! ರಾಮು ! ಇತ್ತ ಬಾ !

ರಾಮು—ಗೋಪಿ, ಇದೇನು ಇಷ್ಟು ಅವಸರದಿಂದ ಕೂಗುತ್ತೀಯೆ ?

ಗೋಪಿ:—ಏನೂ ಇಲ್ಲವಯ್ಯ ಅಲ್ಲಿ ಬಬ್ಬ ಬ್ರಾಹ್ಮಣನು ಗಾಡಿಯ ಕೆಳಗೆ ಸಿಕ್ಕಿ ಕಾಲುಮುರಿದು ಬಿದ್ದಿರುವನು. ನೀನು ಸ್ಕಾಟು ಆದುದರಿಂದ ಏನಾದರೂ ಸಹಾಸಮಾಡಬಲ್ಲೆಯೆಂದು ಕರೆದೆ.

ರಾಮು:—ಏನು, ನನ್ನನ್ನು ಹಾಸ್ಯ ಮಾಡುವಿಯೋ ?

ಗೋಪಿ:—ಸತ್ಯವಾಗಿಯೂ ಇಲ್ಲವಯ್ಯಾ.

ರಾಮು:—ಹಾಗಾದರೆ ನಿಜವೆ ?

ಗೋಪಿ:—ಖಂಡಿತವಾಗಿಯೂ ನಿಜ.

ರಾಮು:—ಹಾಗಾದರೆ ನನ್ನ "First Aid Box" ತರಿಸಲೆ ?

ಗೋಪಿ:—ಓಹೊ !

ರಾಮು:—ಚನ್ನಯ್ಯಾ, ನನ್ನ ಮೇಜಿನ

ಮೇಲೆ ಒಂದು ಹೊಸ ಪೆಟ್ಟಿಗೆಯನ್ನು ಇಟ್ಟಿದ್ದೇನೆ. ಅದನ್ನು ತೆಗೆದುಕೊಂಡು ಬಾ ?

ಚನ್ನಯ್ಯ:—ಅಪ್ಪಣೆ, ತರುತ್ತೇನೆ ಬುದ್ದಿ !

ಅನಂತರ ರಾಮು ಮತ್ತು ಗೋಪಿಯು ಒಂದು ಕಲ್ಲು ಬೆಂಚಿನ ಮೇಲೆ ಕುಳಿತುಕೊಂಡರು.

ಅಪ್ಪರಲ್ಲಿಯೇ ಚನ್ನಯ್ಯನು ಒಂದು ಪೆಟ್ಟಿಗೆಯನ್ನು ತಂದು ರಾಮುವಿನ ಕೈಯಲ್ಲಿ ಕೊಟ್ಟನು.

ಅನಂತರಾಮು, ಮತ್ತು ಗೋಪಿ ಇವರಿಬ್ಬರೂ ಕಾಲು ಮುರಿದುಕೊಂಡು ಬಿದ್ದ ಬ್ರಾಹ್ಮಣನ ಬಳಿಗೆ ಹೋದರು.

ಅಲ್ಲಿದ್ದ ಜನರ ಸಂದಣಿಯನ್ನು ಏನೆಂದು ಹೇಳಲಿ ! ಆದರೆ ಅಪಾಯಪಟ್ಟಿದ್ದವನಿಗೆ ಸಹಾಯಮಾಡುವವರು ಮಾತ್ರ ಬಬ್ಬರೂ ಇರಲಿಲ್ಲ. ಆಹ ! ಈ ಕಲಿಯುಗದ ಮಹಿಮೆಯು ಇಷ್ಟರ ಮಟ್ಟಿಗೆ ಇದೆಯೇ ?

ಈ ಕಲಿಯುಗದ ಮಹನೀಯರು ಇಷ್ಟು ಸಾರ್ಥಪರರಾದವರೇ ? ತಮ್ಮ ಸಹೋದರನು ಘಾಯ ಪಟ್ಟು ಬಿದ್ದಿರುವಾಗ ಇವರು ಸ್ವಲ್ಪವೂ ಕರುಣಪಿಲ್ಲದೆ, ಆ ಸಹೋದರನ ಸುತ್ತಲೂ ತಮಾಷೆ ನೋಡುತ್ತಾ ನಿಂತಿರುವರು. ಇಷ್ಟರಲ್ಲಿಯೇ ಬಬ್ಬ ಹುಡುಗನು ಜನರ ಸಂದಣಿಯಿಂದ ನುಗ್ಗಿ ಬಂದು ಆ ಘಾಯಪಟ್ಟವನನ್ನು ನೋಡಿ ಆಶ್ಚರ್ಯದಿಂದ "ಏನಯ್ಯಾ ! ಆ ಪ್ರಾಣಿ ಕಾಲಿನಿಂದ ರಕ್ತವು ಕಾವೇರಿ ನದಿಯ ಪೂರ್ಣ ಪ್ರವಾಹದಂತೆ ಹರಿಯುತ್ತಿರುವುದನ್ನು ನೋಡಿಯೂ ಮಾತನಾಡದೆ ಸುಮ್ಮನೆ ತಮಾಷೆ ನೋಡುವವರ ಹಾಗೆ ನಿಂತಿರುವಿರಲ್ಲಾ ಆ ಸಹೋದರನ ರೋದನೆಯು ನಿಮಗೆ ಕೇಳಿ ಬರುವುದಿಲ್ಲವೇ ? ಎಂದು ಕೂಗಿ ಹೇಳಿದನು. ಅನಂತರ ಆ ಹುಡುಗನು ತಾನು ತಂದಿದ್ದ ಒಂದು ಪೆಟ್ಟಿಗೆಯಿಂದ ಕೆಲವು ಔಷಧಿಗಳನ್ನು ತೆಗೆದು ಅಪಾಯ ಪಟ್ಟವನಿಗೆ ಹಚ್ಚಿ ಅನಂತರ ಅವನು ಒಂದು ಶೀ

(To be continued.)

### NOW READY !

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### NOW READY !!

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**YOUR COUNTRY IS CALLING!**

Listen, young heroes, your country is calling,  
Time strikes the hour for the brave and the true;  
Now while the foremost are fighting and falling,  
Fill up the ranks that have opened for you!

You, whom your fathers made free and defended,  
Stain not the scroll that emblazons their fame;  
You, whose fair heritage spotless descended,  
Leave not your children a birthright of shame!

Stay not for questions while Freedom stands gasping,  
Wait not till Honour lies wrapped in its pall;  
Brief the lips meeting, and swift the hands clasping,  
Off for the wars is enough for them all!

Break from the arm that would fondly caress you,  
Hark, it is the bugle blast; sabres are drawn;  
Mothers shall pray for you, fathers shall bless you,  
Maidens will weep for you when you are gone!

Now or Never—cries the blood of a nation,  
Poured over the turf where the red rose should bloom;  
Now is the day and the hour of salvation,  
Now or Never—peals the trumpet of doom!

Now or Never---roars the hoarse-throated cannon,  
Through the black canopy blotting the skies;  
Now or Never---flaps the shell-blasted pennon,  
O'er the deep ooze where the Cumberland lies!

From the foul dens where our brothers are dying,  
Aliens and foes in the land of their birth;  
From the rank swamps where our martyrs are lying,  
Pleading in vain for a handful of earth!--

From the hot plains where they perish outnumbered,  
Furrowed and ridged by the battle-field's plough,  
Comes the loud summons---too long you have slumbered,  
Hark the last Angel trump---Now or Never.

*'By an American Poet.'*

Kindly sent by DR. J. V. KARVE,

M.B., Ch. B., D.P.H.,

Medical Officer of Health,

Kolar Gold Fields.

What is the difference between a hungry man and a glutton?

Answer: One longs to eat and another eats too long.

**AN APPRECIATION.**

**FIRST MEDIGESI TROOP.**—"I had an opportunity of witnessing the Boy Scouts turnout under the leadership of Scout Master Mr. H. Gopala Rao, in connection with my inspection to help the Panchamas of the place by keeping accounts for the work done by them in breaking stones and the cooly thus earned by them, as by this method it was calculated that they would earn twice as much as they were earning by working under a contractor



**Mr K. V. Iyer of the Boy Scouts Headquarters Gymnasium, posed as "The Sower."**

Mr. Gopala Rao most readily undertook the job and turned out with his Scouts at very short notice so as to acquaint himself and his Scouts with the details of the work required. I am glad to state that what was considered to be almost im-

**MULBAGAL NOTES.**

(EDUCATION).

The Inspector-General of Education with the Circle Inspector, District Inspector and the Range Inspector arrived here on the 19th Sept. at 10-30 a.m. The party had a very hearty welcome at the Travellers' Bungalow by the Municipal Council and the leading gentlemen of the place. The same day afternoon the party motored up to Nangali and returned after inspecting the roadside schools. The next day all the local schools about 12 in number were inspected in the morning. In the afternoon a special meeting of the Taluk Teachers' Association was arranged when the Inspector General of Education presided. The Association was very glad to have the Deputy Commissioner of the District as one of the visitors. The meeting was arranged in the Government Middle School Hall, which was over crowded by most of its members and the leading gentlemen of the place. The school hall was decorated suiting to the occasion. The meeting commenced with the singing of the welcome song followed by invocation. After the opening speech of the President two model lessons were given, one of which was on Geography by the Range Inspector Mr. J. Krishna Sastry. The other was a picture reading lesson conducted by one of the teachers of the Middle School. An address was then read by the Head-master of the local Girls' School on behalf of the association in which certain grievances were represented for redress. The report of the association was read out by the Secretary, the Headmaster of the Middle School. The Inspector General of Education in his concluding remarks pointed out the usefulness of such associations. He also impressed on the minds of its members the high responsibility of the teachers in the discharge of their duties. After garlanding the President and the distinguished visitors and the singing of the National Anthem, the meeting came to a close with loud cheers of applause to His Highness the Maharajah and the Royal family.

practicable became with this help and willing co-operation of the Mediges. Boy Scouts something in the way of accomplishments with the result that the contractor agreed to pay them higher wages than hitherto. This ready response of Mr. Gopala Rao and his noble mind is highly creditable, as it was mainly responsible for securing favourable things to the helpless Panchamas.

Apart from this, the appearance of the Scout Troop was excellent, as the Scouts showed that they were well trained and well disciplined in spite of their young age and the short time that Mr. Gopala Rao had had with them."

(Sd.) MD. ZAHIRUDDIN MECCI,  
Deputy Commissioner,

Tumkur Distt



# The Mysore School and Scout Magazine

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BANGALORE, OCT. & NOV. 1923.

## The Fifth Birthday Celebrations of the Boy Scouts of Mysore.

It is usual, as is probably well-known to all Mysore Scouts, to celebrate the Birthday of the Movement in Mysore on the 3rd of October every year. But as this year it was felt that most Scouters would be actively engaged in preparing to attend the First Mysore State Scouters' Camp and Conference at Byadarahalli, and might not be able to arrange for the Birthday celebrations on the usual date, this was postponed till the 11th November to allow of its being observed with due solemnity and grandeur.

And truly, as a glance at the suggested general programme (published elsewhere in this issue), will show the occasion is one significant of the great possibilities in front of the Movement. The first day, the 9th of November, was set apart for a public Good Turn Day: opportunity being thus given to

the modern knights of service to do their little bit, and to the public at large to see that Scouting is not all strutting about in gaudy uniforms, but has the true spirit of unobtrusive service to back it and give it life. The world is sadly in want of service given in the true spirit of self-elimination, and all honour to a Movement which makes this the first item in the Birthday Week Celebrations.

The next day—the 10th instant, was devoted to be spent in God's own out-of-doors, the open air. Authorities on psychology are agreed that it is only here that the realisation of the Immanence of the Almighty can be attained, even sub-consciously. It is gratifying to note that many troops did observe the 2nd part of the programme for the celebrations, and it is hoped, they drew therefrom the inspiration that it was expected to give.

The 11th of November, with its solemn associations as Poppy Day and Peace Day. The Scout is nothing if he is not a hero-worshipper, and worshipper of peace and goodwill and it was but fitting that on this Sunday morning, in the presence of his elders and the Flag, the youngster of Mysore, so big with future possibilities, should solemnly renew his promise to his Higher Self in the most beautiful words:

"On my honour, I promise that I will do my best."

1. To do my duty to God, the King-Emperor and H. H. the Maharaja of Mysore.
2. To help other people at all times.
3. To obey the Scout Law.

A big promise, and one very onerous, but we hope that, heart within and God overhead, the lad will be able to keep the promise to the best of his ability.

Thus ended a very pleasant three days, full of the happiest auguries for the future. Would that more elders understood the vast significance of such celebrations and more actively co-operated in their carrying out!

Among many other troops, we are glad to mention the following who have sent us elaborate and very interesting reports of the way in which they spent the week end.

VII Mysore, II Hassan, 1st Doddaballapur, Hosdurga and Shimoga.

Bangalore troops joined together for a common Bhajana at Malleswaram on the 10th, and took the promise at Scout Headquarters on the 11th, under the presidency of Mr. C. S. Balasundaram Iyer, Inspector General of Education.

## A Brotherly Exchange of Greetings

FROM THE  
ORGANISING SCOUT COMMISSIONER,  
THE BOY SCOUTS OF MYSORE.

The Boy Scouts of Mysore, wish to convey their fraternal greetings and warm good wishes to the Bangalore Boy Scout Association (B. P.), on the occasion of their Annual Meeting and Rally, 1923, and their thanks for expression of goodwill and friendship. It is hoped that continued success will mark the progress of Scouting in the Station and that mutual help will be extended and fostered in the years to come.

REPLY FROM THE HON. SECRETARY,  
BANGALORE BOY SCOUT ASSOCIATION, (B.P.'s).

Your very kind letters were read by our Provincial Chief Scout at our Rally Annual Meeting yesterday, and I have been directed to communicate through you to the Mysore Boy Scout Association, this Association's most grateful thanks for their kindly message of fraternal greetings, and for all their expressions of goodwill and fellowship, and to reciprocate the hope that mutual help and co-operation will be extended and fostered in the years to come.

\* \* \* \* \*  
4-11-1923.

## WHAT AM I.

I. My whole is what buyers ask,  
Behead me, then I am a grain,  
To make me warm is quite a task  
When I am beheaded again.

(A Nut) Price, Rice, Ice.

II. A mother once found out her small boy holding fast his pet rabbit and saying to it, "How much is two times two?" "How much is five times five?" "How much is six times six?" After each question came a pause, and then a gently though rebuking pot was administered to the rabbit.

"Whatever are you doing," asked the mother. "Oh mother dear," came the reply, "teacher, Mr. John said yesterday in the class that rabbits multiply rapidly but lazy Bunny won't."

III. What is difference between a burglar and a wig?

Answer: One has false keys, and the other has false locks.

Sent by K. G. LAKSHMANA RAO,  
P. L. I. Kolar, (1920.)



## THE HEADQUARTERS COUNCIL.

Welcome Address delivered by Mr. K. R. Srinivasa Iyengar, M.A., Member of Council, at the Fifth Annual Meeting of the Head Quarters Council, to the Boy Scouts of Mysore, held at 8-30 A.M., on Thursday the 18th instant in the Hall of the Maharajah's College, Mysore.

In welcoming you to this Fifth Annual Meeting of the Head Quarters Council of the Boy Scouts of Mysore, I beg to express my sincere thanks to the Director and the other organizers of the meeting for the great honor they have done me in asking me to preside on the occasion.

As you are all no doubt aware, the honor and credit of having founded the Boy Scout Movement is due to Sir Robert Baden Powell who, by the organization of the movement, has laid the whole of the civilised world under a deep debt of gratitude. The aims of founder of the movement were, to quote his own words "to counteract if possible, the moral and physical deterioration which threatened our rising generation and to train the boys to be more efficient and characterful citizens." Anyone who has watched and followed the progress and development of this movement since it was originated 15 years ago will be convinced that it has quite fulfilled the purpose which the founder had in view and that its success has perhaps even exceeded his expectations. The movement has spread over almost every civilized country in the world. Mysore which under the rule of our enlightened Sovereign has overtaken the lead in all progressive measures lost no time in adopting the movement. It was peculiarly fortunate in its first Scout Director, Mr. Irwin. As the pioneer of the movement in the State his task was not an easy one; by his ability, tact and sympathy he so endeared himself to the student population as well as the parents that he succeeded in making it quite popular and placing it on a solid and satisfactory basis within a year or two of his stewardship. The good work done by him has been well sustained by his successors Messrs. Sanjiva Kamath and Subba Rau under whom the movement has made steady and continuous progress. Thanks are also due to the

numerous gentlemen, both official and non-official, who by their active help and co-operations with the Director have contributed not a little to the popularity and success of the movement. Where so many have worked for the cause it will be invidious to mention particular individuals; but I trust I shall be excused if I mention a few names by way of illustration as Messrs. C. R. Reddy, our late talented Inspector-General of Education, Mr. C. S. Balasundaram Iyer, the present Inspector General of Education, Mr. K. Shankaranarayana Rao, Mr. Zahiruddin Mecci, Mr. K. H. Ramayya. Commendable as the efforts of the Director and other workers have been the success achieved in the progress of the movement would however not have been possible but for the guidance and in-



Helping their Brother Scout.

spiration as well as the active encouragement and support which these workers in the field have ever received at the hands of His Highness the Maharaja and His Highness the Yuvaraja. His Highness the Maharaja has evinced his keen interest and sympathy with the movement by his gracious presence at some of the Scout Rallies as also by his inspiring messages and addresses to the Scouts from time to time. The latest message delivered by His Highness on the occasion of the presentation of flags to certain troops in October 1922 is still fresh in our mind and his voice ringing in our ears. His Highness the Yuvaraja has been the life and soul of the movement and

the scouts cannot be sufficiently grateful for the honor he has done them by condescending to accept the office of the President and the Chief Scout of Mysore, thereby setting the stamp of approval on the movement and doing more to popularise it than any amount of lectures and leaflets could do. His genial presence at the several Scout Rallies and his periodical messages of encouragement and hope have been sources of inspiration to the young scouts who have all come to look upon him as their benefactor, well-wisher and friend. The movement has been also lucky in the support that it has received at the hands of successive Dewans as well as our distinguished Vice-Chancellor Dr. Brajendranath Seal. I cannot but refer here to the great loss which not only the Scouts in Mysore but the public in general in Mysore have sustained by the death of Sir M. Kantaraj Urs who, with his ardent patriotism and love of the country had identified himself with every public movement calculated to ameliorate the condition of the people of the State and improve their moral and material well being.

As I have already stated, the main object of the Scout Movement is to make our boys efficient and good citizens. This object is achieved not only by the inculcation of certain high ideals and principles of duty but also by the practical training given to the scouts on occasions of rallies, camps, etc. The scout law comprises some of the highest and noblest principles of human life. Under this law the Scout is required to be trustworthy, loyal, helpful, friendly, courteous, kind, obedient, cheerful, thrifty and clean. These comprise all the good and noble qualities required of man. Among them I would give the foremost place to *helpfulness* or in other words, to *public service*. Every scout is enjoined to be useful to the public and do at least one good turn every day. How far this principle has been practised and not merely preached by our boy scouts in Mysore is shown by the splendid services performed by them on various occasions in the past, such as the gallery accident in Mysore some years ago, the influenza epidemic in 1918 and 1919, etc. The training given to the scouts during rallies and in camps is calculated to develop habits of observation, endurance, self-help and self reliance, resourcefulness and readiness to meet emergencies. The lessons in



ambulance classes have enabled the scouts to render first aid in many cases of accidents. One of the activities of the Scout movement has been the formation of a Swimming Club in Bangalore. It is within the knowledge of almost everyone here that some of the members of this club have been instrumental in saving the lives of many people from a watery grave. I may be allowed by way of illustration to recall the name of Mr. Krishna Murthy who by his heroism saved the lives of a father and daughter from disaster and death at the risk of his own life. There are, no doubt, many among scouts who have done similar services during the past year and it would be interesting and useful if their names could be announced by the Director at this meeting. I do not know if a regular and continuous record is maintained of particular acts of gallantry, heroism, etc., done by the members: and if it is not I would suggest for the consideration of the Director, the preparation and maintenance of such a record. Besides the accomplishments mentioned above the scout is expected to be trained in drill, musketry, signalling and bugling, etc. With such training and with loyalty and truthfulness as his watch words the boy scout is bound to turn out an ideal citizen when he grows into manhood. He will be a real asset to the State and his help and co-operation can always be depended upon in times of disturbance and trouble.

On a perusal of the Report which the Director has kindly placed in my hands, I find that the total number of the scouts at present in the State amounts to 2,924, showing an increase of 853 over the figures of the previous year. Satisfactory as the progress has been I do not think we should feel contented with it when we take into account the total number of boys of school-going age in the whole State. As observed by our gracious Sovereign in his address to the Scouts in October last "many boys who would make excellent scouts have not yet enrolled. Every school boy should be a scout if he wanted to make the most of himself and no doubt all scouts realise that it is a very important part of their duty to bring others—not only the active popular boys, but also those who are shy and retiring and perhaps rather weak physically, for these are the very boys who are most in need of the friendliness and the strenuous training that are to be found in the troops." It seems to me that one of the reasons for the com-

paratively small number of the boy scouts is due to the absence of sufficient propagandist work for popularising the movement. There is, I believe, an impression among the public that scouting will draw away the boys from their studies and make truants of them. It behoves the Director as well as all other lovers of the movement to do all that is possible to remove this impression and give the parents to understand that healthy scouting does not interfere with or prejudice the boys' studies. A considerable amount of propagandist work is no doubt being done by the publication and free distribution of pamphlets to popularise the scout movement but these alone are not sufficient. There should be more of personal appeals to boys as well as parents, in private as well as on public platforms to make them realise the advantages of the scout movement and bring them within its fold.

In conclusion, I wish to invite your attention to the appeal made by His Highness the Yuvaraja for the formation of a permanent fund of 2 lakhs of rupees for the furtherance of the Scout movement. The movement has so far, notwithstanding occasional contributions by the public in connection with the Rallies and other functions, been mostly dependent upon Government support. As observed by Mr. C. R. Reddy at the Second Annual Meeting of the Head Quarters Council, the Scout Movement in all countries is and has been of a non-official character and while the State can always be expected to make a liberal contribution towards the support of such movements which are calculated to bring immense benefit to the people of the State, it is very necessary that the public also should lend active support to it by liberal contributions as far as possible. I earnestly trust therefore that His Highness' appeal will evoke a liberal and hearty response from all classes of people in the State and that the full amount called by him will be subscribed for in the near future.

(Continued from column 1, page 8.)

wife is quite innocent and she is free from the 'goddess' of the ruined temple. Good-evening."

Without waiting for the confused and mumbled thanks of Shanker, our two friends of the world left Shanker's house and went straight to the football field, for Chandrasekaran had to play a tournament foot-ball match that same evening.—THE END.

## The Mysore State Scouters' Camp and Conference, 1923.

Report of the Proceedings of the Mysore State Scouters' Camp and Conference held at Byaderahalli from 14th—18th October 1923.

The Boy Scout Movement was introduced in Mysore more than five years ago. To consolidate, conserve and develop the several activities of the movement and to suggest new lines of development for the future it was thought desirable to have a Conference of all the Scout Masters, Commissioners, Secretaries of Local Scout Associations and other Scouters actually engaged in the work; the Conference was also to serve as a "Refresher" Camp to those Scouters who wanted further training.

One of the circulars issued reads:—

"It is a big push" we require in Scouting. How to give it, at the same time increasing the efficiency of the individual Scout and Troop and thus of the whole Organisation? That is what the Conference hopes to thresh out and YOUR share of the responsibility for the success is not a little—go, give it."

And it was given abundantly.

### Part I.—The Camp.

*The Camp.*—Byaderahalli was chosen as the camp site as most suitable for the camp. A temple with a big beautiful grove of tall trees, on the historic site of the encampment of the British Army during the second Mysore War: hills all round with the Railway Station close at hand; water convenience with the Lokapavani Valley within reach of an evening walk; an ideal healthy place with green vegetation pleasing to the eye—these considerations influenced the selection. A dozen tents kindly lent for the occasion by the Chief Commandant provided the necessary accommodation.

### The Programme: Daily.

5 A.M.	...	Raveille.
8 to 10-30 A.M.	...	Scout Work Sessions.
2-30 to 4-30 P.M.	...	Conference.
5 to 7 P.M.	...	Games and Excursions.
8-30 to 10 P.M.	...	Camp Fire and yarns.
10-30 P.M.	...	Lights out.

Scout work for First Class tests was carried out as follows:—



**Nature Study :**

By Dr. M. K. Venkata Rao, M. A., Ph. D.

**Maps-Making and Reading :**

By Mr. A. Vasudeva Rao, B.A.

**Kannada Signalling :**

By Mr. M. R. Sreenivasa Murthy B.A.

**Signs and Signcraft :**

By Mr. C. Subba Rao, M.A., (Hons.)

**Miscellaneous :**

Duties were assigned to the Duty Patrols who were most regular in their work. Sentry duty during nights by shifts was very satisfactorily done by the members of the camp. The Camp worked as a troop of Boy Scouts with the Organising Scout Commissioner as Scout Master and Assistant Organising Scout Commissioner as Assistant Scout Master.

A troop Court of Honour, a troop Scribe (Mr. M. R. Sreenivasa Murthy, B.A.) and a Quarter Master (Mr. H. Samba Sastry) were all appointed and our thanks are recorded for the splendid work done by these functionaries.

**Part II.—The Conference.**

The description of this, being the most important portion of the work, is given in greater detail :—

**14th October, 9 a.m. Opening of the Conference.**

There were above sixty Scouters come from different parts of the State, some District Scout Commissioners, a few local officers and a sprinkling of visitors. The President, Mr. K. Shankaranarayana Rao, M.A., B.L., in opening the Conference read the well-wishes of Dr. Besant, Honorary Commissioner for India, Messrs. A. C. Miller, Deputy Camp Chief, Howard F. Oakley, Provincial Commissioner of Bombay and Madras respectively. He referred to the sad demise of Rajasevadhurina Sir M. Kantaraj Urs who had been the Vice-President of the Boy Scout Movement and prayed that God be pleased to give the bereaved Royal Family sufficient strength of mind to tide over the present loss.

Addressing the Scouters, the President said that the Scout Movement was an organisation of voluntary workers for serving humanity. There were many other associations and leagues for the uplift of humanity and in referring to the League of Nations he said that it had not achieved the thing for which it was started. The chief defect in it, he said, was that there was no true scout spirit pervading the League. The Scout Movement was the key stone of the

arch of post war reconstruction. He laid emphasis on the force of example and said the Scout Masters should realise the heavy and complex responsibilities which were on them. He appealed to all assembled that purity of life and self-reliance should be practised in earnest so that the Scout Movement might become a real potent factor in the development of the boyhood of the State. He made a special reference to the importance of Nature study and said that boys should be weaned out of the domain of books to the domain of Nature. The more you draw yourself out of the humdrum of life towards nature, he said, the more you will find the "Glory of God writ large."

In conclusion he referred to the glorious work of the Scouters, which they had undertaken in a spirit of love, as honorary workers to serve humanity, and hoped that in the Conference of next four days they would arrive at practical solutions to popularise Scout Movement, and to spread it throughout the State.

The following resolutions were passed, all those assembled standing ;

1. Resolved that the Scouters assembled at the Mysore State Scouters' Camp and Conference at Byaderahalli beg to convey to His Highness the Maharaja, Patron of the Boy Scouts of Mysore, their loyal and respectful greetings.

2. Resolved that the Scouters assembled at the Mysore State Scouters' Camp and Conference at Byaderahalli beg to convey to His Highness the Chief Scout their loyal greetings and sense of gratitude for His Highness's keen and personal interest in the welfare of the boyhood of Mysore.

3. Resolved that the Scouters assembled at the Mysore State Scouters' Camp and Conference at Byaderahalli, beg to convey their humble and respectful condolences to the Royal Family at the demise of Rajasevadhurina Sir M. Kantaraj Urs, K.C.I.E., C.S.I., late Vice-President of the Head Quarters Council, Boy Scouts of Mysore.

The Organising Scout Commissioner in proposing a vote of thanks to the President said that it was very fortunate they had secured the services of Mr. K. Shankaranarayana Rao who was a member of three brotherhoods—Theosophical, Masonic and Scout—to guide them in their deliberations and be a source of inspiration.

After the programme was read and explained by the Organising Scout Commissioner, duty patrols for the successful organisation of the Conference were formed and the meeting adjourned to meet at 2-30 p.m.

The afternoon session began at 2-30 p.m. with Mr. K. Shankaranarayana Rao in the chair—

After some preliminary remarks, Mr. C. Subba Rao suggested that the discussion of the questionnaire be taken up beginning with the first question. The question of affiliation with the B. P. Association was a very important one which required to be considered in all its bearings on the present constitution. Mr. C. Subba Rao traced the History of Scouting in India and, as one connected with Scouting since its very inception in Mysore, he gave his varied experiences of scouting in Mysore and also in other parts of India as seen by him in his All-India tour. The history of the amalgamation was also traced and finally he read out extracts from the Report of the Calcutta Conference pointing out how affiliation would affect the questions of sentiment and prestige as laid down in that Report. He also pointed out there should be a good deal of "give and take" on both the sides and how we would gain by going into the larger and wider Brotherhood. This would mean some sacrifice on our part which was worth the while in the interests of unity and other larger stakes involved. Also the Conference would only record its opinion to be taken into consideration when the necessity may rise. The whole question would have to be decided by the Chief Scout and Council and in the meanwhile the opinion of the Conference would be invaluable.

Animated discussion followed about political, social and the economic aspects of the affiliation and it was suggested that in no case should we lose our independence and initiative of control. Our highest and the most immediate loyalty is for the Person and Throne of the Royal House of Mysore which should be most emphatically insisted upon.

Mr. C. Subba Rao replied to the debate and pointed out that affiliation or federation or whatever it be, would be only a formal incoming into the wider organisation and would never mean any loss of prestige or any compromise in our position in any manner whatsoever. The Chief Scout Commissioner also identified himself with this view and the



following resolution was put to vote and passed *nem com.*

"Without in any manner losing our individuality and independence we are willing to join and acknowledge our oneness with the brotherhood of the B P. Scouts in India."

Put forward by Mr. K. Sankaranarayana Rao from the Chair and passed unanimously.

The Conference at this juncture adjourned for the next day.

15th October 1923. The Conference met at 2-30 P.M. Mr. P.S. Purniah, B.A., Amildar and District Scout Commissioner, Hunsur, was proposed to the Chair.

Some members suggested that the first one hour each day be devoted for resolutions put forward by members and the other hour for the discussion of the questionnaire. This was accepted and the following resolutions were considered:—

1. Resolved that this Conference do recommend to the Head Quarters Council to move Government to exempt all warranted Scout Officers of and above the rank of Scout masters from the operation of the Arms Regulations.

Moved by Mr. M. R. Sreenivasa Murthy, B.A., duly seconded and carried *nem com.*

2. That this Conference do recommend to the Head Quarters Council to move the Agents of the Mysore State and M & S. M. Railways to permit all warranted Honorary Scout Commissioners to travel paying half the usual fare, in any class, while they travel on duty even though they travel single—as they are not paid by Government for their journey.

(Moved by Mr. C. Seshachar, M.A., and seconded by Mr. M. R. Sreenivasa Murthy and carried unanimously.)

3. That this Conference do recommend to the Head Quarters Council to move Government to depute six members to represent the Boy Scouts of Mysore at the Imperial Scout Jamboree in London to be held in connection with the British Empire Exhibition to be held in 1924.

(Put by the Chair and carried unanimously.)

4. It is found that School-masters who are Scout masters are transferred too frequently and that consequently scout work is allowed to suffer. It is proposed, therefore, that the Inspector General of Education be requested to

kindly issue necessary instructions to the Inspecting Officers who are empowered to transfer to see that Scouting does not suffer when teachers are transferred.

(Carried by a vast majority: Will be duly forwarded to the authorities concerned.)

5. Resolved that the Head Quarters be requested to depute 12 scouters to the Karapur Camp for rendering such help as the authorities may require during the Viceroy's visit.

(Carried unanimously.)

Then questions numbers 2 and 3 of the questionnaire were discussed. Replies from Messrs. A. C. Miller, Howard F. Oakley and Dr. Besant were read bearing on these.

Frequently transfer of teachers is one contributing cause while the apathy of the general public is another potent factor. Conversatism or orthodoxy and in many cases poverty, which makes it impossible for a boy to get even the minimum uniform, often drive boys out of the troops. The original practice of giving a troop grant is stopped and the Local Scout Associations are often inactive, and do not ask for help. Scout Masters are thrown on their own resources, which are often very poor. The old practice of help from Head Quarters for contingent expenses should be revived and the general public educated. Kannada literature and propaganda are essential.

At this stage, the Conference adjourned for the next day.

16th October, 1923.

On this third day, the Conference met as usual at 2-30 p. m. with Mr. P. S. Purnaiya, B.A., District Scout Commissioner in the chair.

The following resolutions were discussed and passed or recorded as the case may be:—

1. That a Commissioner for Wolf Cubs be appointed, to organise the Junior branch of the Scout Organisation.

2. That Government be moved to treat all scouters, Commissioners, Scout masters, and Instructors and Senior Scouts as are officials as on duty when attending scout functions.

(Government have since approved of this and have passed orders accordingly.)

3. A resolution *re*: reconstitution of the Board of Honor was recorded for consideration of the Committee.

4. A resolution recommending drafting re-organisation of the present Executive Committee was lost.

5. Resolved that it may be recommended to all Scoutmasters that more attention be paid to First Class work and when working for proficiency badges, to lay more emphasis on the Public Service badges.

6. That the Head Quarters Council be requested to move the Education Department to make Scouting a part of the regular training for all school-masters under training.

Several other resolutions were not considered as they related mostly to matters of administrative detail.

The Questions were taken up, No. 4 being discussed. Scouting is the work of a life time. Nobody can ever finish it. There is much to be learnt by actual work with the boys and experience is the best school for this kind of knowledge. Better training courses are essential and the idea of a Central Training Camp is admirable. Our only limitations are funds and with better support from the public and other quarters great headway can be made. Non-school-master scoutmasters would be a gain but they are difficult to get. "Ipise" may be adopted.

The conference adjourned for the next day.

17th October, 1923—The Last Day.

There being no Resolutions on the agenda, the questions were taken up. Mr. K. Shankaranarayana Rao, Chief Scout Commissioner, was voted to the chair. Messrs. C. S. Balasundram Iyer, B.A., Inspector General of Education and Chairman, S. G. Sastry, Industrial Chemist and R. V. Krishnaswamy Iyer, Head Master, were present throughout the proceedings. They went round the camp and were very much pleased with all that they saw.

Question 5.—Patrol system. The complaint is found all over India. This is the finest medium for the development of qualities of leadership in our boys but the Scout masters themselves seem not to have understood the system well. Better training camps only will remedy the difficulty.

Question 6.—No difficulties are felt except those for funds. Parents look askance at the movement—and do not care to pay, sometimes, for the dress and equipment of boys. The Scout masters are mostly teachers and command little influence in taluk



places. A small grant for contingent expenses is absolutely necessary. If the Scout Fund is realised, the income accruing from it should be utilised for helping poor troops and also troops consisting of backward class boys and for training purposes.

Question 7.—Education of the public to be undertaken on a large scale and local Associations stimulated to better work.

Questions 8 and 9.—The time is not yet. Experiment may be made in certain districts with local initiative and if successful may be extended to other places. The Scout Department should continue as it is for some years more till the Chief Scout's Fund is realised and the local agencies come into working order. The de-officialisation should come later.

Rural troops require help badly and the Head Quarters Commissioners and others should visit these places frequently and keep up the enthusiasm of these scouts. Such visits would also bring in local help with better understanding of our aims and methods.

Question 10.—This seems only too true. Environment and circumstances are unfavourable. Handicrafts and hobbies should be taken on a large scale. The example of Bangalore should be followed. District Councils when formed should devote attention to this. In this also, local help is essential both in men and money and more especially in the former. Get the men and the means somehow will follow.

(Continued from column 2, page 4.)

5. O God! so high and holy,  
Keep us Thy servants pure  
In thought and word and action,  
And teach us to endure;  
In self-control and kindness  
Teach us to walk Thy ways,  
So shall we love and please Thee,  
And praise Thee all our days.

Sent b—THEODORE G. PAUL,  
V Bangalore Troop.

### THOUGHT FOR THE MONTH HAPPINESS.

"I've found out this," said farmer John,  
"That happiness is not bought and sold,  
And clutched in a life of waste and worry,  
And wealth isn't all in gold,  
Mortgage and stocks and ten per cent,  
But in simple ways and sweet content,  
Few wants, pure hopes, and noble ends,  
Some land to till, and a few good friends."

—Selected.

Sent by—S. R. SUBBA RAO,  
St. Joseph's College,  
Bangalore Cantt.

Mr. C. S. Balasundaram Iyer addressed the Scouters in the end and emphasised the need for concentrated effort. As head of the Education Department, he promised every possible kind of help that could be rendered by the Department and he hoped that Head Masters and District Inspectors of Education would also evince keen interest. True, in some cases the very persons who ought to help us are in our way but with the disappearance of the conservative element in course of time, liberal ideas are sure to gain ground and Scouting is bound to spread and catch on.

The Conference adjourned for tea. After tea, they adjourned to meet in Mysore City the next day at the Maharaja's College.

18th October, 1923.

At 8-30 a. m. was held the meeting of the Head Quarters Council with Mr. K. R. Sreenivasa Iyengar M. A., Member of Council, in the Chair. The proceedings are reported separately. All the Scouters who were in Byaderahalli were present.

At 1 p. m. after dinner the Conference was dispersed formally. Many Scoutmasters who had still a few days more of vacation to enjoy remained in Mysore at the request of the Organising Scout Commissioner for service at the Railway Station. Regulating crowds, helping women, children and old people to buy tickets and get seats in the carriages, rendering First Aid where necessary, preventing frauds and thefts in the thronging crowds, directing people—these and other small acts were greatly appreciated and those who remained to serve have won the approbation of the public and of the Railway authorities. One party went to Nanjangud to do similar work. To all these and numerous other officers, officials and other gentlemen, the thanks of the Organisers of the Conference are most sincerely accorded.

C. SUBBA RAO,  
Organising Scout Commissioner,  
The Boy Scouts of Mysore.  
2nd Nov. 1923, Bangalore City.

### Appendices.

Extracts from a copy of the letter from Mr. F. Howard Oakley, Provincial Commissioner, Madras.

You ask for my views I have with regard to the questionnaire enclosed. I should first of all like to congratulate you on the very excellent idea of this occasional newssheet itself. I must

say I was very interested in reading it and should think that it will be a very useful medium for communicating with your scouters and making them think.

Now with regard to the questions themselves, I write with regard to No. 1 to assure you how very delighted we should be if your movement in Mysore sees its way to affiliate with the International Boy Scout Movement, and I feel confident that I may speak for Imperial Head Quarters in saying that they will be only too delighted to meet you in every way possible to effect this affiliation. As you are aware, we have already one South Indian State affiliated, which has its own organisation entirely and its own Chief Scout, namely, the Cochin Boy Scout Association.

With regard to those Indian States who desire to affiliate with the Parent Association, it has been arranged that they should be in direct relations with the Chief Commissioner for India and the late Madras Provincial Commissioner suggested that they should be invited to depute representatives to be Honorary Members of the All-India Council, who would be entitled to take part in the discussions of the Council, but would not vote and would not be bound by the Council's decisions. What has been decided upon on the last point I am not aware.

I myself recently had the pleasure of passing through Mysore territory as a Patrol Leader of a troop of scouts and I was delighted at Mandya to be greeted by a Mysore Scout Master with our Scout's salute and the brotherly way in which he came round to the T. B. and desired to put himself out to serve us made me feel that the movement is one capable of the most gigantic possibilities. I would mention that I did not let the Scout Master in question know who I was and I don't think he has any idea even to the present moment that I was anything but a Senior Patrol Leader or possibly a Scout Master of some Madras troop. I mention this as it made the service that he volunteered us, very much more acceptable than if he had been under the impression that I was a Scout officer of any rank, and I submit it as a proof that separatism is really a foreign element when the movement is viewed from the Boys' point of view. My boys did not apparently know that there was any difference between us but regarded our helper as a scout of the same universal brotherhood.



With regard to any steps to mark your identity you are of course aware that those Indian States who have affiliated with the Parent Body are entirely self-contained and controlled. I should have liked of course to have placed this reply before our Chief Scout for India before sending it on, but this is impossible in view of the proximity of your Conference. I however know that I have their mind with regard to this, and also the mind of Imperial Head Quarters. Nothing will please us more than to feel that the Mysore State is entirely one with us in the great aim we have before us of developing character in the boys of our generation. With regard to the general matter of the movement in India, I feel there is very grave danger in trying to run before we can walk, and that small beginnings and really good foundations are much more important than rapid growth.

Copy of a letter from Dr. Besant, Hon. Scout Commissioner for India, Madras.

Dear Brother Scout,

I am strongly in favour of all scouts being part of the B. P. Organisation. It is world-wide and helps to make out Brotherhood practical and above race and creed. You can join by writing to the Private Secretary of His Excellency the Viceroy. You would remain "The Boy Scouts of Mysore." I do not know the details, but I do not see that it need affect your independence prejudicially.

2. Lack of enthusiasm is largely due to too much "red tape" and making the Scout work formal, instead of an interesting game; there should be initiative among the scouts, the patrol leaders and scouters, the officers leading enthusiastically and encouraging the boys in freedom.

3. The above applies.

4. The more scouters there are who are not school masters the better, unless the latter are like elder brothers and the boys love and are quite at ease with them. I think the "Iipse" is good.

5 to 7. I have not personal experience, detailed enough to answer these. "Punitive measures" seem quite out of place in the Scout movement beyond a temporary exclusion from the Scout exercises if a boy is quarrelsome or refuses to work in with the patrol or troop.

8. The more decentralisation there is the better for the movement. The central body should inspire more than control, and that has been my own way

in organising and it worked very well. Elders should make suggestions rather than give orders. The elders must have young hearts to be of any use in scouting. There are quantities of things boys and girls take interest in and want them to do. These are the things that should be used in scouting. It is an open air game, not a class-room lesson. The scouter should lead the play and make it full of interest and skill and be the best at it.

Extracts from the letter from Mr. A. C. Miller, Deputy Camp Chief, Bombay.

2. As you say, (2) and (3) are very closely connected as far as my experience goes. This state of things is by no means confined to Mysore nor to India and I believe it can in very nearly



Good-bye to Scouting!

all cases be attributed to the Scout master. The boys complain "Our scout master is no good, Sir." Very rude of them, but probably perfectly true. The Scout master says "the boys do not come regularly, Sir." Of course they don't if the Scout master does not use his brain and find out the best methods of capturing the interest of the boys. If the Scout master is a school master, he is probably too didactic with his troop, bringing his school methods into the playing field or troop den. He is probably not the elder brother but still the school master. What is more likely than anything else is that he keeps the boys too long over one

subject instead of giving them ten minutes of one and ten minutes of another and interposing games between periods of scout work. He very likely does too much of the work himself and does not give enough authority to his Patrol leaders. The object of having a rule that a Scout master cannot get a warrant until after three months work is to enable him to judge whether he is keen enough on the work to carry on successfully when his term of probation is over and if he finds out that the work is irksome and he is inclined to slack he should give up the idea. It is unfair on the boys to go on with it.

7. This is a subject on which reams could be written but probably my views are worthless and so I will give them as shortly as I can. The public being sensible people, are not going to support any movement the value of which has not as yet become apparent. We are all pioneers at present and the movement is in its infancy. We, if I may say so without giving offence, have not been able to prove as yet that scouting is an extremely practical way of bringing up the youth of India and supplementing the form of education which obtains in schools. That will come in time. Secondly and here I fear my remarks may cause adverse criticism. We do not show the public nearly enough that the scouts are scouts not only for their own benefit but also for the benefit of the public. Perhaps we lack opportunities. I do not think so. We do not hunt for opportunities. Show the public we are here to help them and they will help us. Imagine yourself for a moment one of ordinary public. What do you see of the scouts? You probably see them on the occasion of a Rally looking very nice with their uniforms on and marching about possibly with a band and giving displays of first-aid, and you ask yourself whether they are doing much good and you cannot decide that they are. The other side of the picture is the one which should be shown to the public, the picture of the scout keeping order at wrestling matches, cattle-shows, etc., municipalities at fires, writing letters for patients in hospitals distributing food in times of famine and doing exactly what a scout is in existence for. If this sort of thing were done more there would not be any talk of apathy on the part of the public. Organised social service is required, not badge-hunting. I am quite well aware that a good deal of social service is done but I do not think nearly enough is.



## SCOUT BIRTHDAY ANNIVERSARY.

The Scout Birthday Anniversary will be celebrated all over the State in a fitting manner from the 9th to 11th inst.

Each Scout centre will arrange for a big programme of activities calculated to give publicity, on a large scale, to our Aims and Methods in the training of our boys for the citizenship of the future and incidentally to win greater sympathy and a more liberal and well-directed help both material and moral. All troops in the same centre will work together to help to extend and foster the ideals of the brotherhood in a very practical manner. Public and private Good Turns will form a feature. Show to the public that you are out for the disinterested service of humanity in deeds, not in words and you will never fail to receive recognition.

The following programme is suggested for adoption in each locality.

9th Friday—Balipadyami. Public Good Turns. Realise the utter selfishness of enjoying the feast all for yourself. Send out your thoughts for the sick, for the poor, for the suffering brethren and give out of your abundance.

Sacrifice a little of your own and go and give it. It grows.

10th Saturday—Arrange Bhajana parties, Scout processions and for free distribution of literature on Scouting. These can be had from the Scout Headquarters.

11th Sunday—Armistice Day: Morning. Scout Display, Public lectures and demonstrations. Messages from our leaders. Get somebody interested to tell the public of your needs and aspiration. Mother India needs everybody's utmost and freely shall it be given.

10—11 a. m. Honor for those who gave their lives that we may live in peace.

Evening—Preferably in camp in open air. Each troop to meet under its own Scoutmaster. At 6 p. m., wherever you may be stand at the salute and remind yourself of the Promise—to serve God, King and Country. Realise it, feel it—don't merely repeat it, if you can.

The above is a suggestion. Local variations to suit individual needs may be made. But remember the eleventh of November.

C. SUBBA RAU,  
Organising Scout Commissioner,  
The Boy Scouts of Mysore.

(Continued from column 2, page 6.)

broke it with due scout honours of song and salute. The Assistant Scoutmaster aided by a patrol leader and the Assistant Cubmaster conducted tests for Tenderfoot, second and first class Badges. At 9 a. m. the party went up to the Railway station quarters for coffee, where with the kind help of Mr. C. Sreenivasa Rao, Assistant Station Master, they were able to secure some place for cooking. After a light luncheon and coffee the Scouts went in parties of three to the river to bathe. After their return, dinner was served and the whole party including our kind Assistant Station Master enjoyed the camp meal. Then at 1 p. m. the remaining part of the tests was conducted. The scouts then went for a tracking game which lasted for an hour.

After their return tea was served and the Scouts prepared themselves for starting. At 4-30 p. m. the party left the Railway station premises and went round once again to bid final good bye to the village which had afforded them so much enjoyment. Bangalore was reached at about 8 p. m. wherefrom the boys went to their houses, after a thoroughly enjoyable holiday in the country.—Kengeriku Jai.

A. N. R.

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ಪ್ರಬುದ್ಧ ಕರ್ನಾಟಕ.

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(ಎಂ. ಆರ್. ಶ್ರೀನಿವಾಸಮೂರ್ತಿ  
ಬಿ. ಎ., ಅವರಿಂದ)

“ಸ್ಕಾಟು ಬಾಲಕನು ವಿನಯಪರನು” ಎಂಬದಾಗಿ ಹಳೆಯ ಸ್ಕಾಟು ನಿಯಮವು ಹೇಳುತ್ತದೆ. “ವಿನಯಪರನು” ಎಂಬುದರಲ್ಲಿ ಎಷ್ಟೋ ಅರ್ಥವು ಅಡಗಿಕೊಂಡಿದ್ದರೂ ಆ ಅರ್ಥವನ್ನೆಲ್ಲ ಬಾಲಕರು ಗ್ರಹಿಸಿರುವಂತೆ ತೋರಿಬರುವುದಿಲ್ಲ. ವಿನಯಶೀಲನು ಮರ್ಯಾದೆಯನ್ನು ತೋರಿಸಬೇಕು, ತಗ್ಗಿನಡೆಯಬೇಕು, ಗೌರವದ ಮಾತುಗಳನ್ನು ಆಡಬೇಕು, ಎಂಬುದನ್ನೆಲ್ಲ ವ್ಯಕ್ತಪಡಿಸುವುದು. ಸ್ಕಾಟು ಬಾಲಕರು ಎಲ್ಲರ ವಿಚಾರದಲ್ಲಿಯೂ ಈ ರೀತಿ ನಡೆಯಬೇಕೆಂದು ನಿಯಮವಿರುವುದಾದರೂ, ಸ್ತ್ರೀ

ಯರ ವಿಚಾರದಲ್ಲಿ ಮತ್ತಷ್ಟು ಶ್ರದ್ಧೆಯನ್ನು ವಹಿಸಿ ಅವರ ಮಾನಮರ್ಯಾದೆಗಳನ್ನು ಕಾಪಾಡಬೇಕೆಂದು ನಾವು ಬೇಡಿಕೊಳ್ಳುತ್ತೇವೆ. ನಾವು ಹೀಗೆ ಬೇಡಿಕೊಳ್ಳುವುದು ಸ್ಕಾಟು ಬಾಲಕರನ್ನು ಮಾತ್ರವಲ್ಲ. ಸಮಸ್ತ ಬಾಲಕರನ್ನು ಬೇಡಿಕೊಳ್ಳುತ್ತೇವೆ. ಸಣ್ಣವರು, ದೊಡ್ಡವರು ಎಂಬ ಭೇದಭಾವವಿಲ್ಲದೆ ಎಲ್ಲರನ್ನು ಬೇಡಿಕೊಳ್ಳುತ್ತೇವೆ.

ಯಾವ ಜನಾಂಗದಲ್ಲಿ ಸ್ತ್ರೀಯರಿಗೆ ಅವಮಾನವಾಗುವುದಿಲ್ಲ

ವೋ ಯಾವ ದೇಶದಲ್ಲಿ ಸ್ತ್ರೀಯರ ಪಾತಿವ್ರತ್ಯರಕ್ಷಣೆ ಯಾಗುತ್ತಿದೆಯೋ, ಆ ಜನಾಂಗವೂ, ಆ ದೇಶವೂ ಉನ್ನತ ಸ್ಥಿತಿಯಲ್ಲಿರುತ್ತವೆ ಎಂದು ಹೇಳಬಹುದು. ನಮ್ಮ ದೇಶದ ದುಸ್ಥಿತಿಯನ್ನು ಬಾಲಕರಿಗೆ ಹೊಸದಾಗಿ ಹೇಳಬೇಕಾಗಿಲ್ಲ. ಯಾವದೊಂದು ನೆವದಿಂದಲಾಗಲಿ ದೊಂಬಿಯೊಂದು ಎದ್ದಿತೆಂದರೆ, ಸ್ತ್ರೀಯರ ಮಾನಹಾನಿಯೂ, ಪ್ರಾಣಹಾನಿಯೂ ಆಗುವುದರಲ್ಲಿ ಸಂಶಯವಿಲ್ಲ. ಈಚೆಗೆ ಈ ಬಗೆಯ ಹಾನಿಗಳು ಉತ್ತರ ಹಿಂದೂಸ್ಥಾನದಲ್ಲಿಯೂ ದಕ್ಷಿಣ ಹಿಂದೂಸ್ಥಾನದಲ್ಲಿಯೂ ಕೆಲವು ಕಡೆ ನಡೆದಿರುತ್ತವೆ. ಬಾಲಕರೇ, ನೀವು ನಿಜವಾಗಿಯೂ ದೇಶಸೇವಾವ್ರತವನ್ನು ಕೈಗೊಂಡಿರುವುದಾದರೆ ನಿಮ್ಮ ಅಕ್ಕತಂಗಿಯರ ಮಾನಗ

ಳನ್ನು ರಕ್ಷಿಸಲು ಕಂಕಣವನ್ನು ಕಟ್ಟಿರಿ. ನಿಮ್ಮ ತಾಯಿಯರ ಸಂರಕ್ಷಣೆಯನ್ನು ಮಾಡಲು ದೃಢಸಂಕಲ್ಪರಾಗಿ. ಎಷ್ಟೋವೀರಯಜ್ಞಗಳು ನಡೆದು ಹೋಗಿರುತ್ತವೆ, ರಜಪೂತಕನ್ಯೆಯರ ಪಾತಿವ್ರತ್ಯ ರಕ್ಷಣಾರ್ಥವಾಗಿ ರಜಪೂತಸೈನಿಕರು ಬಹಳ ಮಂದಿ ತಮ್ಮ ಹೃದಯದ ರಕ್ತವನ್ನು ಚೆಲ್ಲಿರುತ್ತಾರೆ. ಹಿಂದೂ ಮಹಿಳೆಯರ ಉದ್ಧಾರಕ್ಕಾಗಿ ಮಹಾರಾಷ್ಟ್ರ ರಾಜ್ಯಸ್ಥಾಪಕನಾದ ಭತ್ತಪತಿ ಶಿವಾಜಿಯು, ಬಹಳ ಸಾಹಸ ಪಟ್ಟಿರುತ್ತಾನೆ. ಚರಿತ್ರೆಯಲ್ಲಿ ಇಂತಹ ಮಹಾಪುರುಷರು ನಡೆಸಿದ ಶೌರ್ಯದ್ರೋತಕಗಳಾದ ಕಾರ್ಯಕಲಾಪಗಳು ಎಷ್ಟೋ ವರ್ಣಿತವಾಗಿವೆ. ಬಾಲಕರೇ, ನೀವು ಇಂದು ಹುಡುಗರು, ನಾಳೆಗೆ ದೊಡ್ಡವರು. ನಾಳೆ

ಬುದ್ಧಿಯನ್ನು ತಳೆಯಿರಿ. ಯಾವ ಜಾತಿಯಾಗಲಿ, ಯಾವ ಮತವಾಗಲಿ, ಯಾವ ಕುಲವಾಗಲಿ, ಸ್ತ್ರೀಜಾತಿಗೆ ಪೂಜ್ಯಬುದ್ಧಿಯನ್ನು ತಾಳಿರಿ. ಸ್ತ್ರೀಯರ ಮಾನಹಾನಿಯನ್ನುಂಟುಮಾಡುವ ಹೊಲಸು ಮಾತುಗಳು ನಿಮ್ಮ ಬಾಯಿಂದ ಎಂದೂ ಬಾರದಿರಲಿ, ನಿಮ್ಮ ಮನೆಯಲ್ಲಿ ನಿಮ್ಮ ಅಕ್ಕತಂಗಿಯರನ್ನು ಎಷ್ಟು ವಿಶ್ವಾಸದಿಂದ ಕಾಣುವಿರೋ, ಅವರ ವಿಚಾರದಲ್ಲಿ ನೀವು ಎಷ್ಟು ಅಂತಃಕರಣವುಳ್ಳವರಾಗುವಿರೋ, ಅವರನ್ನು ಸಂರಕ್ಷಿಸಲು ನೀವು ಕಾತರಪಡುವಿರೋ, ಹಾಗೆಯೇ ಇತರ ಸ್ತ್ರೀಯರನ್ನು ಪೂಜ್ಯಬುದ್ಧಿಯಿಂದಲೂ ಗೌರವದಿಂದಲೂ ಸಂರಕ್ಷಿಸಿರಿ. ನಿಮ್ಮ ಮನೆಯವರ ಮೇಲೆ ಅಗೌರವದ ಮಾತುಗಳನ್ನು ಇತರರು ಆಡಿದರೆ, ನೀವು ಸಹನೆಮಾಡು

ವುದಿಲ್ಲವೆಂಬುದನ್ನು ನೆನಪಿಗೆ ತಂದುಕೊಂಡು, ಇತರರ ವಿಚಾರದಲ್ಲಿ ಎಚ್ಚರಿಕೆಯಿಂದನಡೆದುಕೊಳ್ಳಿರಿ. ಅಲ್ಪಾಧಾರದಿಂದಲೂ ನಿರಾಧಾರದಿಂದಲೂ ಇತರರನ್ನು ಕುರಿತು ನಿಂದಿಸಬೇಡಿ.

ರೈಲುಗಳಲ್ಲಿ ಪ್ರಯಾಣಮಾಡುವಾಗ, ಜಾತ್ರೆಗಳಲ್ಲಿ, ಸಂತೆಗಳಲ್ಲಿ, ಉತ್ಸವಸಮಯಗಳಲ್ಲಿ, ಹೆಂಗಸರ ಅನುಕೂಲ್ಯಗಳನ್ನು ಗಮನಿಸಿರಿ. ಇಂತಹ ಸಂದರ್ಭಗಳಲ್ಲಿ, ಬಾಲಕರೇ, ನಿಮ್ಮದೊಂದು ಗುಂಪನ್ನು ಕಟ್ಟಿಕೊಂಡು,



The Jumping Sheet.

ಗೆ, ದೇಶಸೇವಾಕಾರ್ಯವನ್ನು ವಹಿಸತಕ್ಕವರು. ನಿಮ್ಮ ರಕ್ತದಲ್ಲಿ ಪ್ರತಿಯೊಂದು ಬಿಂದುವನ್ನು ಸ್ತ್ರೀರಕ್ಷಣಾರ್ಥವಾಗಿ ಅರ್ಪಿಸಲು ಸಿದ್ಧರಾಗಬೇಕು. ತನ್ನ ಮಡದಿ ಮಕ್ಕಳಮಾನವನ್ನು ಕಾಯಲಾರದ ಮಾನವನ ಹೇಡಿಜೀವನವನ್ನು ಸುಡಬೇಡವೇ, ಅವನ ಜೀವಿತಕ್ಕೆ ಧಕ್ಕಾರ ವಿರಲಿ.

ಮುಂದೆ ವಹಿಸಬೇಕಾದ ಕಾರ್ಯದ ಭಾರವನ್ನು ಈಗಲಿಂದಲೂ ವಹಿಸುವುದಕ್ಕೆ ನೀವು ಪ್ರಯತ್ನಪಡುವುದಕ್ಕೆ ನಿಮ್ಮ ಮನಸ್ಸು ಮೊದಲು ಪರಿಶುದ್ಧವಾಗಬೇಕು. ಪರಿಶುದ್ಧಾಂತರಂಗನಾದ ಮನುಷ್ಯನು ಹೊಂದುವೆ ಆತ್ಮಬಲವನ್ನು ಕಳಂಕಾಂತರಂಗನು ಎಂದಿಗೂ ಹೊಂದಲಾರನು. ಆದುದರಿಂದ ಸ್ತ್ರೀಯರ ವಿಚಾರದಲ್ಲಿ ಪೂಜ್ಯ

ಬದ್ಧಾರ್ಥ ಜನಗಳಿಂದ ಸ್ತ್ರೀಯರನ್ನು ಸಂರಕ್ಷಿಸಿ. ಅವರ ಕೀರ್ತಿಯೇ ನಿಮ್ಮ ಕೀರ್ತಿಯು. ಅವರ ಮಾನವೇ ನಿಮ್ಮ ಮಾನವು. ಆಗಾಗ್ಗೆ ಬದಗುವ ಅಲ್ಪ ಸಂದರ್ಭಗಳಲ್ಲಿಯೂ ಮೈಮರೆಯದೆ, ನೀವು ಸ್ತ್ರೀಜನರ ಮಾನ ಮರ್ಯಾದೆಗಳನ್ನು ಕಾಯುತ್ತ ಬಂದರೆ ಮುಂದೆ ಬದಗಿ ಬರುವ ದೇಶ ಸೇವಾಕಾರ್ಯಭಾರವನ್ನು ವಹಿಸಲು ಯೋಗ್ಯರಾಗುವಿರಿ.

ನಮ್ಮ ಕೈಯಿಂದ ರಕ್ಷಿಸಲಾಗದ ನಮ್ಮ ಸ್ತ್ರೀಯರನ್ನು ನಾವೇ ಹೀಯಾಳಿಸುತ್ತ, ಜರೆಯುತ್ತ, ಅವಮಾನಪಡಿಸುತ್ತ ಹೋಗುವುದು ಎಂದಿಗೂ ಪುರುಷಧರ್ಮವಲ್ಲ. ಅದರಿಂದ ನಮ್ಮ ಅವಿವೇಕವು ಹೊರಕ್ಕೆ ಬರುವುದಲ್ಲದೆ ಅಬಲೆಯರಾದ ಸ್ತ್ರೀಜನಕ್ಕೆ ಕುಂದುಂಟಾಗುವುದಿಲ್ಲ. ಅವರನ್ನು



ರಕ್ತಿ ಸತಕ್ಕದ್ದು ನಮ್ಮ ಕರ್ತವ್ಯವು. ಈ ಕರ್ತವ್ಯವನ್ನು ತಿಳಿಯದೆ, ಬಹು ಸುಲಭವಾಗಿ ಆಡಬಹುದಾದ ಆಕ್ಷೇಪವಾಕ್ಯಗಳನ್ನು ಆಡಿದರೆ ಬಂದ ಫಲವೇನು? ಅವರ ಮಾನಪ್ರಾಣಗಳನ್ನು ಕಾಪಾಡುವುದಕ್ಕಾಗಿ ನಮ್ಮ ಪ್ರಾಣಗಳನ್ನು ಬಲಿಕೊಡಲು ಸಿದ್ಧರಾಗುವುದು ಕಷ್ಟತರದ ಕೆಲಸ. ಅಪಾಯ ಬಂದಾಗ ಮಡದಿ ಮಕ್ಕಳು ಎಲ್ಲಿಯಾದರೂ ಹೋಗಲಿ, ಯಾರ ಕೈಗಾದರೂ ಸಿಕ್ಕಲಿ ಎಂದು ತಲೆತಪ್ಪಿಸಿಕೊಂಡು ಓಡಿಹೋಗುವ ಹೇಡಿಗಳಾದ ನಾವು ಕರ್ತವ್ಯಪರಾಭ್ರಮೆ ರಾಗಿರುವುದನ್ನು ನೆನಸದೆ, ಆರೈಕೆಯ ಯರ ಮಾನಾಪಹಾರಿಗಳಾಗಿ ಕೂಗಾಡುವುದೇಕೆ? ಆದುದರಿಂದ ಬಾಲಕರೇ, ಈ ದಿವಸ ದಿಂದಲೇ ಸ್ವೀಕರಣರಕ್ಷಣಾರ್ಥವಾಗಿ ವೀರವ್ರತವನ್ನು ತಾಳಿ. ನಿಮ್ಮ ಸ್ನಾತು ನಿಯಮಗಳಲ್ಲಿ ಅದು ಸಾಕ್ಷಾತ್ಕಾರಿ ಉಕ್ತವಾಗಿದ್ದರೂ, ಈ ರಕ್ಷಣಾ ಕಾರ್ಯವನ್ನು ನೀವು ವಹಿಸಿಕೊಳ್ಳಿ. ಇದರಿಂದ ನಿಮಗೆ ಶ್ರೇಯಸ್ಸುಂಟಾಗುವುದು. ದೇಶಕ್ಕೆ ಕೀರ್ತಿಯು ಬೆಳೆಯುವುದು.

## The Mysore Scout Handbook & Diary, 1924.

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### ಸೂಜಿಯ ಬೆಲೆ.

ಗೋಧೂಲಿಯ ಸಮಯವು. ಸಂಜೆಯಾಗಲು ಬಹಳ ತಡವಿರಲಿಲ್ಲ, ಭಂಗಾರದ ಬಹು ದೊಡ್ಡ ಪರಾತದ ಬುಡದಂತೆ, ಸೂರ್ಯನದೃಶ್ಯ ಭಾಗವು ಪಶ್ಚಿಮ ದಿಕ್ಕಿನ ಕ್ಷಿತಿಜಕ್ಕೆ ಹೊಂದಿ ತೇಜೋಮಯನಾಗಿ ಕಾಣುತ್ತಿಲ್ಲ.

ಇಂದೀಸಮಯದಲ್ಲಿ, ನವಕೋಟೆಯ, ರಾಜ ಬೀದಿಯಲ್ಲಿನ ಒಂದು ದೊಡ್ಡ ಬಂಗಲೆಗೆ ಸೇರಿದ ವಿಶಾಲವಾದ ಚಾವಡಿಯಲ್ಲಿ ಐದು ವರ್ಷದ ಸಣ್ಣ ಬಾಲಕನೊಬ್ಬನು ಆಡುತ್ತಿದ್ದನು. ಹುಡುಗನ ಪಿತೃವೂ ಅದೇ ಸ್ಥಳದಲ್ಲಿದ್ದ ಆಸನದೊಂದರ ಮೇಲೆ ಕುಳಿತು, ತನ್ನ ಕೈಯಲ್ಲಿದ್ದ ವರ್ತಮಾನ ಪತ್ರಿಕೆಯನ್ನು ಓದುತ್ತಾ ಇದ್ದನು.

ಹೀಗೆ ಓದುತ್ತಿರುವಾಗ ಆತನು ಏನನ್ನೋ ಯೋಚಿಸಲು ತಟ್ಟನೆ ಪತ್ರಿಕೆಯನ್ನು ಒತ್ತಟ್ಟಿಗೆ ಟ್ಟು ಪುತ್ರನನ್ನು ದೃಷ್ಟಿಸಿ ನೋಡುವಾಗ, ಅವನ ಹಸ್ತವಿದ್ದ ಸ್ಥಳದಲ್ಲಿ ಒಂದು ಸೂಜಿಯು ಬಿದ್ದಿರುವುದನ್ನು ಕಂಡು, ಮಗುವೇ ಆ ಸೂಜಿಯನ್ನು ಇಲ್ಲಿತಾ ಎಂದು ಕೇಳಲು ಮಗುವು (ಮಕ್ಕಳ ಸ್ವಾಭಾವಿಕವಾದ ಉದಾಸೀನತೆಯಿಂದ)—ಇದೊಂದು ಸೂಜಿಯು ಕಳೆದುಹೋದರೇನು ನನ್ನ ತಾಯಿಯ ಹತ್ತಿರ ಬೇಕಾದ್ದಿದೆ—ಅದರ ಬೆಲೆಯು ಸಹ ಕಾಸಿಗೆ ನಾಲ್ಕು, ಎಂದು ಮೆಲ್ಲಗೆ ಹೇಳುತ್ತಾ ತನ್ನ ತಂದೆಯ ಆಜ್ಞೆಯನ್ನು ಮಾರಲಿಷ್ಟವಿಲ್ಲದೆ, ಅರಮರಿಕೆಯಿಂದ ಸೂಜಿಯನ್ನು ಯನ್ನು ಅದು ಬಿದ್ದಿದ್ದ ಸ್ಥಳದಿಂದ ತೆಗೆದು ತಂದು ಕೊಟ್ಟನು. ತಂದೆಯು ಮನಸ್ಸಿನಲ್ಲಿ ಏನೋ ಯೋಚನೆ ಮಾಡಿ ಮಗುವಿನ ಕಡೆಗೆ ತಿರುಗಿ, ಇಲ್ಲಿಗೆ ಬಾರೈಯ್ಯಾ ನಿನಗೆ ಚಲೋದೊಂದು ಕಥೆಯನ್ನು ಹೇಳಬೇಕೆಂದಿದ್ದೇನೆ ಬರುತ್ತಿಯಾ, ನಿನಗೆ ಕಥೆ ಕೇಳುವುದು ಬಹಳ ಸಂತೋಷವಲ್ಲವೇ ಎಂದು ಹೇಳಲು, ಬಾಲಕನು ಅತಿ ಸಂತೋಷದಿಂದ ಕೂಡಿದವನಾಗಿ, ಮುಗಿಲ್ಲದೆಯಿಂದ, ಓಡಿ ಬಂದು ತಂದೆಯ ತೊಡೆಮೇಲೆ ಹತ್ತಿಕೊಂಡು, ಬಹು ಆಸಕ್ತಿಯಿಂದ, ಕಥೆ ಕೇಳಲು ದೃಢನಾದನು.

ತಂದೆಯು ಕಥೆಯನ್ನು ಪ್ರಾರಂಭಮಾಡಿದ್ದು ಹೇಗೆಂದರೆ.—

ಕೆಲವು ಸಂವತ್ಸರಗಳ ಹಿಂದೆ, ಮೇಲುಕೋಟೆಯಲ್ಲಿ, ಪುರುಷೋತ್ತಮನೆಂಬೊಬ್ಬ ಬಡ ಹುಡುಗನು, ತೀರಾ ದಿಕ್ಕಿಲ್ಲದ ತನ್ನ ತಂದೆತಾಯಿಗಳೊಂದಿಗೆ ವಾಸವಾಗಿದ್ದನು. ಈ ತರುಣನು, ವಿದ್ಯಾವಂತನೂ, ಸದ್ಗುಣಸಂಪನ್ನನೂ ಆಗಿದ್ದರೂ, ತನ್ನ ಊರಿನಲ್ಲಿ ಎಷ್ಟೋ ಪ್ರಯತ್ನ ಪಟ್ಟಾಗ್ಯೂ, ಕೆಲಸವಾವೂ ಸಿಗಲಿಲ್ಲ.

ಹೀಗಿರಲು ತನ್ನ ಜೀವನಕ್ಕೆ ಯಾವ ಉಪಾಯವೂ ತೋಚದೆ ಇರಲು ತನ್ನ ನೆರೆಯವನಾಗಿದ್ದ ಗೃಹಸ್ಥನೊಬ್ಬನಿಂದ, ತನ್ನ ಗುಣವರ್ಣನೆಯ ಸಾಕ್ಷ್ಯಪತ್ರವೊಂದನ್ನು ಬರೆಸಿಕೊಂಡು ಮೇಲುಕೋಟೆಗೆ ಉಮ್ಮೇಲು ದೂರವಿದ್ದ ನಗರವೆಂಬ ದೊಡ್ಡ ಪಟ್ಟಣಕ್ಕೆ ಹೊರಟನು.

ಹೊರಡುವಾಗ, ಈತನ ತಂದೆಯು ಅಲ್ಪದ್ರವ್ಯಸಹಾಯವನ್ನು ಕೊಟ್ಟಿದ್ದನು. ಮೂರು ದಿನಗಳ ನಂತರ ನಗರಕ್ಕೆ ತಲೆಸಿ, ಬಹು ಆಯಾಸದಿಂದ ಬಳಲಿ ಒಂದು ಅಂಗಡಿಬೀದಿಯಲ್ಲಿ ಹೋಗುತ್ತಿರಲು, ಅಕ್ಕ ಪಕ್ಕಗಳಲ್ಲಿದ್ದ ಅಂಗಡಿಗಳಿಂದ ತಿಂಡಿ ಪದಾರ್ಥಗಳ ಸುವಾಸನೆಯು ಪುರುಷೋತ್ತಮನನ್ನು ಎಡಬಿಡದೆ ಆಕರ್ಷಿಸುತ್ತಿದ್ದರೂ, ಆವುದಕ್ಕೂ ಲಕ್ಷ್ಯ ಕೊಡದೆ ಮನಃಶಕ್ತಿಯಿಂದ ಮುಂದೆ ವರಿಸುತ್ತಿದ್ದನು.

ಹೀಗೆ ಮುಂದೆ ಮುಂದೆ ಸಾಗುತ್ತಿರಲು, ಕೊಂಚ ದೂರದಲ್ಲಿ ವಿಶಾಲವಾದ ಮೈದಾನವಿದ್ದ ಒಂದು ದೊಡ್ಡ ಅಂತಸ್ತಿನ ಬಂಗಲೆಯು, ಕಾಣಿಸಿತು. ಅವನು ಅಲ್ಲಿಗೆ ಹೋಗಿ ನಿಂತಿದ್ದ ದ್ವಾರಪಾಲಕನನ್ನು ವಿಚಾರಿಸಿದಾಗ, ಅದು ಒಂದು ಭಾರಿ ಹಣಕೋರಿ (Bank) ಎಂದು ತಿಳಿಯಲಾಯಿತು. ಅಲ್ಲಿ ಯಾವುದಾದರೊಂದು ನೌಕರಿಯು ಸಿಗಬಹುದೆಂದು, ಪುರುಷೋತ್ತಮನು ನೆನೆದು, ಕೋರಿಯ ಕಾರಭಾರಿಯ ಸಂಗಡ ಮಾತನಾಡಬೇಕೆಂದು ನಿಶ್ಚಯಿಸಿ, ಒಳಕ್ಕೆ ಹೊಕ್ಕನು. ಬಂಗಲೆಯ ಸುತ್ತ ಮುತ್ತಲೂ, ವಿಸ್ತಾರವಾದ ಬೈಲು ಪ್ರದೇಶವಿದ್ದು, ಅದು ಎತ್ತರವಾದ ಹೊರಗೂಡೆಯಿಂದ ವೇಷ್ಟಿತವಾಗಿತ್ತು. ಪುರುಷೋತ್ತಮನು ಬಂಗಲೆಯ ಹೆಬ್ಬಾಗಿಲಿನ ಸಮಾಪ ಹೋಗಿ ಮತ್ತೊಬ್ಬ ದ್ವಾರಪಾಲಕನನ್ನು ಎದುರುಗೊಂಡು ಮಾತನಾಡಿ, ಅವನ ಕೈಯಲ್ಲಿ ತನ್ನ ಹೆಸರಿದ್ದ ಒಂದು ಚೀಟಿಯನ್ನು ಕೊಟ್ಟು ಅದನ್ನು ಕೋರಿಯ ಕಾರಭಾರಿಗೆ ತಲುಪಿಸುವಹಾಗೆ ಕೇಳಿಕೊಳ್ಳಲು, ಕೂಡಲೇ ಆ ಆಳು ಒಪ್ಪಿ ಚೀಟಿಯನ್ನು ತನ್ನ ಯಜಮಾನನಿಗೆ ಕೊಂಡು ಹೋಗಿ ಕೊಟ್ಟನು.

ಆ ಬಳಿಕ ದ್ವಾರಪಾಲಕನು ಯುವಕನಿಗೆ ಡೆಗೆ ಬಂದು, ಅವನಿಗೆ—ಆಯ್ಯಾ! ತಾವು, ಅಗೊ ಆ ದಿವಾಣಖಾನೆಯಲ್ಲಿ ವಿಶ್ರಮಿಸಿ ನಡೆಯಿರಿ ಎಂದು ಹೇಳಿ ಅವನನ್ನು ಕಾರಭಾರಿಯ ಕೂಡುವ, ಮೇಲುಪ್ಪರಿಗೆಯ ಬೈರಕಖಾನೆಗೆ ಕರೆದೊಯ್ದನು. ಆತರುಣನು ಬೈರಕಿಯಲ್ಲಿ ಕುಳಿತು, ಪೂರ್ಣ ನೀರೀಕ್ಷೆಯಿಂದ ಹಣಕೋರಿಯ (Bank) ಯಜಮಾನನ ಮಾರ್ಗವನ್ನೇ ಎದುರು ನೋಡುತ್ತಿದ್ದನು. ಇಷ್ಟರಲ್ಲಿಯೇ ಬಾಗಿಲೆ ದುರಾಗಿನ ಪರದೆಯನ್ನು ಬದಿಗೆ ಸರಿಸಿ, ಚಾರು ಚಂದ್ರವದನನಾದ, ದಯಾಪರಮುಖಭಾವವುಳ್ಳ, ನಡು ಪ್ರಾಯಸ್ಕನಾದ, ಒಬ್ಬ ಗೃಹಸ್ಥನು ಕಾಣಿಸಿಕೊಳ್ಳಲು, ಆ ಯುವಕನು, ಈತನೇ ಕೋರಿಯ ಕಾರಭಾರಿಯೆಂದು ತಿಳಿದು ಕೂಡಲೇ ಎದ್ದು ನಿಂತು, ಸಲ್ಲಿಸಬೇಕಾದ ನಮಸ್ಕಾರವಚನಗಳನ್ನೆಲ್ಲಾ ಪೂರೈಸಿದನು.

ನಂತರ, ಪುರುಷೋತ್ತಮನು, ತನ್ನ ಹತ್ತಿರ ಯಿದ್ದ ಅನೇಕ ಸಾಕ್ಷ್ಯಪತ್ರಗಳನ್ನು ಆತನಿಗೆ ತನ್ನ ದ್ವೇಶವನ್ನು ಅರುಹಿದನು.

ಕಾರಭಾರಿಯು ಅವುಗಳಲ್ಲಿ ಪ್ರತಿಯೊಂದನ್ನೂ ಓದಿಸೋಡಿ ಸಂತೋಷಪಟ್ಟು—ನಿನಗೆ ಏನಾದ



ರೊಂದು ಕೆಲಸಕೊಡಲು, ನನಗೆ ಬಹಳ ಸುಖವಾಯಿತು. ಆದರೆ, ಸದ್ಯಕ್ಕೆ ನನ್ನಲ್ಲಿ ಯಾವ ನೌಕರಿಯೂ ಬಾಳಿರುವುದಿಲ್ಲವೆಂದು ಹೇಳಲು ನನಗೆ ಬಹಳ ವ್ಯಸನ, ಆದರೆ ಹಾಗೇನಾದರೂ ಮುಂದೆ ಸಂಭವಿಸಿದ ಪಕ್ಷದಲ್ಲಿ ನಿನಗೇ ಅದನ್ನು ಕೊಡುತ್ತೇನೆ ಎಂಬ ಭರವಸೆಯನ್ನು ಕೊಟ್ಟೆನು.

ಈ ಮಾತುಗಳನ್ನು ಪುರುಷೋತ್ತಮನು ಕೇಳಿ ಲಾಗಿ ಅವನಿಗೆ ಬಹಳ ಚಿಂತೆಯೂ, ಮನದಲ್ಲಿ ಅಧಿಕವಾದ ನೋವೂ, ಉಂಟಾಯಿತು. ಏನಾದರೂ ಕೆಲಸವು ಸಿಗಬಹುದೆಂಬ ಆಶೆಯಿಂದ ಈ ದೊಡ್ಡ ಪಟ್ಟಣಕ್ಕೆ ಬಂದರೂ, ಎಲ್ಲಾ ನಿರಾಶೆಯಾಯಿತಲ್ಲಾ ಎಂದು ಬಹಳವಾಗಿ ಮರುಗಿ ತನ್ನ ದಾರಿಯನ್ನು ಪುನಃ ಹಿಡಿದನು. ತನ್ನ ಹತ್ತಿರವಿದ್ದ ಹಣವೂ ಸಹ ಶೀಘ್ರವಾಗಿ ಪರದೇಶವಾದ ಆ ನಗರದಲ್ಲಿ ಬೇಗನೆ ಸವೆದು ಹೋಯಿತು.

ಆದರೂ, ಅವನು ಧೈರ್ಯಗುಂದದೆ, ಎಲ್ಲವನ್ನೂ ಸೈರಿಸಿಕೊಂಡು, ಮುಂದೆ ಜಲಿಸುತ್ತಿದ್ದನು. ಮುಂದೆ ತಾನು ಯಾವ ರೀತಿಯಲ್ಲಿ ಜೀವನ ಮಾಡಬೇಕು ಎಂಬ ಚಿಂತೆಯಲ್ಲಿ ಮಗ್ನನಾಗಿ ದಾರಿಯಲ್ಲಿ ಮಲ್ಲಗೆ ಹೋಗುತ್ತಿರಲು, ಸೂರ್ಯ ಕಿರಣಪ್ರಕಾಶದಿಂದ, ರಸ್ತೆಯ ಪಕ್ಕವೊಂದರ ಬದಿಯಲ್ಲಿದ್ದ ಕಲ್ಲಿನ ರಾಶಿಯಲ್ಲಿ ಬಿದ್ದ ಒಂದು ಸಣ್ಣ ವಸ್ತುವು ಅತಿ ಪ್ರಕಾಶಮಯವಾಗಿ ಮಿಂಚುತ್ತಿದ್ದದ್ದನ್ನು, ಪುರುಷೋತ್ತಮನು ಕಂಡು ಬಗ್ಗಿ ತೆಗೆದುನೋಡುವಲ್ಲಿ, ಅದು ಒಂದು ಸಣ್ಣ ಸೂಜಿಯಾಗಿತ್ತು. ಒಬ್ಬ ಮನುಷ್ಯನು ದುರಾವಸ್ಥೆಯಲ್ಲಿರುವಾಗ ಒಂದು ಸೂಜಿಯ ವಿಷಯವಾಗಿ ಚಿಂತಿಸುವುದು ಎಷ್ಟೋ ಸೋಜಿಗವಾಗಿ ಕಾಣಿಸುವುದಲ್ಲವೆ! ಇರಲಿ! ತನಗೆ ಆ ಸೂಜಿಯು ಯಾವ ಉಪಯೋಗಕ್ಕಾದರೂ ಬರಬಹುದೆಂಬ ಯೋಚನೆಯಿಂದ, ಅದನ್ನು ತನ್ನ ಅಂಗಿಯೊಂದು ಭಾಗಕ್ಕೆ ಚುಚ್ಚಿ, ಸ್ವಲ್ಪ ನಕ್ಕು ತನ್ನ ಮಾರ್ಗವನ್ನು ಮುಂದುವರಿಸಬೇಕೆನ್ನ ತಿರುಗಿ—ಯಾರೋ ತನ್ನ ಹೆಸರನ್ನು ಹಿಡಿದು ಕರೆದ ಶಬ್ದ ಉಂಟಾಯಿತು. ತಿರುಗಿ ನೋಡುವಲ್ಲಿ ತಾನು ಬಿಟ್ಟು ಬಂದ ಕೋರಿಯ ಕಾರಭಾರಿಯೇ ತನ್ನನ್ನು ಕರೆಯುತ್ತಿರುವುದನ್ನು ನೋಡಿ, ಬಹಳ ಅಚ್ಚರಿಯಿಂದ, ಮುಂದೆ ಏನೇನಾಗುವುದೋ ಎಂಬ ನಿರೀಕ್ಷೆಯಿಂದ, ಅವನ ಬಳಿಗೆ ಹಿಂದಿರುಗಿದನು. ಪುರುಷೋತ್ತಮನು ತನ್ನನ್ನು ಕರೆದುದಕ್ಕೆ ಕಾರಣವೇನಿರಬಹುದೆಂದು ಕೇಳಲು ಕಾರಭಾರಿಯು, ನಮಗೆ ತುರ್ತಾಗಿ ಒಬ್ಬ ಕಾರಕೂನನು ಬೇಕಾಗಿದೆ ಕೆಲಸದ ಒತ್ತಂಕೆಯಿಂದ, ನಿನ್ನನ್ನು ಕಂಡಾಗ ಈ ವಿಷಯವನ್ನು ಹೇಳಲು ಸಂಪೂರ್ಣವಾಗಿ ಮರೆತೆನು. ನಿನಗೆ ಈ ನೌಕರಿ ಮಾಡಲೊಪ್ಪಿ ಕೊಳ್ಳಲು ಮನಸ್ಸುಂಟೋ ಎಂದು ಕೇಳಲು, ಆಗ ತುರಣನು (ಭಗವಂತನೇ ತನ್ನ ಭಾಗವಾಗಿ, ಇದನ್ನು ಒದಗಿಸದನೆಂದು ತಿಳಿದು, ಆತನನ್ನು ಸ್ಮರಿಸಿ)—ಕೂಡಲೇ ನೌಕರಿಯ ಆರಭಾರವನ್ನು ಕಾರಭಾರಿಗೆ ತನ್ನ ಮನ ಪೂರ್ವಕವಾದ ವಂದನೆಗಳನ್ನು ತಮ್ಮ ಈ ಘನಕಾರ್ಯಕ್ಕೋಸುಗ ಸಲ್ಲಿಸುತ್ತೇನೆ ಎಂದನು. ನಾಳೆಪ್ರಾ

ತಃಕಾಲಲ ಘಂಟೆಗೆ, ಇಲ್ಲಿ ನೀನು ಹಾಜರಾದರೆ, ನಿನ್ನ ಕೆಲಸವೇನೆಂಬದಾಗಿ ನಿನಗೆ ಎಲ್ಲವನ್ನೂ ತಿಳಿಸುತ್ತಾರೆಂದು ಕಾರಭಾರಿಯು ಸಂತೋಷದಿಂದ ಮಾತೇ ಹೊರಡದ ಆ ಯುವಕನಿಗೆ ಹೇಳಿ ಸ್ವಲ್ಪ ಯೋಚಿಸಿ, ಪುನಃ ಏನಯ್ಯಾ, ರಸ್ತೆಯಲ್ಲಿರುವ ಕಲ್ಲುರಾಸಿಯಿಂದ ನೀನು ಏನೋ ಒಂದು ವಸ್ತುವನ್ನು ತೆಗೆಯುವುದನ್ನು ನಾನು ಕಂಡೆ ಅದು ಏನೆಂದು ನನಗೆ ಹೇಳಬಲ್ಲೆಯಾ ಎಂದು ಕೇಳಲು ಪುರುಷೋತ್ತಮನು ಮತ್ತೇನೂ ಅಲ್ಲಯ್ಯಾ ಒಂದು ಸಣ್ಣ ಸೂಜಿಮಾತ್ರ ಸಿಕ್ಕಿತು. ಎಂದನು ಓಹೋ! ನಾನು ಸಹಾ ಹಾಗೆಯೇ ನೆನಸಿದ್ದೆ ನೀನು ಅದನ್ನು ಬಹು ಎಚ್ಚರಿಕೆಯಿಂದ ಕಾಪಾಡಬೇಕು, ಆ ಸೂಜಿಯನ್ನು, ಕಲ್ಲಿನ ಮಧ್ಯದಿಂದ ಆರಿಸಿ ತೆಗೆದಾಗ ನಾನು ನಿನ್ನನ್ನು ನೋಡಿ, ಈ ತನು ಬುದ್ಧಿ ವಂತನೂ, ಜಾಗರೂಕತೆಯುಳ್ಳವನೂ ಆಗಿದ್ದಾನೆಂದು ಯೋಚಿಸಿ ನಿನಗೆ ಈ ಕೆಲಸವನ್ನು ಕಲ್ಪಿಸಿ ಕೊಟ್ಟಿರುತ್ತೇನೆ. ಎಂದನು.

ಪುರುಷೋತ್ತಮನು ಕ್ರಮೇಣ, ಹಣದ ಕೋರಿಗೆ ಸೇರಿದಮೇಲೆ, ಕೋರಿಯ ಮುಖ್ಯಾಧಿಕಾರಿಯಾದನು. ಹೀಗೆ ಕೆಲವು ಕಾಲದ ತರುವಾಯ ಕಾರಭಾರಿಯು, ಕಾಹಿಲೆಯಾಗಿ ಪ್ರಾಣವಿಡಿದ ಗವನ್ನು ಹೊಂದಲು, ಈತನು ತಾನೇ ಯಜಮಾನನ ಹಣದ ಕೋರಿಗೆ ಕಾರಭಾರಿಯಾಗಿ ನೇಮಿಸಲ್ಪಟ್ಟು, ಅದರ ಎಲ್ಲಾ ಕೆಲಸಗಳನ್ನೂ ಇಂದೂ ಆತನೇ ವಹಿಸಿ ನಡೆಸುತ್ತಾ ಇದ್ದಾನೆ ಎಂಬದಾಗಿ, ತಂದೆಯು, ಕಥೆಯನ್ನು ಸಮಾಪ್ತಿ ಮಾಡಲು.

ಮಗುವು—ಅಪ್ಪಾ ಈ ಕಥೆಯು ಸುಬದ್ಧವಾಗಿ ನಡೆದದ್ದೋ ಎಂದು ಕೇಳಲು.

ತಂದೆ—ನಿಜವಾಗಿಯೂ ನಡೆದದ್ದೇ ಮಗುವೇ ಅಂದನು.

ಮಗು—ಪುರುಷೋತ್ತಮನ ಪರಿಚಿತಿ ನಿಮಗುಂಟೋ?

ತಂದೆಯು—ಹೌದಯ್ಯಾ, ಆತನು ನಿನಗೂ ಸಹ ಗೊತ್ತು.

ಮಗುವು—(ಸ್ವಲ್ಪ ಅನುಮಾನಿಸಿ) ಆತನು ಯಾರಪ್ಪ ಎಂದು ಕೇಳಿದಾಗ

ತಂದೆಯು—ನೀನು ಆತನ ಮೇಲೆಯೇ ಕುಳಿತಿರ್ದೀ ಮಗುವೇ—ಎಂದು ಹೇಳಿದನು.

ಬಾಲಕನು, ಇದನ್ನು ಕೇಳಿ ಬಹಳ ಅಚ್ಚರಿಯಿಂದ, ತನ್ನ ಪ್ರಿಯ ತಂದೆಯು, ಒಂದು ಸಣ್ಣ ಸೂಜಿಯ ಮೂಲಕ ಎಂಥಾ ದೊಡ್ಡ ಪದವಿಗೆ ಬಂದಿದ್ದಾನೆ ಎಂದು ಯೋಚಿಸಿ, ಅಂದಿನಿಂದ, “ನಾನಂದಿಗಾದರೂ, ಯಾವವಸ್ತುವನ್ನಾಗಲೀ ಹಾಳಾಗಲು ಬಿಡುವುದಿಲ್ಲವೆಂದು ನಿರ್ಧರಿಸಿದನು.

**ಹಾಸ್ಯಲಹರಿ.**

ಒಂದಾನೊಂದು ದಿನ, ತನ್ನ ಮಗನ ದುಷ್ಟತನವನ್ನು ನೋಡಿ ಬಹಳ ವ್ಯಸನದಿಂದ, ಒಬ್ಬ ಮುದಕನು,

ಮುದಕ :—“ಮಗೂ! ನೀನು ನನ್ನ ಹೊಟ್ಟೆಯಲ್ಲಿ ಹುಟ್ಟಬಾರದಾಗಿತ್ತು.” ಎಂದನು.

ಮಗು :—“ಅಪ್ಪಾ! ನಾನೇನೂ ನಿನ್ನ ಹೊಟ್ಟೆಯಲ್ಲಿ ಹುಟ್ಟಿಲ್ಲ. ನಾನು ಹುಟ್ಟಿದ್ದು ಅಮ್ಮನ ಹೊಟ್ಟೆಯಲ್ಲಿ ಎಂದನು.”

(Continued from column 2, page 5).

ness, which is so essential for the furtherance of scouting. Apart from the inconvenience of tying the turban, it is really a hard thing for young boys to bear the burden of a heavy turban. The substitution of a folding cap of khaki colour would go far in mitigating this difficulty. It can be used with great advantage and can be kept neat by washing.

It is hoped that the above suggestions will be of some use in the organization and development of the Movement in Mysore.

Sent by a Scouter—R. RAO.

(Continued from page 7, column 2.)

out its obvious evils is almost to invite the charge of fanaticism.

It's almost too big a job for any one man. I therefore, propose to quote from a number of eminent authorities—letting them in their own words, discuss various phases of this important questions. In multiplicity of counsel there may be much wisdom. *Attendez?*

In the American Encyclopedia of Medicine and Surgery—recognised everywhere as a conservative and scientific work—you will find this statement.

“Coffee frequently causes excessive palpitation of the heart. In excess it disorders digestion and causes functional disturbances of the nervous system.”

On another page of the Encyclopedia it states that “Caffeine is a rapidly acting stimulant to the brain and spinal cord. It quickens the action of the heart, raises blood pressure; increases the rate of respiration, and the secretion of the urine.”

This wouldn't be very helpful to a neurasthenic—whose brain and spinal cord are already overstimulated. Or to an arteriosclerosis patient, who already has more blood pressure than he has used for. Or to a diabetic, whose kidneys are being sadly overworked.

I have spoken of the prevalence of tea and coffee abuse and of the frequency with which the very definite symptoms of caffeine-poisoning may be overlooked. Hubert Hutchinson, M.D., Clinical Lecturer on Neurology etc., University of Maryland, writing on this subject in the *Dietetic Gazette* says:

“Coffee intoxication is a disease which is probably more common than is generally supposed, the profession not being alive to its symptoms—as it has not yet penetrated into the classics on pathology and hygiene.” He adds: “Continuous headaches with intermittent attacks of great severity, preceded by acid eructations and vomiting occur after the injection (drinking) of a cup of coffee.” And again “The most pronounced and tenacious factor of coffee intoxicating is tremor, occurring in at least 60% of cases, and often persisting many weeks after the disuse of coffee.”—*Extracted.*

[Now what do you think?—Ed.]



**His Highness the Chief Scout**  
CALLS UPON  
**YOU**  
TO DO YOUR DUTY BY THE  
**Young Boyhood of the Motherland!**



**Mysore expects every true son to do his duty, and subscribe  
LIBERALLY to His Highness the Chief Scout's Mysore  
Boy Scout Fund of two lakhs!!**

**Do your best, however little that best may be:  
Many a mickle makes a muckle!!!**

**BIS DAT QUI CITO DAT!!!!**

*Subscriptions may be sent to—*

**H. H. the Chief Scout,      The Organising Scout Commissioner,**  
**"CHAMUNDI VIHAR," OR      Tippu Sultan's Palace, Fort,**  
**MYSORE,                              BANGALORE CITY.**



# THE MYSORE SCHOOL AND SCOUT MAGAZINE.

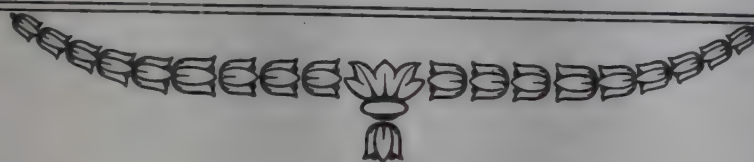
"KNOWLEDGE IS MORE THAN POWER—IT IS VIRTUE."

VOL. 6.]

BANGALORE, DECEMBER, 1923.

[No. 7]

"A Happy New Year to All."



## HEADQUARTERS NEWS.

The month of December 1923 was full of incidents to the Boy Scouts of Mysore.

Foremost comes the letter of congratulation from the Chief Scout of the World to our Chief Scout Commissioner, which we reproduce below :

" THE BOY SCOUTS ASSOCIATION,  
25, Buckingham Palace Road,  
London, S.W.1.

4th Dec. 1923.

Dear Mr. Sankaranarayana Rao,

I should like to congratulate you on the efficient organisation and the promising progress and efficiency as indicated in the concise and informative Report of the Boy Scouts of Mysore.

I hope that His Highness' Appeal for funds will be liberally responded to, as also the call for men to come and help in organising and training the boys. In these two directions those who desire to do a valuable service to their country have their opportunity whether they be old or whether they be young.

With cordial good wishes.

Yours sincerely,

ROBERT BADEN POWELL.

~~K. Shankaranarayana Rao, Esq., M.A., D.L.~~

Comment on the above is superfluous. We can only hope that all the patriotic citizens of Mysore will do their loyal duty and subscribe liberally to make His Highness the Chief Scout's Boy Scout Fund a booming success.

The Hon'ble Mr. V. S. Srinivasa Sastri, P.C., was kind enough to pay us a visit on the 2nd inst., in response to the invitation of the Bangalore City Scouters, who were *At Home* on that day to this distinguished son of our Motherland. The function began with the

taking of a group photograph, and the witnessing of a fine display of physical culture by the members of the Headquarters Gymnasium. The exhibition of muscle control by Mr. K. V. Iyer was highly appreciated by the guests. The Scoutcraft Exhibition was next witnessed, after which the party went in to Tea catered by the "Ideal" Restaurant of Bangalore City. Mr. K. H. Ramiah, B.A., our enthusiastic Local Scout Commissioner then thanked the Guest for the honour he had done to the Bangalore Scouters by responding to their invitation. Mr. Srinivasa Sastri replied in a few choice words, and exhorted the Boy Scouts to remember their promise always and do nothing which would sully the fair name of Scout. With the singing of the National Anthem, and cheers to Their Highnesses the Maharajah and the Chief Scout, and the Guest of the evening, the function came to a close.

Five senior members of the Headquarters Ambulance Section competed for the St. John's Ambulance Association competitions held in Calcutta during this month, and came out third in order of merit in the Brigade Section.

A party of Scouts and Scouters led by the Organising Scout Commissioner, and representing various Troops of Scouts, went to Madras and took part in the Scout Week celebrations there. The exhibits of the Mysore Scouts in the Scoutcraft Exhibition won golden opinions and recognition. H. E. the Viceroy took special notice of the Mysore Boy Scouts, and complimented them on "their splendid country." Teas, breakfasts, suppers, were the order of the day, and the lads have come back with the bonds of brotherhood drawn closer, if possible, with the splendid Scouts of Madras.

A Scoutmaster's Training Camp was held at Chitaldrug from the 6th of Dec. to the 20th, both days inclusive, when 35 prospective

Scouters took training, 26 from the Chitaldrug District, 4 from Shimoga, 3 from Tumkur, one from Bangalore and one from Hubli. The Camp was a notable one in some ways, and we hope to be able to publish a fuller Report in our next issue.

The 25th and 26th December were busy days for Scouts in Bangalore, when competitions were held for H. H. the Chief Scout's First Aid Shield and the Vittal Rao Signaling Cup. 12 Troops from all over the State competed for the Shield, and were judged by Drs. M. Srinivasa Rao, Rao Bahadur C. B. Rama Rao, S. Subba Rao and Capt. Y. V. K. Murty. The 11th Mysore Troop won the Shield for a second time in succession, and 3rd and 16th Bangalore (combined) Troop came a close second.

In the Vittal Rao Cup competition, six teams competed, and the cup which was won by the 26th Bangalore Troop was very sportingly resigned by them to the next in order, as some of their members were above 18 years of age, and their Assistant Scoutmaster took part in the competition. The cup was handed over to the 7th Tumkur Troop, who thus became the winners for a second time. But the Scout spirit is an unexplainable thing, and the leader of the 7th Tumkur Troop boldly went up to the dais and resigned the cup into the hands of the Chairman, Mr. K. P. Puttanna Chetty, as one of their own members was above 18. The cup thus went to the next in order, the 6th Tumkur Troop. The Chairman, and other gentlemen present were all struck by this fine display of Scout spirit all round and a member of the audience was heard to remark that so long as the youth of India had their heart in the right place, there was no manner of doubt that "God is in His heaven, All is right with the world."

The judges in this competition were Capt. Anderson, R. E. of the Sappers and Miners, Capt. A. T. Theyagaraj Bahadur, assisted by Jamadars Zavar Singh and Jeevanna Rao Bhamne.



## THE FREE BROTHERS OF THE ORDER OF THE HOLY BHAVANI.

(BY P. VENKATESIAH.)

*(Continued from previous issue.)*

## SCENE II.

*(P. L. is seated talking with Sekhar.)**P.L.—Well, friend Sekhar, what have you done?**Sekhar.—Oh yes, brother, I have spread the rumour that quite recently a famous detective by name Govind Gosh has come to this place and that he is on the look-out for the members of our Order. I am sure all the town is mad about the news. It will in a short time reach the ears of the secretary, as well.**P.L.—But what about the letters I told of?**Sekhar.—That too has been done. I wrote under a pseudonym to that silly fool of your treasurer as one very much interested in his well being, that a famous detective is busy arranging to book all the Free Brothers. I am sure that would have put out most of the fellows. But how do you think that serves any purpose?**P.L.—We have just finished half of our drama, my dear Sekhar. This letter you wrote and the rumour that you spread are only a trap, and you will be more interested in the curious turn that matter will take, then if I should prepare beforehand. You will see how I carry out my scheme. I am sure it will be not long before I bag all these villains, and I only hope that God Ishwara, will give strength and courage to dare such a venture.**Sekhar.—It is true, brother, that every step that you take and everything that you do with these beggars is quite uncertain and may land you in a heaven of delight or an island of woe.**P.L.—We shall see. You will be my constant solace and companion in this adventure. You must share with me my troubles and I see that you are also bent upon carrying out the same ideals of social service.**Sekhar.—You may take word, brother, your life is more valuable to me than mine own, and with the assistance of your scouts, matters are bound to be easy.**P.L.—(Turns to a side) Oh! here comes the treasurer of the Order. I wonder what he has got to do with me. We**will see. Sekhar just manage to slip down yonder tree and hear us talk.**Exit Sekhar: enter the Treasurer.**Trea.—(In great horror) We are undone Gopal Sircar, we will all be massacred in no time.**P.L.—What is the matter, Mr. Treasurer, why are you so desperately afraid?**Trea.—We are doomed sir, I got information that the great detective of the North is on our trail and has almost tracked us out.**P.L.—I say, come on. Treasurer, why do you give in to all the gossip of this street. I never knew you were so weak-hearted.**Trea.—You are young, sir, and have yet to know a deal. In your hot-blood-enthusiasm you overlook the danger ahead.**P.L.—I say, unless I have substantial grounds for trust I would be the last person to take your words in this matter.**Trea.—I have, and that in abundance. What more do you want than this note from a most valued friend of mine who has providentially kept us informed of the danger in time.**P.L.—Well, let me have a glance at it. I really cannot be convinced that here exists any danger for our Order.**Trea.—You cannot sir, but the icy-hand of death is about to smite on us collectively.**P.L.—(Looking at the letter). This note is apparently from one who is none the less interested in us. But one thing I tell you, Mr. Treasurer, that is this. You must of a strict necessity and truth preserve perfect silence and forget that you ever got any note of this description at all. For should you go about all the streets and tom-tom everywhere I am sure that the detective who has so far successfully worked out his art in our city will take time by the forelock and prepare a safer means of capturing us. We must bag him without his knowing that we know his existence here and you know, once he is in our trap we will break his limbs as we would do the cross-footed crab. So, do you promise to be the same old treasurer as you were before you got any such frightening hint?**Trea.—I promise you Sircar to be mute as the cold slab that covers the corpse of our Nana. My life I entrust to you and whether you save me or betray me, the reward is yours, I shall take leave Gopal.**P.L.—Yes, Treasurer, but take care; breathe a syllable about this in the town and all my plan goes to waste. I shall just consult our secretary Bolanath and we two must be left to settle that knavish detective.**Trea.—Once again, I beseech you Sircar, please do your best to protect us from a universal hunt.**P.L.—Don't fear, Treasurer.—(Exit Treasurer.)**(Enter Sekhar)**P.L.—Well, Sekhar, you see what that strategem of mine has done. Tomorrow by this time we must receive these rascals as the guests of His Majesty and accommodate them in the Alipore sanctuary.**Sekhar.—God willing, we shall not fail.—(All go out.)*

## SCENE III.

*(Seated Bolanath, P. L. and the Council of Death.)**Bola.—Well, Gopal Sircar what means this idle gossip that some fool-hardy detective has been dogging our movements? Breathes there a man that dares cross the lion in his path! (Twitching his moustache).**P.L.—Till yester night, Mr. Secretary, I held that rumour was an idle fancy and a chimera of some mischief-loving brain. But now I am alert to believe quite the reverse. There does breathe an opponent under this very sky and I am certain that unless we take the earliest opportunity, we may not after all be wise.**Bola.—And you say, you really saw one here?**P.L.—I am sure my eyes saw him. Seeing with what alacrity and care he is conducting himself here I am forced to think that even now we may be too late to guard ourselves; and I feel it quite imperative in the interests of our own safety to work out a scheme which I propose to speak to you about *in camera*. Yourself, my friend Gopi, and myself shall be alone privy to this plan and as it is always safe to work it out secretly I have ventured to exclude many of my veteran colleagues who in all their generosity will please pardon me.*



*Bola.*—Oh! that is easily done. (The other members are angry) Gopal, you seem a real Daniel to us. We give you our entire confidence in this affair. But yet will you not tell us how you came to a conclusion about this detective?

*P.L.*—Mr. Secretary, a fortnight ago I got a note from a friend of mine at Ahmedabad, to say that a well-known member of the Intelligence Department was on his way and it was to our interest that we were forewarned of it. I just thought it bluff and did not tell it to anyone.

*Bola.*—Is this friend a member of our Order?

*P.L.*—Yes, and the sub-warden of our branch there.

*Bola.*—What a real friend! Yes and then!

*P.L.*—I just verified the new-comer to the town I suspected and found that he perfectly satisfied the description that my friend gave of him, and I was therefore convinced of the identity of the man. His name is Sekhar *alias* Govind Gosh and he is quite inaccessible to any one whom he even in the least suspects. I have contrived to become a confidante of his and have gathered from him much information. I am convinced he is no mean person at his craft, and a day more he is prepared to book us all.

*Bola.*—What, that fellow will book, see if I do not pound his brains if I get him.

*P.L.*—But you cannot get him.

*Bola.*—Then do you mean to suggest that we should make a cowardly escape from this city, to avoid danger?

*P.L.*—What, Secretary, do you mean to say that I am so base as that? See what I have done. I have set my trap too correct to miss its prey.

*Bola.*—Will you just let us know it?

*P.L.*—I have told Sekhar that my two honourable friends Bolanath and Gopi, would like to pay him a visit and be serviceable to him in his work. He has so completely believed me that he thanked me for evincing so much interest in him and his work. He said, he would await with pleasure the arrival of his guests.

*Bola.*—Really?

*P.L.*—As sure as the sun rises in the east.

*Bola.*—When does he expect me to meet him.

*P.L.*—To-day at 5 in the evening.

*Bola.*—The place?

*P.L.*—His own house.

*Bola.*—Are you sure there is no fraud?

*P.L.*—Oh! no, he is quite sincere.

*Bola.*—Then this evening you give me the privilege of breaking the ribs of one of our dreaded foes?

*P.L.*—But one thing I would like to suggest for the success of our scheme. We must go there as ordinary-people loving gentlemen, and even if we should have a knife in our possession, he might suspect foul-play and he may escape. The fellow you know, will somehow come to know anything we do.

*Bola.*—Quite right. We shall not take any weapon with us.

*P.L.*—Further, you know, that if once he escapes, it will take a long time before we get such opportunity and by that time we may have to fall into his net.

*Bola.*—Oh! we must not let him escape. Further even if we go quite unarmed we are three against one, and we shall take care to keep our men out.

*P.L.*—Yes it is settled. To-day at 5 I meet you at Sekhar's house.

*Bola.*—Quite right. You are a brick, Gopal. Now we can go.—(All go out.)

#### SCENE IV.

P. L. and Sekhar are seated.

*P.L.*—Sekhar to-day is the most critical in our lives. I have told the villain Bolanath that you were the much-feared detective and that you took in my words easily and invited Bola to give you some practical instructions regarding certain details. He was glad to go here for he said that would give him the best chance of pounding your brains.

*Sekhar.*—But, brother, but if he should come here quite armed with his gang, I fear he will carry out his purpose.

*P.L.*—But friend, Sekhar, don't think I would be so foolish as that. I have told him that the detective would run away if he came with his men all well-armed. Only he and my friend will come here like plain and peaceful citizens. Now we must do this.

*Sekhar.*—Yes, what to do next?

*P.L.*—These people will be here at 5 in the evening. We must have a least 3 constables ready in our room. Some others must be around to cap-

ture any others who might come up. As soon as Bola, and his friend are in here, we must give them a blow and gag them, and with the help of the constables, arrest them, and send them as a trophy to the Alipore Jail.

*Sekhar.*—I shall be proud of it.

*P.L.*—Now I go out. It is 3. (Looking at watch.) I shall prepare them for the coming catch.—(Exit.)

#### SCENE V.

Enter P. L. from one corner and Bola from another.

*Bola.*—Hullo, Gopal, shall we go?

*P.L.*—Hush, do not make any noise. Sekhar is all alone and just retired from his study. His servants have gone for their meal, and will be coming half an hour hence. We must finish our business at once.

*Bola.*—Yes, hurry up then. (They go a short distance.)

*P.L.*—Mr. Secretary, this is Sekhar's house. You sit here I shall go and bring him.

*Bola.*—Very well. (P. L. goes in and comes with Sekhar, who just gives him a blow and ties up his hand. The constables come up to the rescue. A fight. Another pause gets the other members of the Order.)

*P.L.*—Now, you rascal of Bolanath, know that I am no Gopal Sircar, a co-conspirator and murderer with you. But I am the patrol-leader of the Hounds of Keshavanagar. This friend of mine here is my cousin.

*Bola.*—Oh! How foolish I was not to listen to the old man's warnings!

*P.L.*—No further, rascals, but your foes the mine-owner and the rich man of Cawnpore are both safe, and all I did was to hoax. I bring up three charges against you of murder and dacoity and shall entrust you to our friend the Jamedar, here, who will commit you before the Magistrate to-morrow. Now my friends who partook of my troubles are but my own scouts, and these you see in the persons of these constables. And it is only now that I finish this drama.

Friends, let us sing a song of glory to our King and Motherland.

GOD SAVE THE KING!

GOD SAVE OUR MOTHERLAND!

Finis.



## MAN IN THE MAKING.

You are a youth are you not? Say, yes. That's right. Now, this very day, you stand before a mirror, and take off all your clothes. What do you see? your own image. Isn't it? Yes, Feel your limbs, are they muscular and supple, too scrawny, or too flabby? What? say it—If bad—Why is it? Don't you think it is a sin to be a weakling? How do you look? Are you a real he—man for your age? strong, virile and ebbing with supreme vitality? Answer deep from your heart to your ego, how long can you expect to live? Look at your scrawny or flabby arms. Why are they not muscular? See your chest, waist and legs? Say, can you look at yourself without feeling ashamed of what you are? Is this the heredity you are bestowing to the future sons and daughters of India? Are you not robbing rather, killing them before they are born at all? Don't you like your future generation to be strong, clean and always healthy? Don't you like yourself to see a hundred or more summers? Is living not a glory for you? If not, why is it not? What ails you? Can you not overcome it? You can, and you shall—only try in the right path. Judge yourself well. See in the mirror yourself again and say, "I shall change my physical make-up for better in the shortest time." Say this faithfully.

For every man, at least once in his long run of life, there comes a time, when he realises, that certain powers in him are very low or completely absent. Some unknown power whispers in his ear that even his physique and strength are lacking in certain lines, without which no manly characters, or will power can be founded. This, he realises, is the fundamental foundation of all his achievements and glory. The instinct to become strong and virile may arise by seeing a modern Hercules, in living flesh and blood, or by seeing and comparing himself to the classical Greco-Roman statues of yore, or when he finds out his disability to do a bit of hard task, or when he cannot help himself or others in case of emergency. But truth to speak, the instinct comes out deep down from his heart, when his vital powers are weakening. It is conscience says it. But he thinks himself too late to mend. And thus—faithless and obstinate he follows his routine, expecting sickness, old age and infirmity at every step, and even welcoming it, at an age when he should be strong,

virile and youthful. He expects it sooner, and thus physically becomes an invalid both in mind and body. For such men there are no chances; once and for all he is gone. Nature does not count him as one being at all. He cannot do anything in the world except get worse.

No doubt he came into the world with a purpose, was a nice chap, when a boy, but when nature bestowed on him the youth, the budding time of manhood, when his ideals and realisations should come true, there and it is then, he cared little for his body. He abused it by being rather against nature in every way. He brought on sickness and poisoned his divine body with drugs and narcotics. He overlooked nature and her paths, and always outstepped them ignorantly and stupidly. And now very late he looks upon his body and says "Ah! I am worthily served, it should be so" and feels agony and pain deep in his heart. Thinking it is too late to mend, he becomes desperate, and once more steps aside the border, only because he foolishly thinks that his body has become irreparable and worthless, and shakes hands with old age and death, when he should really be a glory to manhood, sparkling with supreme vitality and vigour, his naked physical body should be a glory to human eyes, when he should say—there is no such word as impossible in the world, when he should feel the tingling electricity, and flow of the rich red-blood in his veins, when he should stamp his foot on the ground, with a thud and exclaim "I have come to live—to live—and never to die"

Can a man who has disregarded the rules of nature at all times—can he—can he look upon himself and say that he is a man? Ah! he hides the crime of excess, the residue of his wasted vitality, the living corpse of devitalised blood in clothes. He is ashamed to show his chest and shoulders. He despises the God-given limbs, and betters a tailor to the God. See that man. How worried and anxious he looks. He never holds up his head and chest. His spine is already bent. He is a no-hope-man in the world.

Bear in mind that it is never too late to mend. Nature gives you her helping hand, if you earnestly seek for it, at any age or at any time. She is a very good mother.

Is there anything more beautiful and perfect than a human body, male or female as God moulded it? Nature

(Continued on column 2, page 10.)

## Waging War against Gloom and Depression.

BY DR. SHRI RAM, SRINAGAR, KASHMIR.

Down with the Gloom Spreader, Down with the Joy Killer. The person who spreads gloom should be ostracized or put in some sort of solitary confinement or at least with those other nuisances who cough or sneeze or spit or throw human excreta carelessly in public. Germs of gloom are more dangerous than germs of Tuberculosis. To be dejected, gloomy and depressed is a social domestic and religious crime. Tuberculosis is bad. Gloom is still worse. Let us be on the side of joy against gloom. Let us be believers in life and joy, who refuse to be down-hearted, but keep their chins up and their faces toward the light even when at close grips with death. Let us learn to cast off gloom. If we cannot, we are cowards. We have no right to make life hard for others if we cannot make it brighter. Let us be Smile-Scatterers, Joy-Spreaders, Cheer-Bringers in the world. Joy is our birthright and we must have it. Joy is our property, as heat is the property of fire, lightness is the property of gas, so joy, cheerfulness is our property. As long as fire reserves its property so long kings cannot touch it or lions and snakes dare to approach it. When fire loses its property even ants crawl over it. So brother Scouts, if we preserve our property (joy, cheerfulness—Anand), lions of depression, snakes of sorrow and reptiles of anger cannot come near us.

Ridicule, opposition, and criticism cannot crawl over us, we shall stand firm as rock, a centre - a powerful centre - radiating happiness and comfort to all those near us. All great men owe their successes to our joyous natures.

Why do some men seem to attract success, power and health in plenty while others fail altogether or conquer with great difficulty? Why is this so?

The master Key will tell us why in this world all things are controlled by natural laws precisely the same as hydrogen and oxygen make water. The Master Key is within us. We should take hold of this Key and be Heroes.

This Key is our joyous nature. With this Key we can open the doors of heaven. This will convert fear into courage, hope into fruition, hate into love, and despair into self-reliance. It is the remedy for every ill, the solution

(Continued on column 3, page 10.)



## SPORTS AS A MEANS OF PHYSICAL CULTURE.

Most boys believing to be on the right road to physical culture are under the impression that a good muscular development can be attained in the course of their daily field games.

But if we scrutinize, we find that games and such other pleasant exercises as pursued by "specialists" are undeniably unsuitable for the development of a well proportioned and thoroughly healthy frame.

*Sportsmen have not necessarily proportionate development.*

Take for instance any first class eleven at cricket, select if you please an eleven in which an all round development is supposedly a characteristic feature, and you will invariably find so large a proportion of ill shaped men as to show that thoroughly well built cricketers owe their all round physique to exercises outside cricket.

In spite of the running involved in the game, four cricketers out of five have badly developed chests. One would expect to find a good development in the best batters, but it is shown to be otherwise, by at least two out of the four of the finest bats of the team.

*Rowing alone, as a means of Body building.*

Again if we consider rowing we find the same defect prevalent, unless the rowing men take special exercises to give an all round development, without exception they have poor arms above the elbow, a marked inferiority in the development of the chest as compared with the back and generally rounded shoulders.

Now take the same men just as they stand, it is possible in a given space of time by varied systematised exercise to increase the chest of every man by a given number of inches, with a proportionate development of power; let this cease and exclusive rowing exercise be resumed, and the progressive development of the chest will also cease, nay even its muscles will lose their condition and the power will decline in obedience to the law, that *power is in relation to employment.*

*Exclusive exercise through individual games harmful.*

I can at this moment point out to scouts in our 'Gym' who have taken some particular game for exclusive exercise,—scouts with good scope for

development, whose chests have been almost stationary for years—the years during which they should have made the greatest advancement, who have now in fact the same development in this region which they had years ago, lingering at thirty-three and thirty-four inches when forty or forty-five inches were within their easy reach.

Not only chest and other parts make no advancement in these specialisations, but if they are exclusively practised an absolute depressing effect is produced.

*Progressive exercise is the only way.*

No single result of systematical exercise can be more fully substantiated than by one who stands to-day in our 'Gym' at Bangalore who has almost reached physical perfection, in so short a time as one year, through a simple all round system.

There is only one way to get rapid results and that is the right way. You may derive plenty of exercise through some single sport, but you will have no result to show for your effort. The means may not feel like play at first, but when your muscles swell up hard, day by day, you will know that it is worth striving for. If you are used to exercise, you might have noticed the parts specially exercised grow warm and feel hard to the touch, this is because the blood rushes to the part so used, and there is really a difference in size. It is this constant "feeding up" which makes them increase in size gradually. It is for this reason that conscious exercising is superior to automatic movements which take place during the course of the field games, where the will is busily engaged in the issue of the contest.

*Variety of Physical activity is conducive to an all round development.*

There are many people who maintain that field games are better body-builders than any other form of exercise, and they cite as an example the famous cinema star,—Douglas Fairbanks, who became such a great athlete through this means. But they forget that his athletic versatility has been cultivated by his life-long indulgence in sports and the utmost variety of physical activity. They also forget that every one is not born a Douglas Fairbanks. Thus we find for a man with a limited time at his disposal who cannot indulge the

whole day in various sports, to exercise all the parts of the body, the only means through a progressive system of exercise.

*Can muscle make Men slow?*

In any system of training if the development of every muscle in the body, is trained to act in perfect harmony with every other muscle, there can never be a loss of speed in action. On the other hand we have known even weight lifters have turned great boxers where the greatest agility is essential to success.

*Muscle Binding.*

There is a fallacy that when big muscles are developed through good training that a condition commonly known as muscle binding is produced. No good training can ever produce this condition. This condition comes on when a particular set of muscles is developed owing to lack of a system which gives an all-round development.

The muscles which are thus developed are stronger than the opposite set which equalise their contractive power, and naturally the body is twisted out of shape as we see in round shouldered persons. The chest muscles are stronger and the back muscles cannot resist their contractive power, and the shoulders are drawn together, thus causing the condition.

"Specialists" in rowing and such other one-sided exercises, are the most likely victims to this malformation.

But this condition is also got when any inadequate system of an incompetent "Physical Culturist" is followed for a number of years.

Of this we cannot be too careful since physical culture courses have become a drug in the market, and are sometimes productions of fifth-rate men, whose knowledge of anatomy itself is questionable. Of late we have many such instances even in such a small place as Bangalore, but we may rely on most of the European form of physical culture, as they are generally the fruits of the labour of life-long study of the science.

How happy, we should all be if only the educational authorities could be persuaded to replace the average absurdity in schools, known as "callisthenics" by some good American or other system of physical training!

S. B. VASUDEVA RAO,

(Grey Wolf.)



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ಬ್ಯಾಡರಹಳ್ಳಿ ಸ್ಕೌಟ್ ಕಾಂಫರೇಸ್.

(ಎಂ. ಆರ್. ಶ್ರೀನಿವಾಸಮೂರ್ತಿ, ಬಿ. ಎ.)

ಹೋದತಿಂಗಳಲ್ಲಿ ಸ್ಕೌಟ್‌ರುಗಳ ಸಭೆಯೊಂದು ಬ್ಯಾಡರಹಳ್ಳಿಯಲ್ಲಿ ಸೇರಿತಷ್ಟೆ. ಕೆಲವು ವಿಚಾರಗಳಿಂದ ಆ ಸಭೆಯು ಬಹಳ ತೃಪ್ತಿಕರವಾಗಿಯೂ ಪ್ರೋತ್ಸಾಹಕರವಾಗಿಯೂ ಇತ್ತೆಂದು ಹೇಳಬಹುದಾಗಿದೆ. ನಿಜವಾಗಿಯೂ ಬಾಲಕರ ಪುರೋಭಿವೃದ್ಧಿಯಲ್ಲಿ ಆಸಕ್ತರಾದ ಜನರು ಇಂಥವರೆಂಬುದು, ಅದರಿಂದ ಸ್ಪಷ್ಟವಾದಂತಾಯಿತು. ಅಲ್ಲಿ ನೆರೆದಿದ್ದ ಸುಮಾರು ೬೦ ಜನ ಸ್ಕೌಟ್‌ಮಾಸ್ತರುಗಳು ಬಹುದೂರದಿಂದ ಕಷ್ಟಪಟ್ಟುಕೊಂಡು ಬಂದಿದ್ದರು. ಪ್ರಕೃತದಲ್ಲಿ ಸ್ಕೌಟಿಂಗ್‌ನಲ್ಲಿರುವ ಗುಣದೋಷಗಳನ್ನು ಜರ್ಜರಮಾಡಿ, ದೋಷಗಳಿಗೆ ಪರಿಹಾರಗಳನ್ನು ಆಲೋಚಿಸುವ ಸಮಾರಂಭದಲ್ಲಿ ಎಷ್ಟೋ ಜನ ಸ್ಕೌಟ್‌ಮಾಸ್ತರುಗಳ ಸಲಹೆಗಳು ಅತ್ಯುತ್ತಮವಾಗಿದ್ದುವು. ಈ ರೀತಿ ಶ್ರದ್ಧೆಯನ್ನು ವಹಿಸಿ, ಕೆಲಸಮಾಡುವ, ಪರೋಪಕಾರನಿರತರಾದ, ಸ್ವಾರ್ಥಾಭಿಮಾನರಹಿತರಾದ, ಸ್ಕೌಟ್‌ಮಾಸ್ತರುಗಳು ನಮ್ಮ ದೇಶದಲ್ಲಿ ೬೦ ಮಂದಿಯಾದರೂ ಇದ್ದಾರೆಂಬ ವಿಷಯವು ಯಾರ ಮನಸ್ಸಿಗೆ ತಾನೆ ಸಂತೋಷವನ್ನುಂಟು ಮಾಡದೇ ಇರುವದು ?

ಮೈಸೂರು ಸಂಸ್ಥಾನದ ನಾನಾಭಾಗಗಳಲ್ಲಿ ಕೆಲಸ ಮಾಡುತ್ತಿರುವ ಸ್ಕೌಟ್‌ಮಾಸ್ತರುಗಳು ವರ್ಷಕ್ಕೊಮ್ಮೆ ಒಂದು ಕಡೆಯಲ್ಲಿ ಸೇರಿ ಪರ

ಸ್ವರವಾಗಿ ವಿಷಯಗಳನ್ನು ಕಲಿತು ಹಿಂದಿನ ವರ್ಷದ ಕಾರ್ಯಕ್ರಮಗಳನ್ನು ತಿದ್ದಿಕೊಂಡು ಮುಂದಿನ ವರ್ಷದ ಕಾರ್ಯಕ್ರಮವನ್ನು ಸಿದ್ಧಪಡಿಸಿಕೊಂಡು ಅಭಿವೃದ್ಧಿಗೆ ಬರುವ ಏರ್ಪಾಡು ಸರ್ವತೋಮುಖವಾಗಿಯೂ ಅತ್ಯುತ್ತಮವಾದುದೆಂದು ನಾವು ಅಭಿಪ್ರಾಯಪಡುತ್ತೇವೆ. ಉತ್ಸಾಹ ಕುಗ್ಗುತ್ತಿರುವವರಿಗೆ, ಇಂತಹ ಸಭೆಯು ಉತ್ಸಾಹಪ್ರದವಾಗಿರುತ್ತದೆ. ಆದುದರಿಂದ ಸ್ಕೌಟ್‌ರುಗಳ ಸಭೆಯು ವಾರ್ಷಿಕೋತ್ಸವವಾಗಿ ಪರಿಣಮಿಸುವುದೆಂದು ನಾವು ಆಶಿಸುತ್ತೇವೆ.

\* \* \* \*

ಸ್ಕೌಟ್‌ಮಾಸ್ತರುಗಳ ಉತ್ಸಾಹವು ತಗ್ಗದಂತೆ ಇರಬೇಕಾದರೆ ಅದಕ್ಕೆ ಬಾಹ್ಯಕಾರಣಗಳಿಂದ ಮತ್ತು ಬಾಹ್ಯಸಾಧನಗಳಿಂದ ಉತ್ತೇಜನವು ಅವಶ್ಯಕವೆಂದು ಹೇಳುವುದಾದರೂ ಉತ್ಸಾಹವನ್ನು ತಗ್ಗಿಸಿ ಕೊಳ್ಳದೆ ಇರುವುದು ಅಂತರಾತ್ಮನ ಚೈತನ್ಯವಿಶೇಷದಿಂದಲೇ ಅಲ್ಲದೆ ಬೇರೆಯಿಲ್ಲವೆಂದು ಹೇಳಬೇಕಾಗುತ್ತದೆ. ಈ ಪ್ರಪಂಚದಲ್ಲಿ ಸದ್ಯಃಸ್ಥಿತಿಯನ್ನು ಪರಿಶೀಲಿಸಿದರೆ ಬಾಹ್ಯೋಪಕರಣಗಳಿಂದ ಉತ್ತೇಜನವು ಸಿದ್ಧಿಸುವ ಹಾಗಿಲ್ಲ. ಸತ್ಕಾರ್ಯದಲ್ಲಿ ನಿರತರಾದವರಿಗೆ ಹೆಚ್ಚು ತೊಂದರೆಗಳೂ, ತೊಡಕುಗಳೂ, ನಾನಾ ವಿಧಗಳಲ್ಲಿ ಹಿಂಸೆಗಳೂ ತಿರಸ್ಕಾರಗಳೂ, ಪ್ರತ್ಯಕ್ಷವಾಗಿ ಕಂಡುಬರುವಲ್ಲಿ, ಉತ್ಸಾಹವು ತಗ್ಗದೆ ಹೇಗೆ ಇದ್ದೀತು ! ಕೇವಲ ಆಮುಷ್ಮಿಕವ್ಯಾಪಾರದಲ್ಲಿ ಮಗ್ನರಾಗಿ ಐಹಿಕವಿಚಾರಗಳನ್ನು ಮರೆತು ಬಿಡುವ ಎರಕ್ತಚರ್ಮಿಯನ್ನು ಉಪದೇಶಿಸುವುದು ಸುಲಭ, ಆಚರಿಸುವುದು ಕಷ್ಟ. ಹೊಟ್ಟೆ ಹೊರೆದು ಕೊಳ್ಳುವ ಹವ್ಯಾಸವೂ, ಸಂಸಾರ ಪೋಷಣಭಾರವೂ ನೈಜವಾದ ವಿಷಯಗಳಾಗಿ, ಹಣದ ಪ್ರಭಾವವು ಕಣ್ಣು ಕುಕ್ಕುತ್ತಿರುವಲ್ಲಿ ಸ್ವರ್ಗಲೋಕದ ಸುಖನಿರೀಕ್ಷೆಯಿಂದ ಈಗ ವೈರಾಗ್ಯವನ್ನು ಪಡೆಯಿರೆಂದು ಹೇಳುವ ಧೈರ್ಯವು ನಮಗಿಲ್ಲ. ಇದೂ ಅಲ್ಲದೆ ನಮ್ಮ ಕಣ್ಣು ಮುಂದೆಯೇ ನಮ್ಮ ಉತ್ಸಾಹವು ತಗ್ಗುವುದಕ್ಕೆ ಸಹಕಾರಿಗಳಾದ ಲೌಕಿಕ ಮತ್ತು ರಾಜಕೀಯ ಅನ್ಯಾಯಗಳು ನಡೆಯುತ್ತ ನಮ್ಮ ಸುಖದುಃಖಗಳು ಅವುಗಳಲ್ಲಿ ಮಿಳಿತವಾಗಿ ಬಾಧೆಪಡುವುದರಿಂದ, ಏಕರೀತಿಯಿಂದ ಉತ್ಸಾಹವು ಸಿದ್ಧಿಸುವುದು ಕಷ್ಟವೆಂದೇ ಹೇಳಬೇಕಾಗುತ್ತದೆ.

ಹೀಗೆ ಹೇಳಿದುದರಿಂದ ಸ್ಕೌಟ್‌ಮಾಸ್ತರುಗಳು ತಾವು ಕೈಕೊಂಡಿರುವ ಆಮೋಘವಾದ ದೇಶಸೇವಾಕಾರ್ಯವನ್ನು ಬಿಟ್ಟು ಬಿಡಬೇಕೆಂದಾಗಲಿ ಆ ಕಾರ್ಯದಲ್ಲಿ ಅನಾದರಣೆಯನ್ನು ತೋರಬೇಕೆಂದಾಗಲಿ ಹೇಳಿದಂತಾಗಲಿಲ್ಲ. ನಾವು ಕೈಕೊಂಡಿರುವ ಕಾರ್ಯವು ಭಗವತ್ಪ್ರೀತ್ಯರ್ಥವಾಗಲಿಲ್ಲದೆ ಕೇವಲ ಮಾನವಪ್ರೀತ್ಯರ್ಥವಾಗಲಿವೆಂದು ನಾವೆಲ್ಲರೂ ತಿಳಿಯಬೇಕು. ಇವರು ಮಾಡುವ ಆದರ ತಿರಸ್ಕಾರಗಳು ನಮಗೆ ಮಾನಾವಮಾನಗಳಲ್ಲ. ಇವುಗಳೆಲ್ಲವನ್ನೂ ತೃಣಸಮಾನವಾಗಿ ಬಗೆದು ಎಳೆವೊಲಿ ಹಿಗ್ಗದೆ, ಕಿಂಚಿತ್ತೂ ಕುಗ್ಗದೆ ದೃಢಮನಸ್ಸಿನಿಂದ ನಿಷ್ಠಾಮರ್ಕವನ್ನು ಆಚರಿಸಬೇಕಾದುದೇ ನಮ್ಮೆಲ್ಲರ ಕರ್ತವ್ಯವು. ಇದಕ್ಕೆ ಭಕ್ತಿ, ಶ್ರದ್ಧೆಗಳೇ ಮುಖ್ಯಸಾಧನಗಳು. ನಾವು ಕೈಕೊಂಡಿರುವುದು

ಸತ್ಕಾರ್ಯವೆಂಬ ನಂಬಿಕೆಯೇ ಆದಿಶಕ್ತಿಯು, ನಮ್ಮ ಜೀವನವು ಸಾರ್ಥಕವಾಗಲೆಂಬ ಬಯಕೆಯೇ ಮೂಲಮಂತ್ರವು.

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ಯಾವುದಾದರೊಂದು ನ್ಯಾಯವಾದ ರೀತಿಯಲ್ಲಿ ಜೀವನವನ್ನು ನಡೆಸಿಕೊಳ್ಳಬೇಕಾಗಿರುವುದರಿಂದ ನೌಕರಿಗಳನ್ನು ನಾವು ಮಾಡಬೇಕಾಗುತ್ತದೆ. ಆ ನೌಕರಿಗಳನ್ನು ಬಿಟ್ಟು ಬಿಡುವ ಸ್ವತಂತ್ರಸ್ಥಿತಿಯಲ್ಲಿ ನಾವಿಲ್ಲ. ನಮ್ಮ ಉದ್ದೇಶಗಳಿಗೆ ಭಂಗಬಾರದಿದ್ದರೆ ಆ ನೌಕರಿಗಳನ್ನು ಬಿಟ್ಟು ಬಿಡುವ ಅವಶ್ಯಕವೂ ಇರುವುದಿಲ್ಲ. ಆದುದರಿಂದ ಸರ್ಕಾರದ ಕೆಲಸವನ್ನು ಮಾಡಿಕೊಂಡು ಬಾಲಕರ ಪುರೋಭಿವೃದ್ಧಿಗಾಗಿ ಸಾಹಸಪಡುವುದು ಧೀರೇದಾತ್ತತೆಯೆನಿಸಿಕೊಳ್ಳುತ್ತದೆ. ಆದುದರಿಂದ ಸ್ಕೌಟ್‌ಮಾಸ್ತರುಗಳು ನಿರಾಲೋಚನೆಯಿಂದ ದೇಶಸೇವಾಕಾರ್ಯದಲ್ಲಿ ನಿರತರಾಗಲೆಂದು ನಾವು ಕೋರುತ್ತೇವೆ. ತಮ್ಮ ಗುಂಪಿನಲ್ಲಿರುವ ಬಾಲಕರನ್ನು ಜೆನ್ನಾಗಿ ತರವೇತು ಮಾಡಿ, ಅವರು ನಿಜವಾಗಿಯೂ ಆತ್ಮಾವಲಂಬಿಗಳಾಗಿ, ಶಾರ್ಥದೈರ್ಯಾದಿ ಗುಣಗಳನ್ನು ಪಡೆದು, ಆರೋಗ್ಯದೃಢಕಾಯರಾಗಿ, ಬೆಳೆದುಬಂದು ಸತ್ಪ್ರಜೆಗಳಾಗುವಂತೆ ಮಾಡಲೆಂದು ನಾವು ಕೇಳಿಕೊಳ್ಳುತ್ತೇವೆ. ಇದಕ್ಕೆ ಅವಶ್ಯಕವಾದ ಶಕ್ತಿಯನ್ನೂ ಉತ್ಸಾಹವನ್ನೂ ಭಗವಂತನು ಸ್ಕೌಟ್‌ಮಾಸ್ತರುಗಳಿಗೆ ದಯವಾಲಿಸಲಿ.

## LINES TO PONDER.

1. Life is not long, and too much of it must not pass in idle deliberation how it shall be spent—Johnson.

2. God's ends are gigantic, infinite, unutterable but His ways are a little child's.

3. No beauty in stone or metal can be compared with beauty of disposition and of character.

4. Poverty is no hindrance to beneficence.

5. How many of God's temples do we see about us in decay and fast going to ruin ! Drunkenness, lust and vice of all kinds are working the mischief.

6. It matters not how long you live but how well.

7. The truth may be oppressed but it cannot be suppressed.

8. It is easy to deceive the world but One knoweth us altogether.

9. A man's whole life may be a falsehood and yet a lie may never once be uttered by his lips.

10. The Highest hath you in remembrance and the Mighty hath not forgotten you, in temptation—Bible.

11. God gives us strength to carry the burden He himself is pleased to put upon us.

12. How shalt thou hope for Mercy rendering none.—Shakespeare.

J. P. WESLEY,



## My Railway Acquaintance.

BY

*Reginald J. Rego, Maharaja's College.*

Friendships are often made, and often broken. The life of an acquaintanceship is shorter still. One makes many friends at school. In a hostel, one can make the friendship of another by lending him his boot-polish or shaving-brush, provided he does not expect either of them to be returned. In a coffee-club, if you just criticise the quality of the cakes provided, you gain any number of people to back you up. At a cinema, a number of illiterate persons will gather around you, asking you to read the titles aloud to them, and wishing to know when the hero (Eddie Polo is the name they invariably give to this species), is going to knock stars out of the villain's head. Such are acquaintances, and I have a particular genius for making any number of them. But the most remarkable acquaintanceship I ever made, was on board a train bound for Mysore, during the summer holidays, and I shall try to narrate the incident as briefly as possible.

It was on a fine May morning, a "nature's own morning" as the poet would call it, that I started for the Closepet station from Kankanally, in a rickety vehicle, drawn by an apology for a horse, with a broom like tail and ears sticking out, that looked as if it had swallowed its gram-basket, and forgotten to digest it. This turn-out is known in our parts as a "mail-jut," and has been appointed by contract, to carry His Majesty's Mail between Closepet and Kankanally, a distance of sixteen miles. A more uncomfortable journey than ours would be hard to imagine, and I really cannot describe it. Anyhow we reached Closepet at last, when there was yet half an hour for our train to come up. So I amused myself as best I could, walking up and down the platform, watching the sleepy clerk ticking at his morse-key, reading sundry notices signed "A. A. Khan, Traffic Manager," and taking a view of things in general. At last the train came up eight minutes late (quite a common occurrence in our parts) and the only thing I had to do now was to buy my ticket, jump into a compartment, and accommodate myself to the groans and hisses of my disturbed neighbours.

Soon the guard blew his whistle. The porters shut the doors with a bang. The train began to creak and groan, and we were on our way. I soon began to look

around me, to have an idea of what sort of persons my neighbours were. There was an old gentleman in a corner (a lawyer presumably, judging from his huge diary and the papers sticking out of his pocket), who was reading the latest edition of the "Daily Post," through a pair of rim-less spectacles. By his side was seated a fashionable dandy, in a gay scarlet silk shirt, a soft-collar minus the tie, a snow white mull dhoti, and a gaudy wrist watch. This gentleman had his hair dressed in the latest fashion, well-oiled and curled, his moustache clipped in the "French" style, and possessed a clean-shaven chin. His whole person was redolent of perfume, and he appeared to have walked into the train, direct from the hair-dresser's. I learnt subsequently that he was a travelling agent who held the sole agency throughout His Highness's dominions for the latest stuff in "beedies." Then there was a poor villager with a month's growth of beard on his face, two small and bleary eyes, red lips, and black teeth, the result of excessive betel-chewing. In one hand he had his chunam-case, and in the other he held a roll of bluish-green paper that very much resembled a "patta" granted by revenue officers, authorising the occupancy of land. Pinned up to this, was a yellow form that appeared to be a taluk office notice issued for delaying payment of land-revenue. The poor ryot was probably going to Mysore to implore the powers that be, to grant him a remission of his assessment owing to a bad season.

There is yet one person more whom I should describe in order to complete the set. This gentleman was sitting just in front of me, and as he was deeply immersed in "staring into vacancy" I had very good opportunities of observing him. He wore a coat of that cloth known hereabouts as "Kolar Kumbli" very much threadbare, each button of which was of a different variety. The coat had an open collar which revealed a blazing silk muffler of red, white, and blue, bought perhaps from the East India Company, when, as the historians put it, "they first came out to India as peaceful traders." His nether garments, once intended to be white, had now transformed themselves into a kind of yellow-ochre colour. His shoes were of a very peculiar pattern, and at the first glance one could see that they were not shoes at all, but only boots cut to suit the wearer's fancy. The sole of his left shoe had already "gone to dogs," and that of his right one, was more than half way on

its journey to that canine kingdom. The socks were conspicuous by their absence. His cap was old and weather-beaten, and it would be hard to recognize in it, one of Messrs. Christys, productions in felt caps. His clothes were as dirty as possible and ever dirtier. It should be noted, however, that he dressed on the most sanitary lines for his clothes, boot, and cap, possessed numerous rents and holes that showed his due regard for principles of ventilation.

Such was my railway acquaintance. For the first few minutes he did not appear to have noticed me at all. Then he suddenly leaned towards me and in fine flowery English, asked me if I could do him the honour of obliging him with a match. I was not in a position to do him that honour, and I told him so. He showed considerable surprise, and asked me where I lived. I told him that during the holidays I lived with my father at Kankanally, and that during term time, I stayed at the Wesleyan Hostel, Bangalore. I added for his benefit that the hostel was a very fine place, with a fine situation, good grub, moderate terms, replete with electric lights, furniture and eight water-taps, and informed him further, that should he intend staying there in the near future, he had only to drop a post-card to—"The Warden, Wesleyan Hostel, Bangalore," and that an advance of Rupees Thirty in coin or currency notes would do the rest. He seemed to be very interested, and opened his pocket-book, where he began to note down the information with a greasy stub of a pencil which he sucked twice in a second to make it write. By this time the train came to a halt, the porters shouted "Channapatna" and my acquaintance, to my great surprise, pocketed his book hastily, opened the door of the lavatory, and rushed in.

He came out however, just as the train was starting, and asked me if I knew that the railway company had begun the system of running inter-class compartments on their trains. I told him that I had heard of them, but had never travelled in one. He said that this idea was indeed a good one, a real source of comfort to the passengers, and of profit to the company, and added that he was prevented by travelling inter-class only because of the mortal aversion that he had to the bugs which the canvas cushions harboured. He then told me that the Mysore Railways had in view, a scheme for extending their lines, and detailed sundry



other information that did not interest me in the least. He next asked me if the Resident intended going home on long leave. I told him that I had not the honour of the Resident's acquaintance, and hence was not in a position to know what the Resident intended or did not intend doing.

I expected that this would silence him, but I was far off the mark. He went on speaking about something or other. I really believe he loved to wag his own tongue. I had nothing to do, but the listening. By this time I was well-nigh nauseated by the stench of perspiration and dirt, the odour of stale tobacco, and the foul breath of my *vis-a-vis*. At last he came to the end of his harangue with the philosophic observation "The old order changeth, yielding place to new."

By this time the train had arrived at Maddur. As you might know already the train stops here for from 25 to 30 minutes to give the passengers time to refresh their inner man. As soon as the train stopped, my companion got up, and invited me to keep company with him at some lunch. I politely declined the invitation, and so he went alone. I went to the refreshment car, had a split of soda, and came and resumed my place. My lawyer neighbour lent me his copy of the "Daily Post." Ten minutes passed, then twenty and the train was about to start. They say that some persons are born under lucky stars, and I began to believe, that a whole constellation of them must have presided at my birth, for my philosophic friend had not yet turned up, and I thought that I was going to be saved from the nuisance of his company. But just as the train was starting, in he came all merry and bright. He had turned up again, like a bad shilling.

He began by making profuse excuses. He had a stomach-ache he said, which had worried him both at Chennapatna, and again at Maddur. Then he went on with his speech. He now took up the Mysore University. He said that the starting of a Law College was a silly idea, for all the streets and lanes of our enlightened State were full of B.L's, and LL.B's. He added further, and this very confidentially, that if he were the Government, he would abolish the University altogether. I really began to thank my stars that it was willed otherwise. I expect to get a couple of letters from the University to stick after my name some day, and if this gentleman were to abolish the

University, instead of realising my fond dreams of a brilliant future, I would perhaps have to content myself with being a shoe-maker's apprentice.

My friend then asked me to read the latest news out to him. I began to read thinking that he would be content with that and listen. But he went on punctuating my reading with "Ah's" "Oh's," and "That's it's". We went on in this way till at last we reached French Rocks. Again my friend got into the lavatory. A ticket collector, came, clipped our tickets, and passed on. My friend took his seat again just as the train was moving. Perhaps he had another attack of his malady!

We soon passed Seringapatam, that historic town immortalised by Tippu Saheb. My friend began to hold forth upon the grandeur of the scenery, the beauty of the river, etc., and thus we arrived at Paschimavahini. As you all know, Paschimavahini is a watering station. It is the last but one stop on the line, and it is here that the compartments are locked, while a travelling ticket collector gets in to check the tickets.

This ticket collector was indeed a grand personage. He was a lean gaunt fellow with a face dark as sin, studded with teeth that would have done credit to an Ourang. This gentleman called himself an Anglo-Indian, and wore a faded hat that smacked of the evening bazaar. He spoke a peculiar sort of lingo, which we people call "railway slang" and which is said to bear a faint family resemblance to what is known in England as the "Cockney dialect."

By the time he entered our compartment we were nearing Mysore. He approached me.

"Here, ticket please, Mister."

I handed him my ticket and got it back when he had clipped it.

My companion was again making towards the lavatory, but the ticket-clipping Johnnie stopped him.

"Show us your ticket."

My companion began to fumble in his coat pockets, then put his hands into his shirt pocket, but to no purpose. Meanwhile we had arrived at Mysore, and the ticket-collector waxed impatient.

"Fish it out quick, will you? I can't be waiting. Look sharp! Show us your bally ticket." he went on tapping the carriage window impatiently.

But my companion fumbled and fumbled about, but brought out nothing. He began to make some excuses, but the ticket collector knew the type he had to deal with. He leaned out of the window, and called to somebody.

My friend's face was indeed a study in emotions. He wore such an expression of mingled fear, shame, and dismay that I am sure Messrs. Pathe Freres, would have given a good share of their possessions to be able to film it. His stomach-ache stunt had failed him at last.

Meanwhile a sturdy custodian of the law, in the guise of a railway policeman came in, and bundled my philosophic friend out of the compartment, even before I could wish him good-bye.

What followed next is another story. My acquaintance was for reasons of his own, travelling minus his ticket, and this was the secret of his stomach-ache. I have made many acquaintanceships, and I have dropped many. But I am sure it will take me long to forget this strange acquaintance of mine.

## AN INVESTITURE.

The investiture ceremony of the 25th Bangalore Troop was celebrated on Friday the 30th November in the Basavanagudi A. V. School compound and was presided over by our enthusiastic Local Scout Commissioner, Mr. K. H. Ramiah, B.A., Bar-at-Law. It was well attended and well represented. After lucid lectures by Messrs. A. Vasudeva Rao, B.A., and K. Sampathgiri Rao, M.A., the Troop Committee was revived when the following gentlemen were elected the office bearers:—

*President*—Rao Bahadur C. B. Rama Rao, M.D.

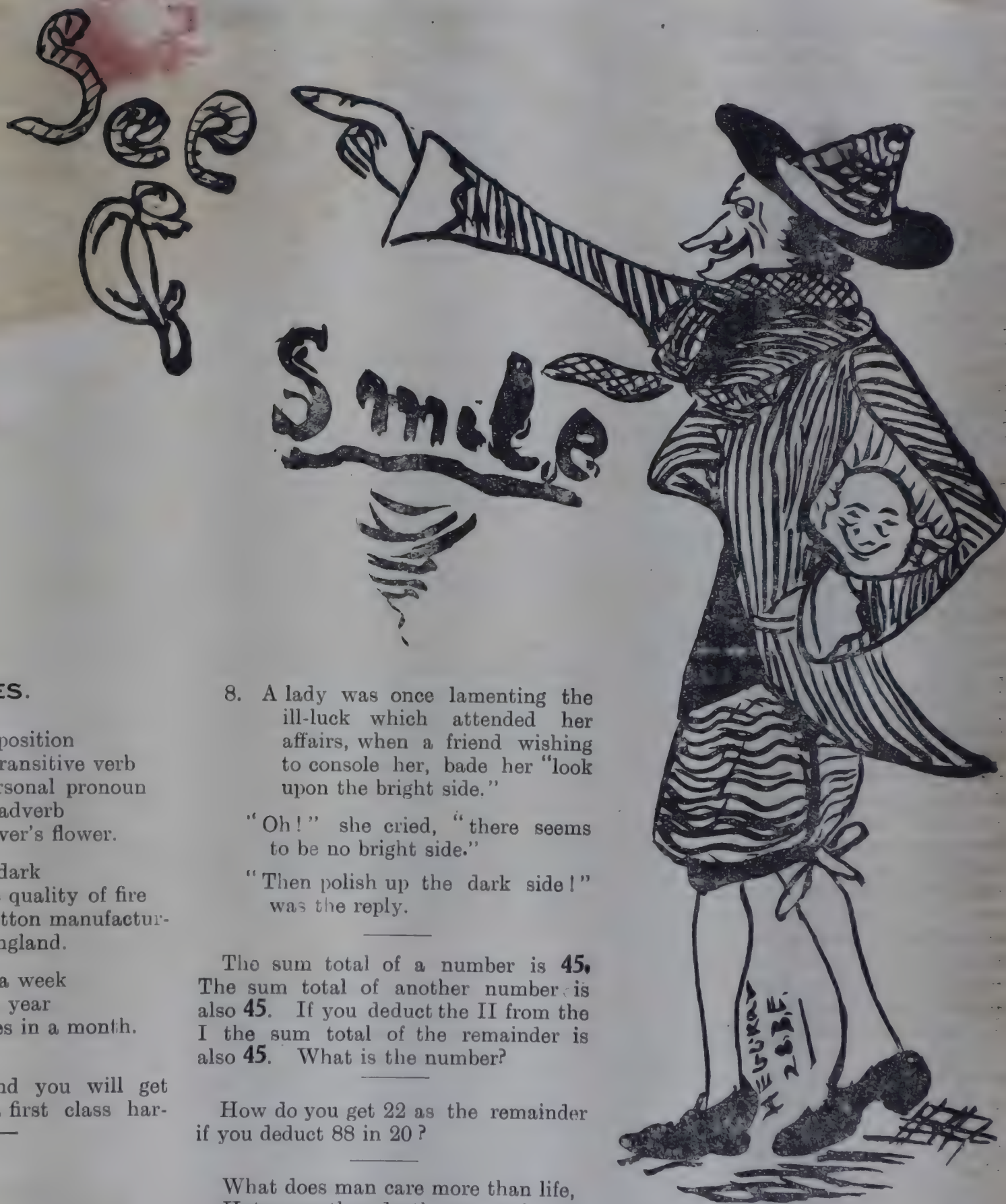
*Vice-Presidents*—Mr. K. A. Krishnaswamy Iyer B.A., Mr. C. Putta Sastry B.A.

*Members*—Mr. A. Vasudeva Rao, B.A., Dr. M. K. Venkata Rao, M.A., M. Sc., Ph. D., Mr. C. Seshachar, M.A., Mr. N. V. Narayana Moorthy, B.A., B.L., Mr. K. Sampathgiri Rao, M.A., Mr. K. A. Doraswamy, (Ex-officio Secretary).

The function came to an end with the distribution of flowers, and the singing of the National anthem and cheers.

K. A. DORASWAMY,  
Scout Master.





### PUZZLES.

1. My first is a preposition  
My second is a transitive verb  
My third is a personal pronoun  
My fourth is an adverb  
My whole is a lover's flower.
2. My first is very dark  
My second is the quality of fire  
My whole is a cotton manufactur-  
ing town in England.
3. I come twice in a week  
I occur once in a year  
I happen no times in a month.  
What am I ?
4. Arrange these and you will get  
the name of a first class har-  
bour in India :—

ACEILMNORT.

8. A lady was once lamenting the  
ill-luck which attended her  
affairs, when a friend wishing  
to console her, bade her "look  
upon the bright side."

"Oh!" she cried, "there seems  
to be no bright side."

"Then polish up the dark side!"  
was the reply.

The sum total of a number is 45.  
The sum total of another number is  
also 45. If you deduct the II from the  
I the sum total of the remainder is  
also 45. What is the number?

How do you get 22 as the remainder  
if you deduct 88 in 20 ?

What does man care more than life,  
Hate more than death or mortal strife,  
That which contented men desire,  
The poor have the rich require ;  
The miser spends, the spendthrift  
saves;

And all men carry to their graves?

A family gathering included, 1 grand  
father, 1 grand mother, 2 fathers, 2  
mothers, 4 children, 3 grand-children,  
1 brother, 2 sisters, 2 sons, and yet  
there were only seven persons present.

How can the two statements be re-  
conciled ?

From six take nine, from nine take  
ten, from forty take fifty; and yet have  
six left. How is it to be done ?

Sent by— J. D. SAMPATAKUMARAN A.S. M.

Answer to the Puzzle sent by—

Y. C. CHANDRASEKARAN:—PARDON.

Answer to the last month—TRAP.

### Smile and Laugh.

5. Where will the Prince of Wales  
go at 21 ?  
*Ans.* Into his 22nd year.
6. Why is the letter T like an island?  
*Ans.* Because it is in the middle  
of water.
7. What is the centre of gravity ?  
*Ans.* The letter 'V'



## GAMES COLUMN.

CONDUCTED BY

J. D. SAMPATH KUMARAN.

## FORFEITS.

To play this game, each person in the assembly delivers up some trifling article belonging to him, such as handkerchief, a knife, a ring, etc. These are collected by the pawn-merchant, who may be fittingly represented by the Scout Master. When these pawns are collected, one of the company sits or kneels at the feet of the pawn-merchant and places his hand on his hands face downwards, so as to answer the purpose of blind-folding. The Scout-master who sits then holds the pawn or forfeit over the head of the kneeler, and says: "Here is a thing, and a very pretty thing." The sitter asks, "Is it fine, or superfine?" If it belongs to a Scout officer, the reply is that it is superfine; if a Scout, that it is fine. The following are some of the most approved tasks to be performed for the redeeming of forfeits:—1. Laugh in one corner of the room, cry in a second, yawn in a third, and sing in a fourth. 2. Stand on one leg and sing the first verse of "Kayau Sree Gowri" or "God save the King." 3. Shake hands blind-folded with every person in the room, until the right person is declared. 4. Sit down on the floor cross-legged, and rise without touching any object with the hands. 5. Repeat any well-known verse of poetry backwards. 6. Walk on your toe towards everybody in the room and make enquiries after their health remaining on your toes the whole of the time they choose to converse with you, and until everybody present has been addressed. 7. Turn your face towards the wall and carry on an imaginary conversation for the space of three minutes. 8. Kneel down in the centre of the room and imitate six different musical instruments. 9. Laugh until you succeed in making the whole company laugh with you. 10. Make a speech to the company with the head, arms and throat through the back of a chair. A very trifling amount of ingenuity will serve to devise many other employments, each having something of the laughable and humorous in its composition. It should be observed, that if the task is not performed another task is imposed, and still another if necessary, until the forfeit is legitimately redeemed.

## EASTERN PHILATELIC JOURNAL.

The Editor of the above journal sends us his combined October and November issue, and desires us to state that he will be glad to enrol subscribers from among the Boy Scouts at the concession rate of Re. 1 a year from January next when their Vol. II commences. Scouts are required to give their troop name and serial number when asking for the concession rates.

(Continued from column 2, page 4.)

never wanted him to be scrawny or flabby. He was created with a hope of attaining a supreme manhood and a crowning glory to his sex. When questioned he has no excuse to bring forth, except blind ones. Poor heredity: ah! that's of course an excuse, but it does not often stand for much.

Observe a man, I say a perfect man. The expression of a well made man, appears not only in his face, but also in his limbs and joints. It is curiously in the joints of his hips and wrists. It is in his walk, the carriage of his neck, the flex of his waist and knees. Dress does not bind him. The strong sweet quality he has, strikes through his cotton or wool. To see him pass conveys as much as the best poem, perhaps more. One lingers to see his back, the back of his neck, and shoulder side.

Reader, have you ever loved your own body? Are you not proud of its perfectness, its symmetrical structures, the strong and yet little muscles, the broad chest and shoulders, strong sets of thighs? Have you ever danced in the full-moon light, showing the Creator that you are not a fool, who has corrupted your own live body? Are you afraid to strip and leave the sun-shine and the cold air, to embalm you to your health and longevity. Mind if anything is sacred, the human body is sacred, and the glory of a man, is the token of manhood, untainted. In man or woman a clean strong firm fibered body is more beautiful, than the most beautiful face. Say brother, will you not strive to make your body clean muscled, clean fibered, clean minded, and become strong, healthy and vigorous? Will you not spare at least fifteen minutes a day for physical culture, so that it might add fifteen long happy years to your life? Mind, it pays you thousand

fold—a thousand fold—a dividend, which no banker, can ever pay for the short sum you invest. Think of it—the long standing glorious youth, an energetic old age. Nature is always ready to pay you bountifully; then why not grab? Why not make your future generation a race of *he men* and *she women*. India needs such daughters and sons. You are all growing fathers and in you lies deep a thousand onward years. You might make your offspring, well balanced, physically, mentally and morally—or make them sickly anemic nothings simply born to die.

Realise that physical culture is the only means of making the body perfect. It enriches your blood—drives away your illness, brings upon you the golden harvest of health and manhood—the supreme glory of life. It makes you a man of iron nerves and undefying will. It will promote energy, and bless you, with a long pleasant life, and a never failing stamina. Exercise gives you an elixir, which no earthly doctor can prescribe or compound. Can you remember the Spartans, who clubbed lions to death, thinking them to be a sort of wild dogs? Have you read about the heroes of ancient Rome and Greece? Do you not simply gaze at those Greco-Roman, muscular marvels of yore in stone and paint. Can you not try to make your body 'A 1' like that, in all its manly beauty and strength? It is simply a weakness to be lured to the fashion and follies of the day. Be your own judge and witness. Distinguish things in their true bright light. Do not be lured by foolish fancies and gaieties. Auto-suggest yourself for the best of paths. Smile, be pleasant, and be prepared, and *do it now*. It's never too late.

K. V. IYER,

Headquarters Gymnasium,

The Boy Scouts of Mysore.

(To be continued.)

(Continued from column 3, page 4.)

to every difficulty, the gratification for every desire, in fact it is the Creator's magnet to destroy sorrow, to disperse gloom, to banish disease and attract health and happiness.

The world is becoming senile day by day. Brother Scouts, it is our duty to check this senility. We should go and spread our joy and cheerfulness and prove the Eighth Law.



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## ಪ್ರಬುದ್ಧ ಕರ್ಣಾಟಕ.

ಸೆಂಟ್ರಲ್ ಕಾಲೇಜಿನ ಕರ್ಣಾಟಕ ಸಂಘದಿಂದ ಪ್ರಕಟಿಸಲ್ಪಡುತ್ತಿರುವ ಉತ್ತಮ ತರದ ಸಾಹಿತ್ಯ ಪತ್ರಿಕೆ. ವಿನಾಯಕನ ಹಬ್ಬ, ದೀಪಾವಳಿ, ಸಂಕ್ರಾಂತಿ, ಮತ್ತು ಕಾಮನ ಹಬ್ಬ, ಈ ರೀತಿ ವರ್ಷಕ್ಕೆ ನಾಲ್ಕು ಸಂಚಿಕೆಗಳು ಹೊರಡುತ್ತವೆ. ಇದರಲ್ಲಿ ಶಿಲ್ಪ ಮತ್ತು ಸಾಹಿತ್ಯ ವಿಷಯ ಕವಾದಲುಪನ್ಯಾಸಗಳೂ, ಸಣ್ಣ ಕಥೆಗಳೂ, ಗ್ರಂಥವಿಮರ್ಶೆಗಳೂ, ಸಾಹಿತ್ಯವಿಚಾರಗಳ ಸಾರಾಂಶಗಳೂ, ಅವುಗಳ ಮೇಲಣ ಅಭಿಪ್ರಾಯಗಳೂ ರಂಜಕವಾದ ರೀತಿಯಲ್ಲಿ ಬರೆಯಲ್ಪಟ್ಟು ಮುದ್ರಿತವಾಗುತ್ತಿವೆ. ವಾರ್ಷಿಕ ಚಂದಾ (ಅಂಚೆ ವೆಚ್ಚ ಬೇರೆ.) ರೂ. ೮. ಪೈ.

ಫೋಸಕರಿಗೆ	೩	೦	೦
ಸರ್ಕಾರಿ ಸಂಸ್ಥೆಗಳು, ವಾಚನಾಲಯಗಳು			
ಮತ್ತು ಪ್ರಸ್ತುತ ಭಂಡಾರಗಳಿಗೆ	೨	೦	೦
ಸಾಮಾನ್ಯ ಚಂದಾದಾರರಿಗೆ	೧	೦	೦

ಗೌ|| ಕಾರ್ಯದರ್ಶಿ,  
ಕರ್ಣಾಟಕ ಸಂಘ,  
ಸೆಂಟ್ರಲ್ ಕಾಲೇಜು, ಬೆಂಗಳೂರು.

ದೇಶೀಯ ವಿದ್ಯಾರಾಣ ಪತ್ರಿಕಾ,

ಬೆಂಗಳೂರು.

ವಿದ್ಯಾರ್ಥಿಗಳಿಗುಪಯುಕ್ತವಾಗಿಯೂ, ದೇಶೀಯ ಶಿಕ್ಷಣ ಪ್ರಚಾರಕ್ಕಾಗಿಯೂ ಪ್ರಕಟಿಸಲ್ಪಡುವ ಉತ್ತಮ ತರದ ಪತ್ರಿಕೆ.

ವರ್ಷಕ್ಕೆ ನಾಲ್ಕು ಸಂಚಿಕೆ. ಪ್ರತಿ ಸಂಚಿಕೆ ಗೂ ೩೨ ಪುಟ. ವರ್ಷಕ್ಕೆ ಚಂದಾ ೮ ಆಣೆಗಳು ಮಾತ್ರ (ಅಂಚೆ ವೆಚ್ಚ ಬೇರೆ). ವಿದ್ಯಾರ್ಥಿಗಳೆಲ್ಲರೂ ತರಿಸಿಕೊಳ್ಳಬೇಕಾದುದು.

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ದೇಶೀಯ ವಿದ್ಯಾರಾಣ ಪತ್ರಿಕಾ,

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## The First Mysore State Scout Rally

The First Mysore State Scout Rally has been a splendid success. Nearly 250 boys attended the Rally. A good number stopped on account of the rumour of influenza. The Scouts were received at Kadur station on the 20th April by Mr. T. K. N. Pillai, Assistant Engineer, Doctor Delvi, Sub-Assistant Surgeon, and Mr. Gundu Rao,



Commerce Assistant, High School, Chikmagalur, on behalf of the Scout Rally Committee. After food and tiffin, they marched to Sakrepatna and had supper and sleep. The next morning after tiffin the Scouts marched to Chikmagalur. On the way they got refreshments at Eeranna Kanave and Dandar Mukhi. Two miles from the town, the Scouts were met by the public of the town including officials and non-officials. The Deputy Commissioner and the Municipal President welcomed the Scouts. After refreshments at the Municipal boundary, the Scouts and the public marched in procession. On the tune of the band, to their halting place. The Scouts were accommodated at the High School, Veerashiva Hostel, A.V. School and Girls' School.

On the 30th Mr. C. R. Reddy, Chairman of the Executive Committee, arrived and was given a great ovation by the Scouts. He reviewed the Scouts and the members of the Physical Education Class and expressed his immense satisfaction about the smart appearance of both. He then went round and inspected the lodging, food, and sanitary arrangements made for the boys and appeared to be highly pleased with every thing.

On the 1st morning there was a demonstration of Physical Education Work by the members of the class.

In the evening the Father and Son Day was celebrated with great pomp. A public procession was conducted through the whole town accompanied by a band. The sepoy of Bar Lines also joined the procession. On the way the procession met Mr. P. Raghavendra Rao, coming along in a motor car with Mr. K. Mylar Rao, Deputy Commissioner, and gave them a very enthusiastic reception. The procession came to the Deputy Commissioner's compound where there was a tea party, music, fancy dress entertainment and Harikatha. A few speeches were delivered by two Scouts, the Second Councillor, Inspector-General of Education and Deputy Commissioner. The procession was very much enjoyed and came to a close at about 7-15 p.m.

On the 2nd morning a grand display was held in the District Office field at 8 a.m. Mr.

Raghvendra Rao, Second Councillor presided. Most of the leading officials and non-official gentlemen graced the occasion with their presence. Among the outside visitors were Messrs. C. R. Reddy, P. G. D'Souza, Secretary to Government, Zahiruddin Mecci, Deputy Commissioner, Kolar, R. Ranga Rao, Registrar of Co-operative Societies and Mr. V. G. Barpute, Provincial Scout Commissioner, Indore. The chief items of the demonstration were the Rally, march past, suspension bridge, trestle bridge, scout-craft exhibition, wireless telegraphy, 1st aid work and signalling. Of these the wireless telegraphy was contributed by the 1st Madras troop of the Indian Boy Scout Association.

After the demonstration was over, Mr. K. Mylar Rao, Deputy Commissioner and President of the Scout Rally Committee, read his address welcoming the Scouts to Kadur District and wishing them a happy journey. Mr. C. Vasudeva Rao, Municipal President and Secretary to the Committee, made a speech in English and Mr. B. N. Hanumanthappa, a merchant, made a speech in Kannada welcoming the Scouts. Mr. C. R. Reddy, Inspector General of Education and Chairman of the Executive Committee, expressed his thanks to the public of Kadur District for the keen practical interest which they had evinced in the Scout Movement. "The movement was to be," he said, "de-officialised in the near future and the active interest of one and all was necessary to bring about this happy result." Mr. C. Subba Rao, Assistant Director of Scouts, and Mr. C. Seshachar, Local Scout Commissioner, Bangalore, expressed their thanks on behalf of the Scouts. Mr. P. Raghavendra Rao, Second Councillor and Chairman of the meeting, expressed his very great satisfaction at the success of the Rally and promised to do his utmost to make the Scout movement a success in the State. Mr. V. G. Barpute, Provincial Scout Commissioner, Indore, spoke a few words in reply to the complimentary references made to him and Mr. C. Srinivasa Rao, Coffee Planter, and Vice-President, District Board, proposed a hearty vote of thanks.

On the 3rd morning the Scouts left for Peetah. They had refreshments at the house of Mr. Laxman Rao, Sericulture Inspector, and at Kaimara. They halted at Attigundi traveller's bungalow till the evening. Here they had food and evening tiffin. In the evening, the Scouts marched to Attigunda village where they were met by the public and

parlanded. They then climbed up the Peetah. Here they made big bonfires and spent a part of the night in dancing and singing.

On the 4th morning after seeing the cave and after refreshments the Scouts went to Kallathigiri across the mountain range. Throughout the march they enjoyed perhaps the most magnificent hill scenery in the Mysore State. At Kallathigiri the Scouts were welcomed by Mr. P. G. D'Souza, Secretary to the Government in the Departments of Education and Agriculture, Mr. Valentine, Mr. Hanumanthappa Rao, Sub-Divisional Officer, and Mr. Narada Aiyangar, Amildar of Tarikere. The boys had tea and refreshments. The little boys were treated to some biscuits by Mr. D'Souza and Mr. Valentine. In the evening the boys descended down to Santaveri where after food, they had full twelve hours sleep.

A most unique feature of this hill march was that three boys, two of whom were slightly feverish, and one had a slight bruise on his knee cap and nose were carried on three stretchers, through a distance of thirteen miles. Each stretcher was in charge of twelve able bodied boys who showed their love for their sick brothers. This practical first aid added to the training value of the Rally. The boys recovered at Santaveri.

On the 5th morning the boys left Santaveri after coffee for Lingadahalli where they had food, rest, and evening tiffin. Here they enjoyed also a swimming bath. In the evening at about 6 p.m. they started for Birur where they were the guests of Mr. Karithi Lingappa Chetty. On the morning there was a procession round the town with band. The same afternoon the Rally dispersed and the boys left for their homes happy and safe.

The Rally was not only the first of its kind but also the first conceived in India and was of a most unique fashion. The boys made one complete circle round Kadur District, traversing a distance of nearly seventy-five miles in plains and hills. The sight of the boys marching on the hill range was one of the grandest sights ever seen and it will be long before there will be a similar occasion. There were two permanent Sub-Assistant Surgeons attached to



the Rally. The total expense, exclusive of railway charges, was nearly Rs. 2,500 and was fully borne by the public. Mr. K. Mylar Rao, Deputy Commissioner, Kadur District, and Mr. C. Vasudeva Rao, Municipal President, Chikmagalur, along with the Amildar of the various taluks, are responsible for making these collections and bringing the Rally to a successful conclusion. The Scoutmasters of Chikmagalur and a few other friends, whose names need not be mentioned here, spent days and nights, in looking after the

(See page 8).



## The Mysore School and Scout Magazine

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AND

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BANGALORE, JUNE, 1920

## EDITORS' PAGE

### A Message

MY DEAR BOYS,

The Inspector-General of Education has done me the honour of asking me to address a few words to you at the commencement of a new year to cheer you and to hearten you for the work that lies before you and I am thankful for this great privilege. First, let me congratulate you, students of all grades and classes, on your excellent work during the past year as shown by the results of the Public Examinations. These results could not have been attained without self-sacrificing efforts on the part of the great body of teachers employed in our schools and I congratulate them also on the excellent results achieved. There is, however, a great deal more of work to be done during the coming year and I trust and the Inspector General trusts that teachers and students alike will put forth strenuous efforts for the diligent observance, both in letter and spirit, of the new methods of work and conduct promulgated from time to time by means of Departmental Circulars. Above all, it is greatly to be desired that teachers who have

### Extract from the Dewan's

Concluding Address to the Birthday  
Session of the Representative  
Assembly, 29th May, 1920

### Separate Schools for Panchamas

The question of opening separate schools for Panchamas and of withdrawing the order throwing open the Government schools to all classes of His Highness' subjects was discussed with great ability. I am glad that the opposition to the order was mainly based on the grounds of expediency and of unpreparedness of public opinion. Every member, who spoke on the subject, agreed as to the principles of justice on which the order is based. Gentlemen, the Government feel that it is their duty to educate public opinion, and it is impossible for them to recede from the attitude they have felt bound to take. I may invite your attention to paragraph 2 of Circular No. 15 of 1920 issued by the Inspector-General of Education in accordance with the instruction of the Government. The paragraph is as follows:

Whenever any class of pupils in the State desire to start separate schools on conscientious grounds, such schools will be recognised for examination purposes if they conform to the standard required, but no financial assistance will ordinarily be given by the Government for such schools.

You will see that the Government have reserved power to give grants-in-aid in special circumstances to schools newly established by private enterprise on account of conscientious objections. I may state that in the revision of the grant-in-aid Code which is now under progress, the Government propose to include provisions which will not exclude schools started by different sections of the community from enjoying grants-in-aid if they are otherwise eligible. I have no doubt that a greater sympathy and tact in the working of the grant-in-aid rules will satisfy all parties and avoid friction.

undergone training in the Physical Training class should place themselves at the head of their own classes in games and physical training and also help to train up other teachers in the locality to fulfil this important duty. It is only by this means that our schools can hope to possess captains capable of influencing the physical and intellectual development of the boys entrusted to their care. To the students who have passed the School Final Stage and who wish to enter upon a University career, I would say, "Let your studies be well balanced, comprising both the speculative and the real, so that you may not lose touch with either. Cultivate some form of manual work as a hobby. The careers of many students are rendered only partially useful by a preponderating love of intellectual work and a corresponding aversion to manual labour." To students entering upon the School Final course, I would offer this advice: "Choose your optional subjects with great care to suit your aptitude and having chosen them, stick to them and specialise in them." More lives are wasted and the talent of the country is more impoverished by an injudicious choice of optional subjects by students than by any other single cause operating on students' career. To boys commencing their Lower Secondary course of studies, I would commend special attention to Arithmetic and Geography; for these are the subjects in which most boys are deficient and these are the very subjects which are most useful to men in their business careers in after life. To all, I would say, "Love simplicity, honour your parents, cultivate good manners." The motto of one of the famous public schools of England is "Manners maketh men." Extend the right hand of fellowship to all your school fellows irrespective of caste, creed or community. Have reverence for your teachers, your King, and your beloved Maharaja, and may God bless you and prosper your work during the coming year!"

Bangalore,  
24-6-1920.

B. DASAPPA,  
Deputy Inspector-  
General of Education.

(Continued from page 7)

comforts of the boys and making food arrangements always in advance.

The next Rally has been invited by Mr. K. Shankarnarain Rao, M.A. B.L., Advocate, to Shimoga and is proposed to be held during next Christmas. The boys will then have an occasion to visit the famous Ursappa Falls.



## The Physical Education Class, 1920, Chikmagalur

The Training Class for Teachers in Physical Education opened at Chikmagalur on the 5th of April, 1920, under the management of the Director of Boy Scouts. One unique feature of this year is that the selection of the teachers for training has been made on a voluntary basis.

2. Chikmagalur has been selected as the centre for training this year for more than one reason. The climate of the place is remarkably mild and the weather bracing, particularly in this season of the year. The town presents a striking scenery all-around and serves as a delightful spot for scout encampment which is a necessary part of the training. Besides, there are places of historic importance round about the town, such as Belur, Halebid, and Sakrepatna, affording splendid opportunities for excursion. The generosity of the public of Chikmagalur has given a strong impetus towards the formation of the Mysore State Scout Rally, which is the first of its kind in this State. Further it has given a golden opportunity for promoting the spirit of the Scout Movement, for making it more popular and widespread, when classes are held in mufasal places like Chikmagalur.

3. The training class is under the direction of Mr. K. Sanjiva Kamath, B.A., B.L., Director of Boy Scouts. Mr. S. Putturaju, one of the members of the Scout class has been of much aid in conducting the Physical Education Class, having himself undergone a very successful course of Physical Education in Calcutta. Mr. M. Rajagopalan, Secretary of Scoutmasters' Association, Bangalore, and also Secretary for "The Mysore State Scout Rally" this year is in charge of the First Aid Classes, having himself won high merit in First Aid. The Director himself is taking classes in Scouting.

4. (Local Arrangements)—The system of making special allowance for teachers undergoing training has been discontinued, and in its place, the teachers will be guests of the Government, their lodging and boarding being arranged for by the Director and the Local Modern Indian Hotel, and the local A. V. School. Mr. Govinda Rao, Assistant Master of the School and also a Scout Master, and Mr. Krishna Murthi, also an Assistant Master of the A. V. School, are Warden and Assistant Warden, looking to the routine duties of boarding and lodging. A Secretary who has been elected is in charge of the general programme of the class and one member of the class will be the 'Day Officer' for each day to carry out punctually the programme of the day.

5. Working of the Class: It is conducted mainly on two lines: Physical Education and Scouting. The day's work begins at 6. 30 a.m. with the hoisting of the Mysore Flag and singing of the National Anthems, Mysore and British. Next follows drill of various modern systems for half an hour. After an interval of an hour for coffee the Scout and First Aid classes succeed each for three-fourths of an hour. Of evenings, the Physical Education class meets for theory and practice at 4 p.m. and continues for an hour after which outdoor games engage the members till sunset. The day closes with the National Anthems and the lowering of the Flag.

Occasionally, after dinner, one of the members engages his brothers in an entertaining talk on a subject of his own specialisation.

*Trips and Excursions:* A number of excursions have been arranged for with a view to give the teachers efficient camp experience. The following places have been selected for the purpose; the Umbrella Trees (Chattri Mara), a solitary, magnificent and huge tree, about four miles from Chikmagalur, was visited on the 8th of April. Visits to the Baba Bhudan Hills, Mudagere, Belur, and Halebid are to be shortly undertaken. (The trips to Belur, Halebid had to be dropped on account of influenza. Instead, trips to Mallayyagiri and Janukalgudda were arranged:—Ed.)

*Other Functions:* Lectures on popular subjects and on subjects allied to Physical Education and Scouting have been arranged for. Some leading gentlemen of fame and position have kindly consented to speak on the occasions. A "Harikatha," performance by the famous

gave here a happy analogy. The students are like so many flowering plants and fruit-bearing trees placed in a garden to grow up luxuriantly under the kind care and attention of the gardener, the teacher, who should water them and nourish them with the abundance of his love and sympathy.

On this occasion there was fine music given by the very young sons, of a local gentleman, Mr. Shamanna. The function ended with the National Anthems and vote of thanks to the lecturer and the Chairman.

*Conclusion:* The teachers under training this year have all come voluntarily and their enthusiasm is stupendous. Little incidents of inconvenience and annoyance are taken with a smile and laughed over. There is a healthy spirit of earnestness and emulation which promises a brilliant success for the class. The enthusiasm of the local people is well evidenced not only in their sympathy and support but also in the deep and lively interest with which they have joined the Physical Education Class. Mr. H. Venkatesamoorthy, the local Sub-Registrar, a few students and a merchant of the place, have been taking lessons all along with the class. It is hoped that this year's class will be a phenomenal success.

### Appendix, A. Lessons in Physical Education Class:

1st day: Arms, Trunk, and Abdominal exercises, Breathing exercises and Turnings.

2nd day: Leg exercises of three kinds, Hip-exercises, Advanced Breathing exercises, Marching and Formation of Ranks.

3rd day: New Abdominal exercises, Exercises in Dumb-bells. Afternoon: Theory of the above exercises, turns given to teachers to drill the class under the supervision of the Instructor.

### Appendix, B. Scouting:

The teachers are formed into a troop of three Patrols. Mr. Kamath himself is the Scoutmaster. The Patrols have elected a leader and an assistant leader. Each Patrol has taken on the name of a hero. Shivaji, Gokhale, and Rustum are the three Patrols. The troop is named after the Baba Budans.

### Instructions in Scouting:

(a) Rally, its formation.

(b) Knots,

(c) Scout Laws and Promises.

(d) Physical Exercises and Endurance

Tests for Scouts.

(e) (In First Aid).—The structure of the human skeleton and eleven types of bandages.

(Signed) B. TIRUMALACHAR,  
Secretary,  
Chikmagalur, Physical Education Class,  
11th April, 1920. Chikmagalur.

(See page 12)

## "HONOUR"

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Bhagawathar, Sri Narayana Sastri, was got up by the members of the class and it was a source of much instruction and delight.

On the ninth evening Mr. K. Sankarnarayna Rao, M.A., B.L., Government Advocate, was kind enough to give the Scout Class an inspiring address on "Education." Mr. T. Seeth Ramiah, the District Treasury Officer, very kindly took the chair at the request of the Scout Director. The lecturer laid special emphasis on the sacred office of the teacher. He said that the teacher should be moved by a spirit of self-sacrifice and religious fervour in all his relationship with the students. He should pour out his utmost love and sympathy towards his students. This can be done only when full scope is given for the teacher and the taught to come together more often and more intimately than in the class room. The personal influence of the teacher should guide and mould the student in his life and habits. The teacher should come to know the latent possibilities, the individual abilities and aptitudes of the students placed in his charge. The lecturer





1 "There's a tasty dinner for you, Leo," smiled the monkey.  
Leo thought so too

2 For he made a mighty spring and landed right on the top of the

3 Scarecrow, much to the amusement of the monkey. But the Lion?

Drawn by G. Shankar.

### A Slip and a Fall

*Gentleman.*—(in the market square)—I say how far is the hospital from here.

*Boy.*—Only slip and fall and you will be there.

What two letters of the English alphabet mean an intelligent man? yz, i.e., Wisehead.

S. G. GOPAL,  
Tumkur Troop.

### The Difference

An ignorant woman asked a gentleman the difference between Oxygen and Hydrogen.

He replied Oxygen is pure gin and hydrogen is gin and water.

In Missouri there are trees so large that it takes two men and a boy to look to the top of them. One looks till he is tired and the other begins where he left off.

A blind man is a poor man,  
And blind a poor man is;  
For the former seeth no man  
And the latter no man sees.

An Irish editor says: In the absence of both the editors, the publishers have succeeded in getting a *gentleman* to edit the paper this week.

What is the difference between an engine driver and a schoolmaster?

One minds the train, the other trains the mind.

Who was the most successful surveyer on record?

Alexander Selkirk, for he was monarch of all he surveyed.

Why is Sunday the strongest day in the week?  
Because the rest are week days.

Why is necessity like an ignorant solicitor?  
Because it knows no law.

### Character

I am a word of two syllables,  
My first is a pronoun  
My second is a boil  
My whole is a capital city,  
My first is almost all  
So is my second  
My whole also.

B. R. KRISHNAMURTI,  
9th Bangalore.

### Good Turns

(1) How a life was saved?

In Old Agrahar a girl fell into a narrow well. At that time Assistant Scout Master, Mr. R. Gururajachar, was accidentally passing on that way. At once he drew her up and saved her life.

(2) How a thief was detected?

A thief one day in daylight stole some things by breaking the roof of a house in Dewan's Agrahar. Our Scout Master, Mr. E. Subrahmanyam, caught hold of him and took him to the police station. The case was tried by the

City Magistrate and the thief was sentenced to rigorous imprisonment for seven months.

The Scouts of the Fifth Tumkur Troop along with others helped to put out a fire in a thatched building.

### Notice to our Contributors

1. MSS. should be legibly written on one side of the page only.
2. Descriptions of news and events must be brief.
3. All extracts and quotations must be acknowledged.
4. A free copy of the magazine will be sent to every contributor of stories, poems, articles and sketches, which are published in the magazine.

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## The All-India I.B.S.A. Scout Officers' Rally

### My Impressions of Mahanandi

Mahanandi is a beautiful spot situated in the midst of a thick brushwood forest, three miles from Gazulapalli, a railway station on the Guntakal-Bezwada line. On all sides there are outlets into the woods and to the hills that it makes an ideal place for scouting games and practices. It is here that the second All-India I.B.S.A. Scout Officers' Rally, and Conference was held from the 12th to 20th May, 1920.

A batch of six Scout-masters from Bangalore and Mysore, together with a scout from the third BE. troop and myself visited the Rally for a few days.

Mahanandi, I am told, derives its name from a big bull or Nandi from whose mouth pours down big jets of water. I searched for the bull but I could not find it. But in the inner courtyard of the temple there is an exquisitely beautiful pond with the purest crystal water I ever saw. It is fed by an invisible perennial spring and is of a uniform depth of about 4½ feet all round. Mahanandi would have no charms but for this pond which is the only life-giving element in that region for miles round.

I suppose that there existed originally a pure mountain spring, over which a huge temple was built by somebody with such engineering skill that the spring now exists somewhere under the temple, though invisible and serves much useful purpose from the aesthetic and the utility points of view.

It is a Saivite temple and the story of its foundation runs as follows: The Andhra king of that province had a beautiful cow whose milk was so sweet that he would drink no other milk but that of this cow. After some days, it was observed that this cow, which went along with others to the forests to graze, would return with its udders empty and give no milk. It was a great problem and nobody was able to find the truth of the affair. The king made up his mind one day to follow the cow himself and what was his wonder when he found the cow go to what seemed an empty mound and on it discharge all its milk! He got curious and when he went near, the cow gave a jump and ran kicking behind it, as it went, a large quantity of mud. From out of the holes so made in the earth,

rose a Siva Lingam and on the head of the Lingam the two feet of the cow were heavily impressed. We can even now see these impressions of the hoofs on the god. It was this same Andhra king who built the temple which now forms a stately edifice, commanding the view of the place for a great distance round about.

We stayed there for four or five days and these four or five days were days of great friendships, great enjoyments and great hospitality. Our Andhra brothers, with Mr. I. Venkataramanayya, Provincial Commissioner for Andhradesa, at their head, did their best to bring for us, into the midst of the forest region, all the civilised necessities of life. The bunch of officers and scouts from Sindh seemed to be the merriest of the lot and what with their music, dances and a thousand other tricks, they made themselves and others very happy. There had come there the subtle but steadfast Tahilramani; the tall, stalwart, "discussive" Hindi Mehta; the strong robust Barpute; the curious and communicative Venkateswaran; the somewhat taciturn Mahratta leaders; and lastly the "gem" among commissioners, Aryaratna of Madanapalle. But among all these, the most attractive, interesting and instructive personality was that of the Chief Commissioner, Mr. F. G. Pearce. In his dhoti and *padaraksha*, the almost bare upper body and a very simple headress, he seemed to me to be a sage come down to spread among us the principles of Union and Brotherhood. Long may he be spared for this labour of love!

On my way back home to Mysore I met at Hospet a troop of scouts and cubs who impressed me most

about the advantages of the training they were receiving. While walking in one of the streets, I accosted what seemed to me to be an ordinary chap who was standing by the road side. We chatted for sometime and we soon discovered each other to be scouts from different lands.—And we parted. In the evening, just a few minutes before the train started, what was my surprise to see the whole lot of those fellows in uniform coming to do honour to a scout-master from a sister presidency! They looked very smart and intelligent and well behaved and soon at my request, they sang two of their Telugu songs which were very nice to hear. There are all over India (and more so in Mysore) young, intelligent boys of 10—12 years, who in this impressionable stage of their lives are willing and ready to be led into the paths of righteousness and promise to grow into valuable, useful citizens of the Motherland. And what a pity that there are not enough men with the real earnestness and energy who would lead them into that coveted state of free manhood.

I think I shall never forget these impressions left on me of the Mahanandi Meet.

C. SUBBA RAU.

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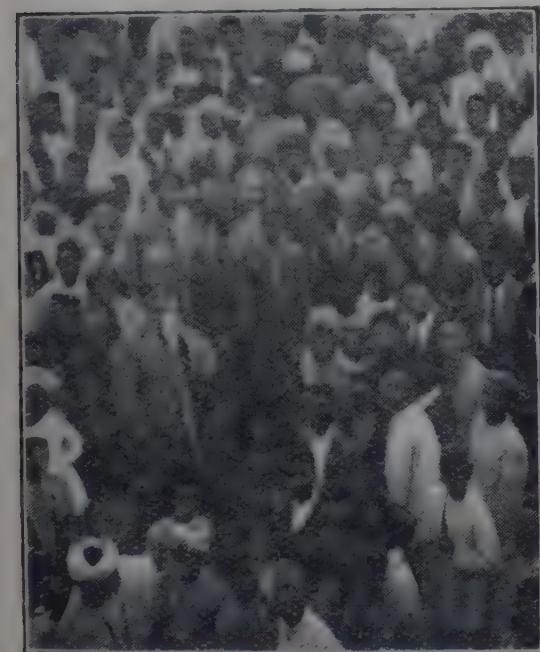


## The Physical Training Class

(1920, April, Chikmagalur)

(Continued from page 9)

The members of the Physical Training Class gave an enthusiastic display of drill before the public of Chickmagalur in the high school grounds at 9 a.m. to-day (1st May, 1920). C. R. Reddy, Esq., M.A. (Cantab.), Inspector General of Education in Mysore, kindly graced the chair. Many officers and private gentlemen of the place were present, and the Boy Scouts of the Mysore Rally added much to the grandeur of the occasion. V. G. Barpute, Esq., Provincial Scout Commissioner of Indore, one of the guests for the Rally, was also present.



The display was a grand success; several members conducted different types of exercises with the class, and the spectators were deeply impressed and highly pleased with the variety, precision and grace of every item of the display which consisted of a few representative types of the different systems of exercises prevailing in America, England, France, Germany, Sweden, Japan, and India.

The Secretary read the report of the class, and pointed out what a successful and pleasant course of training the members had in so short

and graceful mien with exercise. The Secretary noted in particular, the splendid opportunity the members were given to enjoy a common camp-life varied by games and trips, which helped to promote admirably a deep sense of harmony and spirit of brotherhood among the members of the class and that in so short a time.

In the end Mr. Reddy advised the class that they should spread the love and knowledge of drill and games in the various high schools and A. V. schools they came from. He was anxious to see that teachers took as much interest in the development of the body as of the mind of the students. Outdoor games should form a more attractive feature and receive an elevated tone in school-life, than they obtain at present. Mr. Reddy also expressed his desire to organise local bodies in district centres for promoting physical culture. Finally he thanked Mr. K. Sanjiva Kamath, Director of Boy Scouts, for organising so successful a class for Physical Training.

G. VIRARAGHAVACHARIA,  
Secretary.

## Proceeding of the Meeting of the Headquarters Executive Committee

24th June, 1920

*Resolved:—*

1. That the committee places on record its deep sense of appreciation of the generous help rendered by the public of Kadir and Hassan Districts towards the organisation of the first Mysore State Scout Rally at Chikmagalur.

That the resolution be forwarded to the President and Secretaries of the Scout Rally Committee and be communicated to the press and also published in the Mysore School and Scout Magazine.

2. That the committee do record its thanks to the following gentlemen for the substantial help which they have rendered to the Scout Movement.

D. Adeppa, Esq., Merchant and Municipal Councillor, Bangalore City, who has placed a spacious building in Basavangudi at the disposal of the Scouts.

T. Lakshmiah Chetty, Esq., Merchant, Chikpet, Bangalore

City, who in addition to his past acts of generosity, has made a further donation of four big tables without drawers, one big table with drawers,

four benches, and three stools and has promised some more furniture to equip the building at Basavangudi.

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# THE Mysore School & Scout Magazine

"KNOWLEDGE IS MORE THAN POWER—IT IS VIRTUE."

Vol. 3.

BANGALORE, AUGUST, 1920

No. 3.

## TWO OF OUR RETIRING EDUCATIONISTS



**Mr. M. Krishna Iyengar, B.A.**

Mr. M. Krishna Iyengar was born on the 19th of September 1863. He passed his F.A. Examination from the Maharaja's College, Mysore. As there were no B.A. classes at that time in the Maharaja's College and as he could not afford in his then circumstances to go out for his studies, he joined the Marimallappa's High School staff as Assistant master for a few years. He studied in private for his B.A. degree examination and graduated in the 1891, with mathematics as his optional subject. He was appointed to the Government High School, Chitaldroog in 1892 and was transferred from there to Channapatna in 1896. He acted as Mathematical Assistant in the Maharaja's College in 1901 and again in 1906-07, when Mr. J. Weir, was the I.G. of Education in Mysore. He was transferred in 1907 as headmaster of the Government High School, Shimoga, where he remained for four years. Tumkur claimed him next as its Headmaster and finally in 1916, he was sent as the Headmaster of the Collegiate High School, Mysore. He retired from service on June 7th, 1920.

Mr. Krishna Iyengar was a staunch educationist of wide experience and wherever he went he won the love and esteem of his pupils and of his colleagues and assistants. He was a great physical culture enthusiast and his work in Tumkur in this connection is even now well remembered and perpetuated. When he was interviewed last month, he was slightly ill and when congratulated on his well-earned rest, he said "I have done my duty and that is my satisfaction." There can be no better testimony of a life well lived and Mr. Krishna Iyengar has our best wishes for a speedy recovery and a very happy long life. C. S. R.

**K. N. Veerabhadraia, Esq.**

District Inspector of Education,  
(Retired 1st July, 1920)

Mr. K. N. Veerabhadraia, B.A., was born at Bangalore on the 23rd June, 1863. He received his early education at the Wesleyan Mission High School, Bangalore, and passed his Matriculation Examination from the Central High School, Mercara, in the year 1880. He joined the Central College and passed the B.A. Examination in 1884. He entered the Mysore Educational Service as Science Assistant Master, High School, Chitaldrug, in 1886 and was in charge of the Meteorological



observatory. He served as teacher for nearly twelve years, during which period he earned the love and good will of his pupils and proved himself a successful teacher. He was appointed District Inspector of Education, Chitaldrug District, in the year 1897; he was then transferred to the Bangalore District in 1905 where he worked for nearly four years. He served as District Inspector of Education in the Hassan and Shimoga Districts for nearly 11 years. He was a member on the District Economic Committee and the Malnad Improvement Committee in which he took a keen interest. As a member of the backward community, he helped and sympathised with the advancement of education among the backward classes in the Malnad Districts and took an active part in conducting the Taluq and District Educational Conferences both in Hassan and Shimoga Districts. During his service of 34 years in the Department, he worked with zeal and integrity and has rendered faithful service. He has now been permitted to retire from 1st July, 1920, to enjoy his well earned rest.

### Thought for the Month The Rally

Say not the struggle not availeth,  
The labour and the wounds are vain.  
The enemy faints not nor faileth,  
And as things have been they remain.  
If hopes were dupes, fears may be liars,  
It may be in you smoke concealed,  
Your comrades chase even now the fliers,  
And, but for you, possess the field.  
And not by eastern windows only,  
When daylight comes, comes in the light.  
In front the sun climbs slow, how slowly,  
But Westward, look, the land is bright.  
A. H. CLOUGH.



## The Scout Director's Outlook

One Scout movement for India, the British Empire and the World

MY DEAR BROTHER SCOUTS,



I AM sure you are following with very keen interest the great events that are happening in the scout world of British India, where not only the two movements that have so long been working separately in Madras, have been amalgamated under the joint leadership of H. E. Lord Willingdon, the Governor of Madras, and Mrs. Annie Besant, the pioneer scout organiser in India, but there is the prospect of one common movement for the whole of India under the patronage of H.R.H. the Prince of Wales and the direction of H.E. the Viceroy. With the exception of the I.B.S.A., Scout work in India for Indians has been conducted entirely on a provincial basis, each section following the same original but making its own deviations according to its lights. Such a condition of unrelated and independent scout work was bound to have a short life, an account of its being against the very ideals of the scout movement which is seeking to unify the whole world, let alone one country, and it has been the wish of all interested in boys to see them under one flag, obeying one law and loyal to one tradition.

The prospect of union is very bright as we see that not only in Madras but also in Bengal amalgamation of the two movements working separately has become a settled fact. In Madras things would have been difficult but for the fact and statesmanship of H.E. Lord Willingdon and Mrs. Annie Besant while in Bengal amalgamation can present no particular difficulties as Mr. A. D. Pickford, Chief Commissioner for Baden Powell Boy Scouts in India, is also one of the persons who was responsible for the organisation of "the Boy Scouts of Bengal."

The June number of *The Scout Sign* contains some interesting information about the proposed scheme for having only one scout movement for India. It is not intended to organise, by any means, a new movement for the whole of

India, but simply to reorganise the parent association, the B.P. movement, with a view to admit Indian troops within it with the same privileges and obligations of membership as Anglo-Indian Boys. The first idea seems to have been to throw open the present the B.P. organisation to the membership of Indian troops, but as the present committees consist entirely of Europeans and Anglo-Indians, it has been thought desirable to have two sections in the B.P. movement, the present organisation to continue for European and Anglo-Indian boys, while a separate section for Indians under Indian management will be opened with probably a Deputy Chief Commissioner, who will probably be an European at the head, the Chief Commissioner remaining the same for both the sections. The movement will be greatly decentralised, each province having its own Chief Scout, who will probably be the Governor of the Province, Provincial Council and Commissioner to manage its affairs on lines suitable to the locality. The Associations already organised in India can continue to have their own badge, but as a rule, the badge of the B.P. movement along with the Scout law and Scout promise will have to be accepted as common by all the provinces. The reorganised association will thus be a very flexible one, allowing to each province local independence in its particular affairs.

It is too early to comment upon this new scheme of unifying the Scout movement in India and I have no doubt that any definite step which will be taken in this direction will be so with the full approval of the various Scout organisations in India. Amalgamation will raise several questions of policy and they will have to be first solved, before the provincial organisation will merge into the central. That there should be one common scout movement and Boy-Brotherhood for India, the British Empire and the whole world, there is no doubt, and in a matter like this, no petty prejudices or inconveniences can stand in the way. The scout movement has been a great force for union and world brotherhood, but all the advantages which this movement has afforded us have not been hitherto sufficiently well utilised and the present is an opportunity for the mobilisation of all the forces that count for union and fraternity and

enlist them in the service of the boyhood of India and the world.

Yours fraternally,

K. Sanjiva Ramath.

## World Brotherhood of Boys

For some time I have been corresponding with scouts of foreign countries. I can safely say that it has been a source of the greatest pleasure to me. My correspondents are jolly chaps. They have been sending me very interesting news from their places. There have been numerous presents delivered to me from them. They consist of very nice books, pamphlets and sometimes stamps.

I have introduced this subject because I want you to enjoy the same happiness as I do. You will really double your happiness in as much as you make another across the sea as happy as you.

Letting alone foreign brothers what about those near at home. I guess no scouts who saw our distinguished visitors from Sindh would hesitate to correspond with them. Then there are people who are ready to extend a hand to you from Madras, Bombay, and anywhere. The scout movement has often been described as a Boy League of Nations. Corresponding is one of the paths by which it can be effected. You can have jolly friends at hand in Mysore. The next rally is in Shimoga. How glad you would be if you could get down from the train to meet a friend whom you already know by correspondence. You can jump into familiarity at once.

It is not much of a difficult thing for you to keep up correspondence. Just write your best letter for a friend, keep it in a cover affixing sufficient postage to take it to the place you want and leaving the address side blank. Enclose this in another cover along with a slip stating your address, age and other particulars, and to what sort of a person you would like to correspond with. We will send it to the appropriate person and then you can correspond direct and draw out the joys of it. Address your first cover to "Correspondence" c/o Director of Boy Scouts of Mysore, Bedford House, Golf Course Road, Bangalore.



## Adventures of Harihar

### How he caught a thief

It was one afternoon that the Cakoo Patrol was sitting under a tree close by a road waiting to receive orders from the Patrol Leader who was a lad of seventeen, smart, active and endowed with great presence of mind. He was thinking of the work which his patrol might do. In the meantime some five or six men passed by the way talking of a theft from a Government Treasury which was recently made publicly known. The scouts considered that the theft was awaiting their consideration and a smart and active fellow was sent to gather information regarding the theft. The scout followed the men but could not get sufficient information as they were not talking seriously on the question and each tried to exaggerate it to his best. But from their talk it was evident that some big theft took place while the treasury was being removed from a Tahsil to the headquarters. Now the said Tahsil was a small railway station, some fifty miles from the headquarters. Our young scout could not get more information regarding the theft and by the time he returned it was evening and the light was dim. In a short time our Patrol Leader gave an order of attention and directed them to various places and he with two of the scouts went to the Tahsil to get the necessary information. He then enquired into the matter and learnt that the treasure was received in the morning and when it was counted fifty thousands were missing and then it came to be known that the box was also changed. Harihar, the patrol leader, dispersed the two scouts and went to the police and enquired about the pecuniary circumstances of the soldiers and other men who accompanied the treasury.

All who accompanied were found worthy of confidence and they were of long standing in government service and were of proved faithfulness in the discharge of duties. Something like eight men had accompanied the treasury, of these three were clerks and the rest were soldiers. The patrol leader felt assured that one of them had a hand in the theft. He learnt that Gokuldas, one of the clerks, had run into debt amounting to forty thousand in a cotton business. Harihar thought it necessary to watch him. He then went to see the scoutmaster where he had expected

other scouts to let him know of their work. The scoutmaster was pleased with them and gave them necessary cautions.

The police had received orders from the magistrate to arrest those eight men but they were released after a week, all having been proved innocent, and were sent on duty. Harihar started for Chandwad, the Tahsil place, whence the treasury was despatched. On his way he met his friend who invited him to put up with him for a day. That evening Harihar with his friend went to take a walk. Harihar being accustomed to go to forest side his friend went with him. As they were going merrily through the jungle they came across some pieces of a telegram which Harihar collected out of curiosity unaware of the result they would help to bring about. He arranged the pieces in order and the telegram could be read as follows:

"Planks required. Measure already given. Rate accepted"

Unfortunately he could not get the name of the person addressed. Harihar could not account for the existence of those pieces in the jungle. He thought it to be some commercial telegram but wondered why it was torn into pieces and thrown in the jungle. He picked up the pieces and returned with his friend to the town. His friend asked Harihar why he had collected those pieces and being at a loss to understand the intention only laughed at him. Harihar was to go that night but his friend insisted upon his staying for a day more and as Harihar wanted to trace the existence of the pieces in the jungle he easily consented. On the next day he went into the town and enquired among the carpenters if some planks were recently purchased. After diligent search he learnt that a strong and a big box was purchased by Gulab Singh, a contractor of the town. He enquired about the size of length thickness and everything about the box and pictured to his mind the size of the box which Gulab got prepared and to his great wonder it coincided with the one he saw in the Tahsil. He then went to Chandwad and enquired in the post office about the despatcher of the wire but the name on the original being a false one no man of that name could be found in the town. From this he felt sure that the villain must be a resident of Chandwad. He then returned to the town of his friend and stayed there for a month or so and made friends with

the contractor. In a short time he became an intimate friend of the contractor and our daring young man began to visit his house frequently. This contractor had a good influence over the station staff and he had no restriction in visiting them at any hour of the day. All this made Harihar suspect more and more. The residence of this Gulabsingh was near the station. One day he asked Harihar to come to dine with him. Harihar had marked one thing peculiar to the contractor, he used to gaze for the whole of the day at the den of his house. Harihar was waiting to take the least possible chance to remain alone in his house and search into the cause of Gulab's looking to the den. But he had not long to wait for the opportunity for "God brings about all just and fair", Gulab Singh asked Harihar to stay in the house while he was going out for his business. Harihar gladly consented. In his absence he peeped into the den and found a big box in it. He felt sure that the box was exactly of the size of the one he saw in the Tahsil. Now Harihar thought of a plan of catching Gulab in a trap. Harihar knew that Gulab had blind belief in magic, etc. So he hit upon a plan. He became himself a magician and proclaimed that he would show his skill and accordingly he arranged every thing. He then visited the Superintendent of Police and told him how he had caught the thief. He then with the help of the police and his scouts got the box of treasure from Gulab's house who was taken to witness the performances of the magician. Harihar, who had become the magician, then performed some tricks and the people were wonder struck at his skill. Now the people to try his skill requested him to bring the stolen treasure by his magic art. He promised them and did so. Gulab Singh at this fell on the ground senseless and thus the thief was caught by Harihar, the patrol leader of the Cakoo Patrol. Now the question is; How did he manage to change the box? We know that he was a friend of the station staff and so taking advantage of this he opened the back door of the carriage when the soldiers had gone to take their food and changed the box. And he had also introduced a quarrel among the coolies of the station to divert the attention of soldiers. His trick was successful but the intelligence of Harihar brought the evil act to light.



# NEWS FROM ABROAD

## From America

Mr. B. K. Ram Prasad has been doing us a good turn in America. He has been mixing with the scouts there and has been sending home very interesting bits of news. Following is an account of a Trip in which he was guest which appeared in the Boy Scout department of *Sunday Herald*, Boston.

### Cambridge Scouts Still Camping

The Cambridge and Arlington Scout officials' overnight trip to Scoutland was a grand success and all have agreed to keep these outings up all winter. Winter camping seems to appeal very much to all. It was a very amusing sight to see the men at the pump on Sunday morning, washing in the very cold water that seemed to grow colder with every stroke of the handle. Among those present were Commissioner Currie, Scout Executive Evans and Scoutmasters Downe of troop 10, Batchelder of troop 3 and Hughes of troop 16, with Assistant Scoutmasters, Lawrence B. Moore of troop 2, Farmer of troop 4 and Mander of troop 11.

### Mr. B. K. Prasad was a special guest

He is a student at the Massachusetts Institute of Technology and was connected with Scouting in India, his home being in the city of Mysore. He told the Scoutmasters many interesting things about his country and showed a keen interest on Sunday morning in witnessing the first snow he had ever seen. He thought it would be fine to have the ground covered over with snow all the time, but with more suitable temperature. Mr. Prasad also secured some pictures of cooking breakfast in the snow and one of the log cabin, which interested him greatly. Upon his return to India he plans to build a similar cabin upon one of the playgrounds in his city. The logs, though, will be of bamboo and the roof of straw, with a much greater pitch. On the way to the camp on Saturday afternoon he was much interested in watching the boys skating on the various ponds that were passed. The scoutmasters hope they will be able to give Mr. Prasad an opportunity in the near future to do some skating and coasting with them. Most of the scoutmasters had heavy woollen blankets to sleep in, but Mr. Prasad seemed quite comfortable in a light cashmere "shawl" (red and beautifully embroidered) with the addition of his overcoat.

Another issue of the *Sunday Herald* has two photos which were taken on the occasion of the second anniversary of the Mysore Scouts. With one of which is a group published in our December issue. The other is a three Rope Bridge which appeared in the *Young Scout*. The following cutting may be interesting:

Scoutmaster Ram K. Prasad, of Mysore, Bangalore, India, a graduate student at Massachusetts Institute of Technology, is doing much in line of scouting in Greater Boston. Mr. Prasad is studying the movement from many angles, visiting various troops, especially

in Cambridge and Arlington and attending conferences of scout leaders. During the recent conference at Hartford he gave a very interesting talk on "Scouting in India." He is a firm believer in the international aspect of scouting and believes that through scout education every country can be greatly improved. He sends the scouts of his country much information about the boys here.

The school authorities in his State in India have realized the great value of scouting to the extent that they now publish a magazine, the *Mysore School and Scout Magazine*. It has for its motto, "Knowledge is more than power—it is virtue." This magazine covers many phases of boys' life in India and should be interesting to all men in the scouting field who wish to study it from an international standpoint. Many leading business men of Bangalore are contributing liberally to scout work and through their generosity many boys of that country will be benefited. The accompanying pictures show the uniform worn by the boys in India. One picture shows the boys drawn up in troop formation in front of the head of the schools and one of the leading merchants of the city. The other picture shows the troop forming a rope brigade. These pictures were taken during the recent scout anniversary of the Boy Scouts of India.

Scout Executive Evans of Cambridge hopes an invitation will be extended to Mr. Prasad to visit various troops from time to time, for he can tell many interesting stories of the boys of India and can show the boys here many new and interesting games.

## A Letter from England

DEAR MR. SUBBA RAU,

The Scouts of the Boy Scouts of Mysore may be interested in the Boy Scouts' observances in Bournemouth last week.

As you know, St. George is the Patron Saint of England, and St. George's Day April 23rd, is a great day for boy scouts. All over the country, it is customary for boy scouts associations to hold special parades and demonstrations on that day.

The annual function took place in Bournemouth on April 25th, and took the form of an inspection of all the troops, and a "Scouts Own" in the Winter Gardens kindly lent for the occasion by the Bournemouth Town Council.

Early in the afternoon, the different troops of scouts accompanied in many cases by Wolf Cubs and bands marched from their headquarters to the Winter Gardens, where they lined up for inspection. It was a good turn out; the boys mustering nearly a thousand strong presented a smart appearance. Captain B. S. Thesiger C.B., C.M.G., R.N. (the Commissioner of the Sea Scouts) the inspecting officer, was pleased with the

parade, and congratulated both the boys and their officers.

In the course of his tour of the ranks, he halted to present the medal of merit to District Scoutmaster L. W. Powell, in recognition of his valuable services to the local association, and also handed over, with a few appropriate words, a challenge shield flag won by the 10th Bournemouth Sea Scout Troop.

Following the parade, a "Scouts Own" was held. The Mayor of Bournemouth (president of the municipality) presided, and among those also present were a number of municipal councillors and prominent citizens of Bournemouth.

The balcony was crowded with members of the general public, the body of the pavilion being reserved for the boys.

The proceedings commenced with the hymn, "Fight the good fight," followed by Scout Prayers led by one of the scoutmasters. A passage of Scripture was read by a patrol leader, after which Captain Thesiger led a public renewal of the scout promises by the boys. Capt. Thesiger explained that it is the custom for these promises to be renewed on St. George's Day each year.

Every boy, standing at the salute, repeated the scout promises.

Other hymns were sung and addresses given by the Mayor, and H. Geoffrey Elwes, Esq., O.B.E. (the Editor of the Headquarters Gazette.) Mr. Elwes related a series of stories including that of St. George, and urged the boys to be brave, true, and upright. The proceedings terminated in the singing of the National Anthem.

In the evening, separate conferences of patrol leaders and rovers, and of scout workers, were held and the festival closed with a united gathering of scout workers, rovers, and patrol leaders.

With every good wish for scouting in Mysore.

I remain,

Yours sincerely,

GEO. WILKINS.

## THE INDIAN SCOUT

(Published for the Indian Boy Scouts Association.)

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## Our Senior Scouts

### The University Scouts, Bangalore

In July, 1919, eight students from the two colleges attended the Senior Scouts Training classes conducted by the Director, Mr. Sanjeeva Kamath, at the Fort A.-V. School. The training extended to two months and 48 students attended the classes which were held from 6 to 7 a.m. every day. The students were divided into three sections, the college section, the amateur section and the City section each one with a leader.

Our training was quite practical in every thing, much of the time being spent in games physical exercises, and drill. Mr. Kamath took the classes throughout, and in the end he was ably assisted by Mr. Rajagopalen and Mr. C. Subba Rau, our Assistant Director who took us in First Aid and Ambulance classes. We enjoyed our Sundays at Lal Bagh, playing a number of field and scout games which were very lively and interesting. Our training was practically complete when we arranged for a camping at Banishankar.

The Director took an advance party to Bani Shankar and the remaining party joined them in the next morning. After our early morning' prayer, we had some physical exercises and staff drill: and tests in scout space, lighting fire, etc., were held, when many of us were successful. We enjoyed swimming in the pond near, and on returning we offered our prayers to Goddess Sree Bani Shankari, and invoked her blessings. Thanks to our cooking party, a sumptuous dinner was served. With a little rest, we had some tests, tea and a group photo. Our final prayers were then offered, and our camp was wound up with cheers and national anthems. We returned home in the night after enjoying a most splendid camp. Our thanks are due to the efforts of our director, and our officer in-charge, the greatly lamented, late Mr. B. T. Krishna Iyengar, who were responsible for all the good arrangements.

After our camping, the little band of us was broken up; but we adhered to our sections, and began our scouting. The college section enlisted the sympathy of some 60 students and gave them training. And to consider the advisability of forming a senior scout troop, a meeting of the students of the Central College was held on the 22nd December with Mr. B. Sanjeeva Rao, M.A., in the chair. It was resolved in this meeting, to publish "The Senior Scouts Corps," and a small committee was formed to arrange the inv. co. Hearty responds were given by the students of the Engineering College, to co-operate in forming "A University Scouts (bit of Bangalore)." Some more students enlisted themselves from both the colleges, and the total strength rose up to 116. The Committee met on the 16th January, 1920; and recommended that the troop be divided into three sections, viz., Ambulance, Signalling and Cyclists Sections, and that leaders be elected for each section. Three students trained by the Director, were elected as section-leaders at a meeting held for the purpose on 13th February, 1920.

On the 17th February, 1920, a "Variety Show" was organised, in aid of the Ambulance Station which was proposed to be opened in the college by Mr. Krishna Iyengar. K. R. Sreenivasa Iyengar, Esq., M.A., Member of Council, kindly presided when an excellent programme was arranged. In this connection we are highly thankful to many other scouts who helped us in the programme and brought it to a success. Our thanks are also due to the scout-masters, the A.D. Association, the Headmaster, High School, and Mr. M. G. Sreenivasa Rao and others who have helped us in many ways.

The investiture ceremony was to be put off, owing to the sudden death of Mr. Krishna Iyengar who was our officer in charge. His premature death was a shock to us. Mr. Krishna Iyengar was a brother affectionate, and a friend sincere to one and all. He was an ideal worker for the scout-movement, and was solely responsible for the starting of our Troop, His motto—"Be ever at work for fear you miss the ideal,"—with which he worked and his noble examples are never to be forgotten. His strenuous work the starting of the University Scouts Troop shall itself be a great memorial to him.

Our grateful thanks are due to Captain Doraiswami, I. M. S., of the St. John's Ambulance Association, who took us, and the A. D. A. Troop with us, in a course of Ambulance and First Aid Lectures. But the course was not complete due to the death of Mr. Krishnaiyengar. We eagerly hope Capt. Doraiswami will take us again and complete the course.

(Since writing this we learn with deep regret about the demise of Capt. Doraiswami. Peace be to his soul—Eds.)

Our Principal, Mr. E. P. Metcalfe, B. Sc., gave us his hearty support and encouragement throughout, and has showed his keen interest in the welfare of the Troop. With his able guidance we hope to carry on our scouting with a better and permanent footing.

T. N. SIVAN,  
For University Scouts, Bangalore.

## The Basavangudi Scout Association

A meeting of the parents and other gentlemen interested in Boy Welfare was held in the Basavangudi Boy Scout Club Room on Sunday the 20th instant at 4.30 p.m. C. S. Balasundram Iyer, Esq., B.A., Chief Secretary to Government, presided. Among those present were Rao Sahib M. Rama Rao, Messrs. P. Sampath Iyengar, Professor of Geology, Central College; M.L. Shame Gowda and B. Venkatnaranappa.

Mr. C. Sesha Char, M.A., Local Scout Commissioner, read a short report of scout work in Basavangudi. Mr. C. Subba Rau, B.A. (Hons.) Assistant Director of Boy Scouts, delivered a short address pointing out how scouting did not interfere with the studies of the boys but how on the other hand, it only supplemented outside the school hours, the education imparted within the class room. He also emphasised the necessity of greater parental co-operation in future especially in view of the de-officialising policy of Government in regard to the scout movement. There was ready response, most of the gentlemen present becoming members, Mr. C. S. Balasundram Iyer himself becoming a patron.

A strong committee was formed consisting of influential gentlemen and a number of resolutions were passed. A resolution was also placed on record appreciating Messrs. Adeppa and Lakshmiah Chetty for their munificent donations to the Boy Scouts of Basavangudi.

The Chairman brought the proceeding to a close by appealing to the parents to take a little more active interest in their boys. After a vote of thanks to the chairman by Mr. C. Subba Rau, Mysore National Anthem was sung and the meeting dispersed amidst loud cheers to H. H. the Maharaja and H. H. the Yuvaraja of Mysore, the Chief Scout.

### The Boy Scouts of Mysore

Proceedings of the meeting of the parents of Basavangudi held on Sunday, the 20th June, 1920, with Mr. C. S. Balasundram Iyer, B.A., Chief Secretary to Government in the Chair:—

### Resolved:

1. That we form an Association called the Basavangudi Scout Association.

2. That Messrs. C. S. Balasundaram Iyer, B.A., and D. Adeppa, be requested to become President and Vice-President respectively of the Association.

Proposed by Mr. N. Venkata Rao and carried unanimously. The two gentlemen have kindly consented to take up these offices.

3. That the following gentlemen be elected members of the Committee:—

Messrs. P. Sampath Iyengar.  
B. Venkatnaranappa.  
N. Venkata Rao.  
Rao Sahib M. Rama Rao.  
M. L. Shame Gowda.  
M. S. Puttanna.  
C. Seshachar.

The Two Scoutmasters: Messrs. T. Shama Rao and Venkat Krishna to be ex officio Secretaries.

4. That the Committee meet once a month at least, on the 1st Sunday in every month at 4 P.M.

5. That the subscription for an ordinary member be Rs. 2 a year. It is requested, however, that those who could afford to pay more may kindly do so in the best interest of our boyhood.

6. That the donation for a life member be Rs. 50 and that for a patron be Rs. 100.

Messrs. C. S. Balasundram Iyer, D. Adeppa and T. Lakshmiah Chetty are patrons already.

7. That the meeting places its appreciation and thanks on record of the munificence of Messrs. Adeppa and Lakshmiah Chetty in furnishing and equipping a club room for scouts at considerable cost.

## Club Rooms

The Malleswaram Scouts have organised a very good club room in the elementary school building. Furniture and other articles of equipment have been presented to the club rooms by the scouts themselves. In connection with the club, several activities have been organised, chiefly a physical culture class for scouts and students everyday from 5-30—6-15 A.M. Volleyball and a reading room. There are about fifty on the Register of the physical culture class and most of the boys are very punctual. The parents are exhibiting great interest in the class and are sending their sons very regularly. There is weekly Bhajana on Fridays and prayers both morning and evening. The Basavangudi scouts have been very fortunate in securing a big building all to themselves, presented by the well-known merchant and philanthropist, Mr. D. Adeppa. Mr. T. Lakshmiah Chetty has presented till now four reading room tables, one office table, four benches and three stools. There is a fine reading room, library and volleyball court. The scouts are organising some handicrafts, chiefly, carpentry and cycle repair, by which means they intend to earn money. There is also a physical culture and swimming class among the club room activities. There is weekly Bajana on Saturday evenings.

Well-equipped club rooms have also been organised by the 13th, 15th Bangalore troops in the Fort A.-V. School and by the 20th Bangalore troop in Tippu Sultan's Palace.

### 16th Bangalore Troop

The members of the Lion Patrol of the 16th Bangalore Troop conducted puja in "Kote Hanumantharayana Gudi" and had a social gathering in the Basavangudi Club Room on Saturday the 19th June, as all the members of the Patrol passed in the Lower Secondary and other examinations.



## Scout and School News

### Mysore

The X and XIV Mysore Troop went on Trip to Varuna about 6 miles from Mysore. They numbered about 38 and were in charge of Mr. Subbacharya, Scout Master. The trip was spent in the regular jolly way taking part in games, instructions, excursions, etc. They would like to thank Mr. D. Ramaiya, Superintendent, Sri Chamarajendra Ursu Boarding School, for providing them with vessels and rations.

### XIVth Troops Mysore

This Troop belonging to the Wesleyan Collegiate School celebrated its anniversary in good style. There were two dramatic pieces enacted in Kannada, the other in English. Prizes were distributed to winners in sports. Rev. H. Spencer, who presided delivered an interesting lecture on "Scouting."

### Tumkur

A Club Room has been organized by the II and VI and other Troops. It has got a library of 500 books containing some scout books. A mart has been opened by Mr. H. Vasudeva Rao scout master and the President and Mr. Md. Ameer, Secretary. It was opened on 31st January. We wish it every success.

### Scouts at Fire Service

The Scouts of Tiptur along with others put out a fire at Tiptur in early morning, 1-30, after brisk work of a few hours.

### Chickballapur

An Historical Association was been started under the initiative of Mr. N. Sreenivasan, B.A., History Lecturer. Weekly meetings are held and such subjects as below are being discussed.

Akbar and Aurangzeb Comparison and Contrast; the Truth about Mohamed-bin. Toghlaq; The Rise and Fall of the Mahrattas.

### Koratagere A. V. School

The debating Society has been showing good activity and we have an account of some meetings held.

### Bangalore

The Local Association Club Room at Basavanagudi has been daily improving. It has been stocked with literature. The boys take a lively interest and have made the locality very neat. They are very regular for swimming and are now taking systemic exercises early morning daily. A club room at Malleswaram has been started on similar lines.

## The First Karnataka Harikeerthana Sammelana

Sankarmutt, Bangalore City

Sunday 4th to Sunday 11th July, 1920

The First Session of "The Karnataka Harikeerthana Sammelana" which was held in Sankarmutt, Chamarajpet Bangalore City, under the distinguished presidency of Mr. V. P. Madhava Rao, C.I.E., the ex-Dewan of Mysore, from 4th to 11th July, 1920, was a great success. A large number of keerthanakars from Bombay Presidency, Nizam's Dominions, Madras Presidency and Mysore State were present as delegates. There was a large number of distinguished visitors everyday. A large number of students including a good many Boy Scouts acted as volunteers and discharged their difficult duties under the captainship of M. K. Rama Rao admirably well. This Conference is a most important institution and ought to prove a very powerful body in propa-

gating right principles in the social-political life of the present and future generations. Haridas Belur Kesavamoorthy, one of the delegates to the Conference, did a great service to the scout movement by dealing with its virtues and its past Indian equivalent, in his Harikathas at Chickmagalore and by making reference to it in his Harikatha at Sankarmutt, in connection with the Conference. Pandit Narayana Sastry of Dharwar, another delegate, did the same kind service at Chickmagalore. If these and other Keertanakars do this kind of service wherever they go, to the boyhood of India they will have done their duty to our motherland. Congratulations are due to Messrs. Karpur Srinivasa Rao, Chairman of the Reception Committee, G. R. Josyer and Koppala Jayaramachar, joint secretaries, for having organised the Conference and made it an unmitigated success.

## IV Mysore Troop

### A Thank Offering Service to Sri Chamundi

We the Scouts of the above troop went for a trip to the Chamundihills, on Sunday, the 4th July, 1920. Mr. C. Subba Rau, the Assistant Director of Boy Scouts, had accompanied us.

We marched from the Government A.-V. School, at Lakshmipuram, at 7.30 a.m. singing songs on our way. There we met Mr. Subba Rau, as previously arranged. Then we got up the steps, stopping here and there for the sake of the young boys.

Then we went round the palace to Devikere, where we washed ourselves and went to the temple. We offered fruits and flowers to the famous Goddess, Chamundi, and sung many songs about her (some led by Mr. Subba Rau himself). Then we came to the visitors, bungalow and refreshed ourselves with plantains and cocoanuts. The weather was very fine and the surrounding scenery so exquisite that we never felt the distance nor fatigue, we returned home at about 12 noon. Everything was arranged satisfactorily by Scoutmasters, Nanjundiah and Purnaiah.

S. R. KRISHNA MURTHY,  
IVth Form.

## Who Am I?

I am half sister of laziness, and well known to many, especially to the students, great many of whom have become my most intimate friends. I love them all dearly for the great honour they do me by welcoming me at all hours of the day. As soon as they open their books they very gratefully remember me. I visit them in their classes because I know I will be a great relief to them from the taxing lectures. My most affectionate sister, Laziness, is my greatest companion in the world, and introduced my unfaltering love and zeal to great Companies, where, she knows I am most welcome, especially after hearty dinners.

There are some ungrateful fellows too, who, as soon as they see me enter, throw water in my face, rather into their own faces, and give me a violent shake, saying that they have no time to spare since they are too busy with their examination preparations, or some such nonsense. When I try to force them to let me have my rightful due at least, they deny me even that and send for my greatest enemies coffee and tea to neck me out. I take revenge on these ruffians by denying them my Company when they long for it and attack them in the class in joint co-operation with the rebuke of the professors. They think they can avoid me easily, but I shall attack them in their last hour with such an ir-

resistable force, that they shall be forced to form an eternal and unbreakable friendship with me.

Your Dear Comrade,  
B. R. SREENIVASA MURTHY.  
3rd Bangalore Troop

## A Fine Marching Song for Boy Scouts

### ಶಂಕರಾಭರಣ

1. ಶಾಂತಾಕಾರಂ | ಕೃಷ್ಣಂ | ಭಜ ಭಜ |  
ಲಕ್ಷ್ಮೀಕಾಂತಂ | ಕೃಷ್ಣಂ | ಭಜ ಭಜ |  
ಲಕ್ಷ್ಮೀಕಾಂತಂ | ಅಮರವರಂ |  
ಸುರಗಣ | ರಿಪುಕುಲ | ಹಂತಾರಂ ||ವ||
2. ಗೋಕುಲ | ಪಾಲಂ | ಗೋಪೀಶಂ |  
ರಮಣಂ | ಬಲವಂತಂ | ಯದುತೀಶಂ |  
ಯಾದವ | ಶರಣಂ | ಶತ್ರುಘ್ನಂ |  
ಸುರಗಣ | ರಿಪುಕುಲ | ಹಂತಾರಂ ||ವ||
3. ವಂದ್ಯಂ | ಕುವಲಯ | ನಾಥಂ |  
ಹೃತಭಯ | ಜಾಲಂ | ಮುನಿಗಣ | ಹರ್ತಾರಂ ||ವ||
4. ಶಾಮಂ | ಶುಚಿಮತಿ | ಕರ್ತಾರಂ |  
ಶಾಮಂ | ಶುಚಿಮತಿ | ಹರ್ತಾರಂ |  
ಶ್ರೀಶಂ | ಮುನಿಯತಿ | ಮಾನ್ಯಂ | ಬಹುವ್ರಿಯವಂಜಂ |  
ಕುಂಜಂ | ಕಲಿಮಲ | ಹರ್ತಾರಂ ||
5. ಸ್ತುತ್ಯಂ | ಸುಭಗಂ | ಸುರಚಂ | ಅರುಚಂ |  
ರಣಧೀರಂ | ಅಹಿತಯನಂ |  
ಮೃದುತರ | ಪದಯುಗ | ರುಚಿಹೃತ |  
ಬಹುಗುಣ | ನುತಗಣ | ಅಸುಹತ | ಸಂಘಾತಂ ||ವ||

### Tune

1. ಸಾಗಾ ಸಾಗಾ | ಸಾಗಾ | ಮಗರಸ |  
ನೀರೇ ನೀರೇ | ನೀರೇ | ಗರಸನಿ |  
ಸಾಗಾ ಸಾಗಾ | ಸಂಗಮಪಾ ಆಳ |  
ದವಮಗ | ವಮಗೋ ನೀರೇ ಸಾ ಆಳ ||ವ||
2. ಸಾನಿದ | ಪಾಮಾ | ಗಾಮಾಪಾ |  
ದನಿಸಾ | ನಿದಪಾಮಾ | ಗಮ ಗಮರೇ ಕಕ |  
ಸಾನಿದ | ಪಾಮಾ | ಗಮಪ |  
ದವಮಗ | ವಮಗ | ನೀರೇಸಾ ||
3. ಸಾಸಾ | ರಸನಿಸ | ರೀರೇ |  
ಗರಸರಿ | ಗಾಗಾ | ಮಗರಸ | ನೀರೇಸಾ ||
4. ಗಾಗಾ | ಮಗರಗ | ಮಾಮಾಮಾ ಆಳ |  
ಗಾಗಾ | ಪೂವರಸ | ರೀರೇರೇ ಕಕ |  
ಪಾಮಾ | ಹೀ ಬಾಯ ಮಾಮಾ | ವಮಗ |  
ಗಾಗಾ | ವ | ನೀರೇಸಾ ಆಳ ||ವ||
5. ಸಾರೇ | ಸಂಗಾಂಗಮ | ಗಮಪಾ |  
ಮವದರಿ ಕಕ | ಮಗರನಿಸಾ ಆಳ |  
ಸನಿದವ | ನೀರೇ | ದವಮಗ |  
ವಮಗ | ಪಾನೀರಿ ಗರಸನಿ | ಸಾಸಾಸಾ ಆಳ ||ವ||

## The Vokkaligara Students' Home

Channapatna, 18th June, 1920

I and eight other students visited Sivagange (Dakshina Kasi) on the 12th and 13th instant. We climbed the hill which is about 5,000 feet high, early in the morning on the 13th instant. We were fortunate enough to catch hold of a Purohit who remained with us all the time during our stay there, and showed us all the important places and told us the Purana of the place. We enjoyed the trip well, though we did not get our meals that whole day.

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## Educational Buildings in the State

NUMBER 7.

### The Maharaja's College Mysore



The imposing pile of buildings shown in the above picture is the Maharaja's College, Mysore. Built in 1890, it is situated in the West end of Mysore overlooking the entire city from its high level. Extensive playgrounds, tennis courts and imposing University buildings surround it. Big additions to the main block have been recently made, so that the College now possesses commodious lecture halls, class rooms and well furnished library rooms.

The College is devoted to the Literature, History, Philosophy and Commerce sections of the University of Mysore and is manned by a brilliant array of Professors, most of whom are recipients of high degrees from foreign Universities. The Principal Mr. N. S. Subba Rao, M.A., Bar-at-law, is a very affable gentleman much beloved by his students and is deeply attached to the College. The other Professors are Dr. R. K. Mukerji, and Messrs, K. T. Shah, A. R. Wadia, S. Radhakrishna, J. C. Rollo, and A. B. Mackintosh.

## Our Cuttings From the "Canadian Boy"

### The Boy-Man

As a preliminary word of comfort to intending scout-masters, I should like to contradict the usual misconception that, to be a successful scoutmaster, a man must be an Admirable Crichton—a know-all. Not a bit of it.

He has simply to be a boy-man, that is:—

(1) He must have the boy spirit in him; and must be able to place himself on a right plane with his pupils as a first step.

(2) He must realise the psychology of the different ages of boy life.

(3) He must deal with the individual pupil rather than with the mass.

(4) He then needs to promote a corporate spirit among his individuals to gain the best results.

These are the main principles on which the Scout and Girl Guide training is based.

With regard to the first point, the Scoutmaster has to be neither schoolmaster nor commanding officer, nor pastor, nor instructor. All that is needed is the capacity to enjoy the out-of-doors, to enter into the boy's ambitions, and to find other men who will give them instruction in the desired directions, whether it be boxing or flute playing, nature study or engineering.

He has got to put himself on the level of the older brother, that is to see things from the boy's

point of view, and to lead and guide and give enthusiasm in the right direction. That is all.

The movement is a jolly fraternity, all the jollier because in the game of scouting you are doing a big thing for others, you are combating the kultur of selfishness.

Regarding the second point, the hand-books for Wolf Cubs, Girl Guides and Rovers cover the successive phases of adolescent life.

Thirdly, the business of the scoutmaster, and a very interesting one it is, is to draw out each boy and find out what is in him, and then to catch hold of the good and develop it to the exclusion of the bad.

There is five per cent. of good even in the worst character. The sport is to find it, and then to develop in on to an 80 or 90 per cent. basis. This is *Education* instead of *Instruction* of the young mind, which you will find more fully dealt with in Scouting for boys or in Girl Guiding.

Fourth. In the Scout training the patrol or gang system gives the corporate expression of the individual training, which brings into practice all that that boy has been taught.

The patrol system and its methods and power are described in the text-books, and since it is the key to successful results it should be fully studied.

### What Scouting Is

It is a game in which elder brothers (or sisters) can give their younger brothers healthy

environment and encourage them to healthy activities such as will help them to develop citizenship.

Its strongest appeal is through nature study and woodcraft. It deals with the individual, not with the Company. It raises intellectual as well as purely physical or purely moral qualities.

At first it used to aim for these ends. Now by experience we know that, where properly handled, it gains them.

### What Scouting Is Not

Experience in different fields shows that there are certain shoals to be avoided in launching Scouting, lest it get stranded in commercialism or diverted into dead-end channels that never lead to the open sea.

Here, then, are some of the things that scouting is not:—

It is not a charity organisation for people in society to run for the benefit of the poor children.

It is not a school having a definite curriculum and standards of examination.

It is not a brigade of officers and privates for drilling manliness into boys and girls.

It is not a messenger agency for the convenience of the public.

It is not a show where surface results are gained through payment in merit badges, medals, etc.

These all come from without, whereas the scout training all comes from within,



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BANGALORE, AUGUST, 1920

## THE EDITORS' PAGE

**Madras Provincial Educational  
Conference, Salem  
12th May, 1920**

**Presidential Address of Mr. C. R. Reddy**

The Madras Provincial Educational Conference was held at Salem on 12th May, 1920, at 11 a.m. in the College Hall, under the distinguished presidency of Mr. C. R. Reddy, M.A. (Cantab.), Inspector General of Education in Mysore. There was a large attendance of teachers and other gentlemen, including the Hon'ble Mr. B. V. Narasimhiah, interested in the educational affairs of the country. The unique features of this year's conference were the presence of hundred elementary school teachers

\* We regret we could not insert this editorial in the last issue of the magazine as the message to the boys kindly sent by Mr. B. Dasappa, D.I.G. of Education, was inserted there.

and the conduct of the entire proceedings in Tamil.

The Presidential address of Mr. Reddy was greatly appreciated by his audience and is of great interest to others besides those to whose representatives it was delivered. With the advent of the Montague-Chelmsford Reform Scheme, under which Education will be a transferred subject whose destinies will be controlled by an Indian minister, education has become an all engrossing subject in Indian political circles and as Mr. Reddy has expressed in his address and at several events, such as the one in Poona with regard to the introduction of compulsory education for girls, have proved, education will be a subject of party politics full of controversy.

Currents and cross currents are continually flowing between Mysore and Madras in every matter of public interest or administration and the educational policy that will be followed in the British provinces will greatly affect us who are in an Indian State. With his rich experience as an administrator, Mr. Reddy has touched in his address on the defects in the present system of education, the reforms that are to be adopted and the general policy to be followed.

Dr. Sadler's commission report is the most important educational document of the present day and Mr. Reddy dwells at length on the defect which that report reveals in the present system of education, such as "the excessive use of English medium in the secondary schools," the fallacy of establishing parallel institutions or of parallel classes in the same institution, the one set using English, the other the vernacular as the principal medium, the absence of technical and vocational training in secondary schools, the extension of the same system of education to women which "was designed for men and far from satisfactory even for them," and the predominance of literary education in the university courses, and the suggestions and recommendations which the commission makes for removing these defects by making the mother-tongue as the principal medium of instruction in secondary schools, unifying the institutions on a bilingual basis, introducing technology in secondary education, remodelling of women's education by introducing subjects of special interest to them, and reforming the

university curricula of studies by providing courses of instruction in subjects like Banking, Accountancy, Insurance, Actuarial Science, Industrial History, etc., and technical subjects.

Having dealt in full with Dr. Sadler's commission report, Mr. Reddy goes on touching upon some of the problems that are likely to rise in the entire course our educational evolution.

"First and foremost are the principles of expansion and integration of education. Expansion without proper co-ordination and integration will only result in even graver confusion than that unfortunately holds at present." An example of want of co-ordination in the present system is the so called primary education which is given entirely in vernacular in the villages while the higher courses are not merely bilingual but employ English as the medium of instruction, and this gives hardly any chance to the village boy to go up to the higher grades, and primary education becomes almost meaningless to him since it has hardly any relationship to the secondary. It is therefore the greatest need of the present-day education that, whatever be the medium of instruction, as the problems of medium of instruction and indegrations are entirely separate, the lower grades should be so organised as to give every one a chance of going up to the higher. There should be no break. The rural parts should be given equal opportunities with the urban areas, as it is they who contribute most to the revenues of the State. The best solution of this problem, according to Mr. Reddy, is that which is suggested by Dr. Sadler's Commission, viz., a bilingual education in all schools after a certain stage is reached or from about the middle grade, with the vernacular as the medium of instruction and English as a compulsory second language; and the opening of a large number of such schools throughout the country, so that chances of going up to the high schools might be within easy reach of all children, rural and urban, alike. The Governments of Bengal and of His Highness the Maharaja of Mysore have tried to give effect to this solution. In Bengal, after several discussions, the D.P.I. has submitted new syllabuses to the government recommending "that introduction of a simple and uniform curriculum for the whole presidency, according to which, the whole course,



which extends over five years, has been so arranged that pupils who desire to proceed to middle and high schools can do so without inconvenience at the close of class IV the work of class V being of a vocational nature and intended to suit the requirements of those boys whose studies would ordinarily not extend beyond the primary stage." In Mysore, according to the Memorandum on Educational Policy which the Government lately published, "There will be a primary grade in which all education will be in the vernacular and then a middle grade of five years in which the education will be bilingual with vernacular as the medium of instruction and English as a compulsory second language, and enough middle schools of this type will be started so as to satisfy the demands of the rural as well as the urban parts. No one whether in city or village could enter on the middle grade without passing through the vernacular primary grade, and no one who enters on the middle grade will have anything except a bilingual education with vocational courses as electives in the higher middle grade classes which will form a real introduction to the high schools. The dualism between the vernacular and the Anglo-Vernacular middle schools will be abolished and all middle grade education will be steps in the ladder leading up to the University."

Secondly, Mr. Reddy has always been an advocate of bilingual education with vernacular as the medium up to the college grades and he reiterates his view on the subject. He emphasises that the fears of the opponents of this view are groundless and that vernacular literature of modern type as is evidenced in Bengal and Andhradesa, will be as powerful a progressive current, counting for principles of liberty and social emancipation, as English, modern. Thirdly: He pleads also for the inclusion of vocational and technical subjects among the optionals, which will not be detrimental either to the general culture of boys or of their chances of progress to higher grades including the University. The fourth principle of reconstruction which Mr. Reddy pleads for is the establishment of hostels at all centres of secondary education, thus affording facilities to the rural boys to migrate easily to these urban centres for their higher education. The hostels may be either Government or private and aided.

Another subject of special interest to our readers which Mr. Reddy deals with in his address the equality of treatment of all castes specially Panchamas. He emphasises the necessity of not only throwing open all educational institutions to the boys of all classes, but the provision of special facilities to the Panchama boys like boarding institutions and a generous system of stipends. The central Panchama Institute at Mysore, as has been pointed out by observers like Sir Narayan Chandavarkar, is about the most successful measure yet adopted on their behalf. Mr. Reddy notes with gratification the attempts made by liberals of all sections and communities to improve the lot of the Panchamas and the provision in the budget of Rs. five lacs made by Lord Willingdon for the advancement of the depressed classes.

Lord Willingdon has been following a highly forward policy, the evidences of which are ample in his educational measures. He has given a lakh of rupees for being expended in aid of increased salaries to teachers in aided schools. His order on medical inspection of schools marks a good beginning in a difficult field and the new Elementary Education Bill is a notable instrument of educational progress. Mr. Reddy lays special emphasis on Lord Willingdon's proposal to entrust educational administration in the districts to "Ad Hoc" Councils, instead of to the Members of District Boards, as in Canada, the U.S.A., and other countries, whose excellent work was well known to Mr. Reddy during his travels, a proposal which Mr. Reddy himself suggested at the Birthday Session of the Mysore Economic Conference in 1917.

At the conclusion of his address Mr. Reddy advises a cautious policy to be followed, so that schemes may not be evolved out of all proportion to the available financial resources. "Cut the coat according to the cloth" is the caution which he gives. A comprehensive survey of our needs and a programme of the different items to be taken up in the order of importance, calculation of the cost and ascertaining the possibilities of raising the necessary revenues, are the *modus operandi* which he suggests before the minister embarks on his educational reforms and Mr. Reddy says, that if only properly approached and awakened, the country will give generously for education.

"Private donations in aid of education" amounted to more than a lakh and a half rupees during the past year in Mysore and if we can raise a lakh and a half rupees in Mysore, it would not be too much to expect from the Madras Presidency 20 or 30 times the amount. . . . Let free education and compulsory education, if need be, follow the universal provision of facilities of the type sketched above." "Mysore," he says "spends relatively to her resources far more on education than Madras; the standard of your educational expenditure should be considerably raised."

Education is more a moral and a national duty than a profession and Mr. Reddy gives expression to his admiration of the spirit of sacrifice with which some of the finest young men of the present day have entered the teaching profession. But he deplores the great want of moral and material recognition of the services rendered by the members of this noble profession, either by the Government or the public. The teaching profession is held in the highest veneration in America and Germany and Mr. Reddy says that "some of the best statesmen and administrators on the American continent have been drawn from the teaching profession and many illustrious people after the lapse of their public career are only too happy and proud to join the teaching profession." But here men are carried away by the worldly glamour and it is high time, Mr. Reddy remarks, that this glaring defect of our psychology was cured and that the country revised its catalogue of moral virtues.

Mr. Reddy's outlook on the future of education in India is very hopeful and we cannot do better, in closing this brief commentary upon his address, than by giving expression to his outlook in his own words:

"Education is corporated with a heavy task in our country and if we take into account the races, creeds and all manner of social cleavages that have in some measure cut up our unity into fragments, we shall realize the full scope and difficulty of the synthetic purpose that we have to serve; and I have not the slightest doubt that amongst the unifying influences that are now operating with such striking success, this noble instrument, this brotherhood of educationalists, occupies and will continue to occupy the foremost position."



## The Force of Nature

A crow flew over a hermitage ;  
He dropped a mouse at the feet of the sage.  
The sage took up the helpless thing,  
And washed its wounds in the holy spring.  
With a father's love he loved it well ;  
He made it a damsel by might of spell.  
My daughter is meet for a husband now ;  
To whom wilt thou plight thy marriage  
vow?

If I must leave my maiden state ;  
The strongest of beings I choose for mate.  
They went to the sun in his noonday height ;  
Sure none can equal thy glorious might.  
How can he claim that matchless praise  
When every cloud can hide his rays?  
They went to the cloud rolling black from  
the east ;

O thunder-voiced, is thy strength the best?  
How is he strongest, when to and fro  
As the wind may list he is forced to go?  
They went to the wind that was shouting  
free ;

Unwearied of wing is the strength with thee.  
How can he make so proud a claim ;  
When the hill is able his force to tame?  
They went to the hill in his snowy length ;  
O pillar of earth, is thine the strength?  
How can he boast such rank to file ;  
When the little mouse bores his roots as he  
will?

They went to the mouse : ' Enough,' said  
she ;

The little brown mouse my lord shall be.  
The force of nature exceeds my love ;  
He made the damsel a mouse once more.

H. VENKOBACHAR  
Student,

Govt. High School, Davangere.

meaning also. He must always speak the truth for, if not, he will spoil the good name of himself and his brother scouts.

2. *A Story.*—It is recorded that once a Red Indian begged of a white man to give him some tobacco. The white man took out a handful from his pocket and gave it to him. Now he gave by mistake a dollar with the tobacco. Neither of the two noticed it. The next day the Indian came to the white man and gave him a dollar. The European asked him the reason why. The Indian responded "Yesterday you gave me by mistake a dollar with the tobacco. When I went home I saw a dollar. I guessed whose it could be. Now, sir, there are two men in my heart, one good and the other bad. When I was in bed yesterday night the good man said that I should return the dollar. The other did not agree to this and they came to blows. They disturbed my sleep and at last the good man who was the conqueror came to me and caused me to go here and return the dollar," thus ended his speech. The white man touched by the straightforwardness of the Indian rewarded him with that dollar.

Now, gentle reader, brother scout, tell me who those men in the heart of that Indian were. The good man was conscience and the bad one selfishness. Your conscience will never lead you to wrong. Have you seen the care of the Indian in preserving his honour? Even though he was a barbarian he cared to preserve his honour by his honesty. Why not you? Be good and honest. Then you will be honoured by all and God will help you. Sleep not, do not be sluggards, wake up and work.

Scout T. N. Sethuraman, Assistant Patrol leader, Arjuna Troop, South Indian Boy Scouts Association, Kulitalai. (Trichinopoly District)

## Proceedings of the Second Annual Meeting of the Headquarters Council of the Boy Scouts of Mysore, Bangalore, on 15th July, 1920

The Second annual meeting of the Headquarters Council was held in Bedford House on Thursday the 15th July, 1920, at 3. p.m. In the unavoidable absence of His Highness the Chief Scout and President of the

Council and of the Dewan, the Vice-President, Mr. C. R. Reddy, M.A., (Cantab.) Inspector General of Education and Chairman of the Executive Committee presided.

The members of the Committee were "At Home" to the Council, at 2.30. p.m., the Modern Hindu Hotel catering to the needs of the guests.

### Present :—

1. Mr. K. Chandy,
2. " K. Mathan,
3. " J. R. Isaac,
4. " B. Venkoba Rao, Deputy Commissioner, Hassan.
5. " D. B. Ramachandra Mudliar, Superintendent, Govt. Press.
6. " C. M. Viraraghava Char, Circle Inspector.
7. " D. Venkataramiah, Circle Inspector.
8. Dr. S. Paul Chinnappa,
9. Mr. M. S. Krishna Rao, Pleader.
10. " M. Lakshminarayana Rao Advocate.
11. " R. Gopalsswamy Iyer.
12. " B. J. Cox.

and Headmasters of some High schools, the Director and the Assistant Director of Boy Scouts.

The Proceedings began with the welcome address of Mr. C. R. Reddy. (Extracts printed separately.)

### Resolved that:—

1. The following members be added to the Headquarters Council :

Mr. R. Ranga Rao, Registrar, Co-operative Societies.  
Mr. D. Adappa, Merchant and Municipal Councillor,  
Mr. T. Lakshmiah Chetty, Merchant.  
Mr. N. S. Nanjundiah, Pleader and Member of the Legislative Council, Hassan.  
Mr. C. Vasudeva Rao, President, Municipality, Chikmagalur.  
Mr. Karithi Lingappa Chetty, Birur.

2. The following members be elected to the Headquarters Executive Committee for the year 1920-1921.

Mr. C. R. Reddy, I.G. of Education.  
Mr. The Chief Commandant, Mysore State Troops.  
Mr. K. Chandy.  
Mr. K. Mathan.  
Mr. C. S. Balasundaram Iyer.  
Mr. P. G. D'Souza.  
Mr. R. Ranga Rao.  
Mr. V. Subramania Iyer.  
Mr. J. R. Isaac.  
Mr. K. Shankar Narayana Rao,  
Mr. T. Lakshamaiya Chetty.  
The Director, Boy Scouts of Mysore. (Secretary)

3. The Headquarters Council considers that efforts should be made to place the Scout Movement in the Mysore State on a popular and unofficial basis and with this view it endorses the appeal to the public for funds which has been forwarded to Government for approval. (Proposer : Mr. J. R. Isaac.)

## The Scout Law Stories

### A Scout's Honour is to be Trusted

1. *Meaning of the law.*—A Scout prizes his honour above everything and if the public orders him to do anything on his honour he must do it well and successfully. This is one meaning of the law. There is another

ಕೋಲಾರ,

ಸ್ವಾಮಿ,

ತಾ|| 16-6-20.

14 ನೇ ತಾರೀಖು ಸಾಯಂಕಾಲ ಸುಮಾರು 7 ಗಂಟೆ ಸಮಯದಲ್ಲಿ ಒಂದು ಮನೆಗೆ ಅಕಸ್ಮಾತ್ತಾಗಿ ಬೆಂಕಿಬಿದ್ದಿತು. ಮನೆಯು ಉರಿಯುತ್ತಿರುವುದನ್ನು ನೋಡಿ ರೈಲ್ವೆ ಸ್ಟೇಷನ್ ಬಳಿ ಇದ್ದ ಹೆಚ್. ಎಸ್. ರಾಮರಾವ್ ಎಂಬ ಒಬ್ಬ ಸ್ಕೌಟ್ ಎಂಬುವರು ತಕ್ಷಣ ಒಂದು ಉರಿಯುತ್ತಿರುವ ಮನೆ ಒಳಕ್ಕೆ ನುಗ್ಗಿ ಒಳಗಿದ್ದ ಸಾಮಾನನ್ನು ಈಚೆಗೆ ಹಾಕಿದರು. ಮತ್ತು ಉರಿಯುತ್ತಿರುವ ಮನೆಗೆ ನೀರನ್ನು ತಂದುಹಾಕಿ ಬೆಂಕಿಯನ್ನು ಆರಿಸಿಬಿಟ್ಟರು. ಇಲ್ಲದಿದ್ದರೆ ಇದರ ಜೊತೆಯಲ್ಲಿ ಇನ್ನೂ ಅನೇಕ ಮನೆಗಳು ಸುಟ್ಟುಹೋಗುತ್ತಿತ್ತು. ಅಂಥ ಅಪಾಯವನ್ನು ತಪ್ಪಿಸಿ ನಮ್ಮ ಗಳಿಗೆ ಸಹಾಯವಾಡಿದ್ದಕ್ಕಾಗಿ ತಮಗೂ ಮತ್ತು ಸಹಾಯವಾಡಿದ ಸ್ಕೌಟಗೂ ಬಹಳವಾಗಿ ವಂದಿಸುತ್ತೇನೆ.

ಒಬ್ಬ ಪಂಚಮ, ಕೋಲಾರ.



4. That with a view to carry on the work on the new basis suggested, Government be requested to give a lump sum grant equivalent to the present expenditure to the Headquarters Council with complete powers of administration vested in the Headquarters Executive Committee instead of the Inspector General of Education as such. (Proposer: Mr. M. S. Krishna Rao.)

5. That this Council thanks the public of Kadur District for acting as hosts to the Mysore State Scout Rally recently held and calls upon the other districts to help similarly to organise State and District Rallies within their boundaries on an entirely voluntary basis. (Proposer: Mr. K. Chandy.)

6. That all Scout Literature be translated into Kannada and a Scout Journal in Kannada be published. (Original proposition proposed by Mr. K. A. Krishnaswamy Iyer)

The above proposition was amended as follows:

"That a handbook on scouting be published in Kannada.

#### Four Big Prizes.

1. A framed copy of the picture of H. H. the Maharaja of Mysore to the school which contributes the largest number of subscribers, to the *School and Scout Magazine* but not less than 50 in the case of a high school and 25 in the case of an A.-V. school

2. A framed copy of the photo of—H. H. the Yuvaraja of Mysore, Chief Scout, to the scout troop which contributes the largest number of subscribers but not less than 20. (not necessarily of scouts, but parents guardians and other elders interested in the magazine may be included).

3. A Waterman's Ideal Fountain Pen to the boy who secures the largest number of subscribers but not less than 30. Each patron subscriber will be counted as two ordinary subscribers.

4. A free copy of the magazine for a year or if preferred a bound volume for the last year, to every boy who secures 20 subscribers, each patron subscriber being counted as two ordinary subscribers.

Note:—

(a) The competitions are open till 15 of November, 1920.

(b) Remittances should accompany all entries.

(c) The Editors' decisions will be final.

(d) The names of the winners will be published in the magazine in December, 1920, or January, 1921.

Begin sending names now!! Don't wait till last day!! Do it now!!!

Editors.

### His Highness the Chief Scout's

#### First Aid Challenge Trophy

The final competitions for the First Aid Challenge Trophy will be held during Dasara in Mysore (time and date to be published later). The competitions will be open to teams of four from recognised troops of the Boy Scouts of Mysore, under the following conditions:—

1. Any recognised troop of Boy Scouts in Mysore may send in one team to the competition.

2. Each competing team must consist of four boys of the age of sixteen or under.

3. Each troop wishing to enter teams must notify the same not later than the 1st of September, 1920, to Mr. Subba Rao, Assistant Director, the Boy Scouts of Mysore.

4. The teams will be judged throughout on the basis of the latest editions of the "Indian Manual of First Aid" and the Indian Catechism of First Aid" published by the St. John Ambulance Association in India.

5. The judges will not go beyond the scope of the above text books.

6. The competition will be divided into:

(a) A Team Test consisting of stretcher drill, first aid to and carriage of the sick and wounded.

(b) An Individual Test in the treatment of the wounded, sick and injured.

7. The total number of marks will be 1000 which will be allotted as follows:

Team Test—500. Individual Test—500 (125 for each competitor)

8. There will be six judges, two for the Team Test, and four for the Individual Test, and a Moderator, who will control the conduct of the examination and collate the results furnished by the Judges. In the event of a tie he will submit the tying teams to a further and uniform test.

9. Competing teams must provide their own stretchers.

10. Teams must be correctly dressed in full scout uniform.

11. No one except officials conducting the competitions and persons introduced by them may be present at the tests.

12. The Challenge Trophy will be held by the winning troop for one year

13. Silver Badges will be awarded to the members of the winning team and bronze badges will be awarded to the second team.

14. The final competition will be held at some centre to be fixed annually by the Executive Committee of the Boy Scouts of Mysore. To save the travelling expenses of a number of teams, arrangements will be made by the Headquarters of the Boy Scouts of Mysore to hold "Heats" in different districts to decide which teams shall be sent to the finals.

Arrangements will be made as regards camping, rations, etc., which will be notified to the competing teams.

The attention of competitors is invited to the following important points:—

(a) ARREST OF BLEEDING.—In case of supposed bleeding, the course of the blood should be absolutely stopped when digital pressure is being applied; but in the case of the application of a tourniquet, pressure should

only be indicated by the position of the pad and bandages, unless the judges require the tourniquet to be tightened.

(b) MARKS WILL BE LOST.—(1) For omitting to collect and put away splints and bandages and for not folding the stretcher; (2) For folding bandages on the floor instead of on the knee; (3) For treating the wrong side of the body, e.g., left instead of right, and for omitting to pad splints and for tying bandages in any way unsuitable for practical use.

(c) FOR PRACTICAL TESTS.—All articles, including bandages, splints, etc., will be provided by the Executive Committee of the Boy Scouts of Mysore, but teams must bring their own stretchers.

### The B. T. Krishna Iyengar Memorial Fund

At a meeting of the scoutmasters, assistant scoutmasters and patrol-leaders and seconds held on Thursday, the 1st April, 1920, it was resolved that a suitable memorial be erected to perpetuate the sacred memory of the late Mr. B. T. Krishna Iyengar, M.A., Scoutmaster and Secretary of Local Scout-Association, Bangalore and also that the memorial be a well equipped Ambulance Station in the heart of the City, with a small library and an enlarged bust of his hung in the station. All scouts, all his friends and admirers of the beautiful spirit of service with which he worked to achieve this, the sole object of his heart, are hereby requested to subscribe or donate liberally towards his memorial fund.

A committee consisting of the following gentlemen was formed each of them being authorised to collect subscriptions and so to work as to make the object a success.

Messrs. C. Sesha Char, M.A., Meteorological Probationer.

K. Narayan Kini, M.A. (Hons.), Lecturer.

K. T. Anantharama Iyengar.

B. Srinivasa Rao, B.A.

A. Venkat Krishnayya, Secretariat.

R. S. Madhava Rao (Convener).

B. R. Krishna Iyengar.

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# A LUCKY DINNER



1 Ha, Ha! smiled Freddy Frog. There's a nice fat dinner coming my way. I'm just beginning to feel hungry."



2 So he started to climb up the flower stem. The watchful duck was also thinking of a dinner



3 And just as Freddy reached the top of the stem, it broke and the Duck got the Dinner after all "

Drawn by G. Shankar,  
A.S.M. B BE.

## Smile a While

### A Great Feat

George.—"Well, James, so you've put your foot in it at last. I always said you would."

James.—"Put my foot in it? What do you mean? What have I put my feet in?"

George.—Your boot, of course."

THE SCOUT.

Teacher.—(who wants to explain the word 'exaggeration' to his boys) Well boys, suppose I tell you that Rama (a dunce) is a very clever boy, what will you call me?

A boy.—A downright liar, Sir.

HONOUR.

### Hard lines

The commercial traveller of a Manchester house, while in Cumberland, approached a stranger as the train was about to start, and said,—

'Are you going by this train?'

'I am'

'Have you any luggage?'

'No'

"Well, Sir, can you do me a favour and it won't cost you anything. You see I have two big trunks and they always make me pay extra for one of them. You can get me passed on your ticket, and we'll do them. Do you see?"

"Yes, I see, but I have n't any ticket."

"But I thought you were going by this train."

"So I am, I am one of the Directors of the line."

"Oh!"

He paid extra as usual.

## All that Counts

School Master.—Now John, tell me how many seasons there are.

John.—Two, Sir!

S.M.—Name them?

John.—The cricketing season and the foot ball season.

An Irishman was once asked by a friend to go to a concert with him. Pat consented, but when they reached the concert hall, he anxiously enquired how much the seats were. The attendant replied that the front seats were one shilling each, the back seats six pence and the programmes one penny each. "All right," said Pat, "I will sit in the Programmes."

How wisely Nature ordering all below,  
Forbade on woman's chin a beard to grow,  
For how should she be shaved whatever the skill,

Whose tongue would never let her chin be still.

## Practical Grammar

A teacher told a boy, that a Passive Verb expresses the nature of receiving an action, as Peter was beaten, and said "Now what did Peter do?" The precious lad after a moment's hesitation replied "I guess he hollered."

Why is a fisherman's the most lucrative employment? It is all net profit.

A Western paper describing the debate of a young orator says "He broke the ice felicitously and was almost immediately drowned with applause."

## Two Sides

When Cromwell first coined money, the inscription on one side of the coin was "God is with us!" and on the other "The Commonwealth of England." A cavalier said, "God and the Commonwealth are on different sides."

[Most of this month's contribution has been sent by M. L. Xavier, St. Joseph's College, Bangalore.]

## Notice to our Contributors

1. MSS. should be legibly written on one side of the page only.
2. Descriptions of news and events must be brief.
3. All extracts and quotations must be acknowledged.
4. A free copy of the magazine will be sent to every contributor of stories, poems, articles and sketches, which are published in the magazine.

## Notice to our Advertisers

Consequent on an increase in the circulation of the magazine, the following advertisement rates will be charged per insertion from the 1st of January, 20.

	Rs.	A.	P.
Full page .. ..	20	0	0
Half page .. ..	11	0	0
Two columns .. ..	16	0	0
One Column .. ..	9	0	0
Half Column .. ..	4	8	0
Quarter column .. ..	2	8	0
One inch .. ..	1	12	0

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A fresh consignment of following which can supply at following special reduced prices.

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F. A. Davis Risly Hexagon .. ..	..	26	0 0 ..	.. Renshaw .. ..	..	15	0 0 ..
Prosser's Improved Phenomenon .. ..	..	26	0 0 ..	.. Demon .. ..	..	16	0 0 ..

## TENNIS BALLS

F. H. Ayre's Championship 1920, ..	Rs. 14	8	0 per doz.
Slazangers Hardcourt .. ..	..	13	0 0 ..

Write immediately to avoid disappointment

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## A Visit to Hampe Ruins

The Assistant Director and we five of the scout masters were on our way to Hampe, the famous ruined city of Vijayanagar, on 16th evening at 6 o'clock. We walked ten miles in the night and reached the present Hampe at 9 p.m. We lodged at Pampapathi Temple at Hampe. This temple is a big one and the only one that is existing in proper state. It has got a big and strong compound and inside it is a big open space floored by thin stones and on one side of the open space is the temple of Pampapathi or Siva. We slept in the open space in the night. We woke up in the early morning and after taking some tiffin started to see the ancient and famous Hindu city. Seeing the ruins of ancient houses and also seeing Anantha Sayana temple on the road we imagined that the city was more than ten miles in length and about ten miles in breadth in its prosperity. By the side of the Pampapathi temple is the Hemakuta hill. In this hill there is the temple of Saswekalu Ganesa, where the image is more than ten feet in height. But we could not find out why such a name was given to this shrine. Some distance off, there is the temple of Kadalekalu Ganesa, where the image is about fifteen feet in height. We think this name was given to it because the stomach of this Ganesa is round and shaped like a kadale. Then we saw the Jain temples and the foot print temple, where there are two footprints carved on a stone.

Then we went down and saw Krishnaswamy temple where is no shrine of Krishna. We then went to the unfinished image of Narasimha. This image is an example of the ancient Indian architecture. There was the gigantic and nearly finished image of Narasimha which was thirty feet high. It was a monolythic statue where Narasimha is sitting on Adishesha with Lakshmi beside him. But to our great disappointment the Mohamadan kings had destroyed the image of Lakshmi and the legs of Narasimha. But we could see the remains of the broken Lakshmi.

By the side of the image of Narasimha there was the temple of Siva. There was a huge Lingam in the temple whose level was below the ground level. This principle was observed by all the kings of Vijayanagar so that the Lingam may be always surrounded by water.

Then we went to the underground temple, this is a peculiar temple and was so built that the Lingam which was in it (but which is broken now) might be surrounded by water. Then we returned, and on our way back we saw the natural archway where there were two stones overlapping each other. Afterwards we

came back to Pampapathi temple and bathed in Thungabadra river and had our meals. We took rest till 4 o'clock and then started out to see the palace ruins. The present palace is a big stone foundation. Near the foundation is a round watch tower. At a short distance there is the Mohamadan watch tower. At a short distance from the Mohamadan watch tower is a public bath which is very strongly and deeply built. It was used by the public in the olden times. But now there is no water in it. We then went to Krishna Raja's temples, Hazra Ramachandra Swamy Temple, where the beautiful pillars and carvings on the outer wall makes the traveller more eager to see all the places instantly. In the walls the sculptor has carved the kings' army, and the kings riding on horses and elephants. By seeing the carvings we can say that the kings had a large number of elephant and horses, and cavalry and camels. Then we went to the Dasara Dibba where the kings held Durbar during Mahanavami. We only saw a high platform with an underground room for keeping the throne. On the wall there were carvings of the kings receiving Ambassadors. By the side of the Dibba there is a monolythic trough 42 feet in length.

We then returned to Pampapathi temple and after taking palaharam took rest in the open space. In the morning after taking some tiffin we went out to see the southern part of Hampe. First we saw the bazaar street which was full, 200 feet in width. On the side of the road we saw an old lantern post (used by the kings), which was eight feet high and had a peculiar top. We went round the Mathanga Parvata and on the way saw Chandrasekar and Krishnaraya temples. We then went up the Mathanga Parvata and had a bird's eye-view of the ruined city. We also saw a temple on the top.

We climbed down the Mathanga Parvata and saw the Shoolai Bazaar and Shoolai Street. Then we entered the Ananthasayana Temple where the God Vishnu is seen lying and there was the picture of Daksha Brahma rising from His naval. Nearby we saw some Hindu temples with Jain towers. We then saw the big Sugriva cave and it is said that the place we surveyed was once the kingdom of Vali and Sugriva. As a matter of fact there were many huge caves nearby. Afterwards we went to the king's balance (Thula Bhara). There are two big stone pillars and above them another stone pillar is resting. It seems that the kings after returning victorious from battles, would have a balance here and present their weight in gold to the poor.

We then went to the most famous and the best of the temples, the Vithala temple. In this

temple there the famous and the best pillars which cannot be carved by modern sculptor. The pillars themselves had small pillars on which rested the Mantapams and on the Mantapams rested the ceiling. On the walls the Avatharams and the life of Sri Rama and Sri Krishna were carved. The Kalyanamantapam was simply grand to look at. Its pillars are very beautiful. And above all the old sculptors had made a chariot of stone and nothing but stone. There was the Mantapam of stone and the wheels of stone. It seems that the city was destroyed before the shrine was brought in. We then returned to our temple and on the way bathed in the sacred place of Thungabadra.

In the evening at 4 o'clock we again started to see the zenana enclosure. We reached the enclosure and saw a stone foundation surrounded by four watch towers. These watch towers were conical in shape and had a spiral staircase made of bricks and mortar. Near the foundation there was a guard room. The guard room was meant for women guards. On the north-western side of the guard room there was a building called the Lotus Mahal, that was a two storied house, and was used by the queens as a pleasure palace.

The whole enclosure is surrounded by a strong fort. Outside the fort there was a queens' bath. On the west side of the enclosure there were eleven big stables for the State elephants and these stables had upstairs. By the side of the stables there was a guard room for the guards to look after the elephants, and the harem. We then went to the Ganigithi temple where there was a monolythic pillar, forty feet in height. Some distance off the Ganigithi temple there was an octagonal bath which was a very grand one. It was an eight sided tank with a pedestal in the middle to jump into the water.

The bath was supplied with water by eight holes, the water from Thungabadra was made to flow through the holes. At a short distance from the Ganigithi temple there is the Bheema's gate. Here there is an image of Bheema with his Gade (staff or club) And also a carving where Bheema is killing Keechaka with Droupadi by his side. We then returned to our temple and on our way had a peep at Kamalapur. Next morning we came back to Hospet and returned to Bangalore.

By seeing the ruins of stone gutters and high stone troughs we can undoubtedly say that Hampe in its prosperity was a very big city, with big roads, and buildings. It was well supplied with water, which was made to run on high stone troughs. It also had good gutters. The kings were patronizing fine arts, which can be seen by the temples and carvings.

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# THE MYSORE SCHOOL and SCOUT MAGAZINE.

"KNOWLEDGE IS MORE THAN POWER--IT IS VIRTUE."

VOL. 3.]

BANGALORE, SEPTEMBER, 1920

[No. 4.]

## Sir M. Viswesvaraya.



SIR M. VISWESVARAYA.

Block lent by kind courtesy of Mr. Hanuman, Madhuravani Press, Mysore.

THIS great man who till recent years occupied the foremost place in the history of Mysore—political, industrial and social—was born on the 15th September 1861 in the sacred city of Benares and was named after the famous Kasi Viswesvara. His family, though originally hailing from Mokshagundam, a village near Rajahmundry in the Godavari District, had long settled and made a home in Muddenahalli in Chikballapur Taluk and a great portion of his early education was accomplished in Chikballapur. With a brilliant career in High School and Col-

lege education, young Mr. Viswesvaraya took his B.A. degree from the Central College in 1881 while only twenty years old. Subsequently entering the Engineering College at Poona, he went through his three years' course brilliantly, passed out of the College in 1883 scoring the first place among the first classes of that year and launched forth upon a career which has made him well-nigh world-famous.

His services to the Bombay Presidency in his capacity as Engineer are so well-known that the various great

engineering activities of the Presidency still bear the impression of the influence of his master-mind. His activities were equally great in all directions. In water-supply, irrigation, sanitary engineering, in everything he proved he was a past master. Twenty-four years of such service he gave to Bombay, and retired from her service not to take rest but to increase his knowledge by a world tour. He visited practically every corner of the globe learning much. In 1909 H.E.H. the Nizam of Hyderabad anxious to secure an able man to put right the disaster caused by the bursting of the Musi, after a very pressing invitation secured the services of Mr. Viswesvaraya. Mr. Viswesvaraya in the course of six months completed the works to the entire satisfaction of the Nizam and his people. Then the Indian Princes woke up to the fact that Mr. Viswesvaraya had great talents and all the important States sought simultaneously to secure his services. Then his great love for Mysore prevailed and he accepted the place of the Chief Engineer in Mysore. The gigantic Krishna-raja Sagara Works will ever stand as the memorial of that great man. He was not an Engineering genius only. When the late Mr. T. Ananda Rao retired from the place of the Dewan, H.H. the Maharaja's choice fell on Mr. Viswesvaraya, and the ministerial mantle never fell on worthier shoulders. How he has regenerated Mysore commercially, agriculturally, industrially and educationally is a fact deeply engrained on the hearts of all grateful Mysoreans. Nor did his genius rest satisfied with merely doing his duty. He went further, looked into the political relations of Mysore with British India and brought about a treaty between the two, worthy of this ancient Indian State and the great World-power.

His merits were being rapidly



recognised. In 1906 he was the recipient of the Kaiser-i-hind gold medal. At the Delhi Durbar he was made a C. I. E. and in 1915, as Dewan of Mysore, the distinction of a knight-hood was conferred upon him by the Imperial Government.

Sir M. Viswesvaraya's life is indeed a record of brilliant activity and ought to serve as a beacon light to all the youths of our country. By dint of sheer hard-work, industry and application, he rose from a very humble parentage to the highest place his native land could give him.

To-morrow, on the 15th September, he will be 59 years old. But is he old, decrepit and crumbling? No! On the other hand he is as full of energy and hope and hard-work as ever he was. He is not leading a retired life but labouring as the merest labourer in the cause of service, service to his Mother Country, service to humanity. Let us all pray that God may shower on him His choicest blessings and spare him for many more years of service to our land.

*Adapted.*

BANGALORE, L. SWAMI RAO,  
14th September 1920. B. T. CHAR.

### Prayer.

When the heart is hard and parched up, come upon me with a shower of mercy.

When grace is lost from life, come with a burst of song.

When tumultuous work raises its din on all sides shutting me out from beyond, come to me, my Lord of silence, with thy peace and rest.

When my beggarly heart sits crouched, shut up in a corner, break open the door, my King and come with the ceremony of a King.

When desire blinds the mind with delusion and dust, O thou holy one, thou wakeful, come with thy light and thunder.

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### The Signs of Scouthood.

The word "Scout" consists of five letters of which each letter has got its own meaning.

Now, the letter,

S. shows Sincerity.

C. " Courage.

O. " Obedience.

U. " Unselfishness.

T. " Thoroughness.

One mark of the true Scout is:—

Sincerity.

The Scout is sincere above all things. That is, the Scout is real; he does not pretend to be what he is not. He does not want credit or fame for what he does not deserve. His motto is "To thine ownself be true".

The very first Scout law is, "A Scout's honour is to be trusted". The real Scout is actually what he seems to be. He is sincere.

Now the second mark of the true Scout is

Courage.

If one doubted this, one has only to look at the daily newspapers like "New India" and "Karnataka" continually. We read of deeds of bravery on the part of Scouts. They are trained to be brave.

Some days ago a very young Scout inquired his way home. It was night ten o'clock. The distance was nearly 10 miles.

Some said to him "won't you be afraid to go all that way in this dreadful night?"

"Scouts don't have to be afraid" was his cheery answer and off he went.

Courage is a fine thing to practise now, for you will want it by and by in your business and public life.

Another mark of the true Scout is

Obedience.

According to the 7th law of the Scout, "A Scout obeys orders of his parents, patrol-leader, or Scoutmaster, without question." That is to say, a Scout respects rightful authority. This is the secret of peaceful and prosperous life.

The ship would never reach the port if the man at the wheel disobeyed the orders of the man at the bridge. The sailor may not see the reason of the captain's command, but it is not his business to understand. His business is to obey. As Tennyson says:—

"Theirs is not to question why,  
Theirs is not to reason why,  
Theirs is but to do and die."

The captain can see further than the sailor.

All rightful authority, then, is to be obeyed without question. The authority of our elders, our teachers, and most of all the authority of our great God.

In all his actions a true Scout shows

Unselfishness.

Remember the third law, "A Scout's duty is to help others at all times". The Scout's first thought is not to help himself, but to help others at any cost to himself.

A further feature in the Scout's character is:—

Thoroughness.

The true Scout puts his back into everything he undertakes. He is brisk and alert. When he is in the midst of his work he will not think of other works which will hinder the work on hand.

### First and Last.

My first is first of first,  
My last is last of last,  
My second and third are nothing  
Who am I?

—Sent by G. SUBBASASTRY.

### Painful Spain!

If Germs come from Germany, Parasites from Paris and "Mike Crobes" from Ireland, what remains in Spain?  
"Pains!"

C.S.R.

### Notice to our Contributors.

1. MSS. should be legibly written on one side of the page only.
2. Descriptions of news and events must be brief.
3. All extracts and quotations must be acknowledged.
4. A free copy of the magazine will be sent to every contributor of stories, poems, articles and sketches, which are published in the magazine.

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## Attempts to reach Mars.

For the last fifty years, astronomers and similar workers of the scientific world have held the belief that man would one day communicate with, if he did not visit, other worlds. Professor Percival Lowell frequently made this prognostication and he has left astronomers as notable as himself, who are concerned with ways and means, to carry out this dream, with the aid of aviation and wireless messages.

Probably in consequence of its proximity—in comparison with other planets—Mars seems to have been selected by scientists as the world with which communication is to be established.

Thrice already has Professor Todd essayed to effect communication and thrice, in spite of all his skill and effort, has he failed. About six years ago, in conjunction with Capt. Stevens, the celebrated balloonist, he ascended to the height of 22,000 feet and from thence attempted to send signals—there was no result! A year later, he visited the Andes for the same purpose—again to no effect; but, undeterred by his previous failures he is, at the present time, still pursuing his experiments, and only a few weeks ago a third attempt was made. At this, wireless waves of stupendous power were sent out, waves which must have extended far, far beyond the earth's atmosphere, into the vast fields of space. A period of intense, of breathless listening followed—and then—*silence!* Not yet apparently is the great gulf to be bridged.

Under these circumstances—the probability that before so very long we shall have the Martians, for next door neighbours—the question, what kind of people inhabit Mars? is likely to prove of interest.

### Intelligent Folk.

Not only was Professor Lowell of Harvard convinced that Mars was inhabited, but he believed that its people had a much higher degree of intelligence than those of the earth. This will prove something of a shock to those among us who are inclined to regard the inhabitants of the earth as the perfected fruit of evolution!

In this book on the subject, the Professor writes:

Quite possibly the Martian folk are possessed of inventions of which we have not dreamed, and with them

electrophones and kinetoscopes are things of a bygone past preserved with veneration in museums as relics of the contrivances of the simple childhood of the race. Certainly what we see hints at the existence of beings who are in advance of, not behind, us in the journey of life.

Conditions on Mars are not inimical to human life as we know it. Rain, snow, thunder and hail are known there as on earth; there are seaweeds in the ocean, grass and trees on the land, and fields available for cultivation. Says the French savant:

The life which animates the earth also animates other planets. From what goes on around us we may divine what is happening elsewhere. On the planets that are furthest away, it is impossible that human life would exist, for no organism could be formed in the alkaline seas of Jupiter, while Mercury which is too near the Sun, could not engender life. Only Venus, the Earth and Mars are inhabitable. On Mars life is intense, grand, formidable; the mean temperature is 40 degrees Fahrenheit as against 75 degrees on earth; the winters are colder, the summers hotter, the year longer and the seasons more marked than ours.

Disagreeing with Mr. H. G. Wells who, if I remember rightly, made the Martians resemble cuttlefish, with round grey bodies and groping tentacles, M. Perrier claims that they strongly resemble man, although differing slightly in details owing to the different conditions. For instance, he says, they are "probably tall", because the force of gravity is slight, having large ears and eyes; they are also no doubt fair because the day light is less intense—the normal light on Mars being that which is our dusk. Animals are much larger on Mars than those on our Earth and—once more in consequence of the reduced force of gravity—they hop, skip and run about more easily. Grass is higher, fruit is larger and the flowers and landscape are more attractive than ours. "The year on Mars is twice as long", he explains, "and hence plants and insects have twice the time in which to evolve. It is the land of huge plants and ideal flowers, of birds abnormally powerful in song and wondrous in appearance.

Lowell, it will be remembered, held to the belief that the Martians were anything but a starving, needy people, and he constantly sought to fortify his position, by offering new

proof of their prosperity, advancement and skill. In 1914, he found a new opportunity of strengthening his pet belief by announcing that instead of losing any of their canals the Martians had built two new ones. "We have actually seen them formed under our eyes," the Professor said at that time, "and the importance of it can hardly be overestimated. The phenomenon transcends any natural law, and is only explicable, as far as can be seen, by the presence out yonder of *animate will*." Lowell's position was such that anything he said on this subject was worthy of respectful attention, but by some it is thought to-day that he perhaps erred in this single particular, and that the signals picked up recently may actually be desperate attempts on the part of the inhabitants of the planet to communicate to us the fact of some overwhelming disaster. All this, however, can necessarily be only conjecture; what the years may bring forth none of us know. If we are wise, we shall, like Sir Oliver Lodge, be reluctant to prophesy, but strange things are happening every day in this world of ours, and who knows but that when Dr. David Todd once more sends out his wireless appeal, instead of the Silence which has hitherto answered him, a new, a distant "Voice" may respond from the void of Space!

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(From the New India).

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## The Scout Director's Outlook.

## Scouts and Studies.



It is usual, in these days, if a Scout fails in his examination, to ascribe his failure to the distractions brought about by the Scout movement. Before the Scout movement was introduced, parents of plucked candidates did not know on whom to lay the

blame for the failure of their sons, and as the intelligence of the boy could not be questioned, the blame was invariably laid at the door of the examiner. But Scout movement has done a good turn to the examiners by shifting the burden of blame, and substituting itself in the unenviable place of domestic criticism. My experience as a Scout officer, these so many years, has proved that the Scout movement instead of acting as an obstruction to the studies, serves as a valuable ally and it is all the greater reason why boys should join the Scout movement. Scouting brings about that healthy adjustment between recreation and study which is so necessary to the proper mental, moral and physical development of the boy and whenever a boy proves a good scout, he invariably proves also a good student. I am not now speaking on a mere sentimental basis trying to defend my own hobby. For, the facts below amply corroborate my statement. With a view to remove the cloud of misunderstanding that has been hovering on the Scout movement ever since its introduction not only in India, but in all parts of the world, I requested the Scout masters of the Mysore State to send me information as to the number of failures in their several troops. The information is encouraging and is published for the benefit of our elders; to whom I trust, every reader will point out this important article:—

Troop	Number of Boys	Number of Failures
1st Bangalore ...	30	Nil
2nd " ...	10	1
3rd " ...	28	8
4th " ...	...	...
5th " ...	26	6
6th " ...	...	...

Troop	Number of Boys	Number of Failures
7th Bangalore ...	28	10
8th " ...	...	...
9th " ...	25	4
10th " ...	...	...
11th " ...	16	3
12th " ...	16	1
13th " ...	32	4
14th " ...	25	5
15th " ...	25	3
16th " ...	27	2
17th " ...	12	1
18th " ...	32	9
19th " ...	20	7
20th " ...	17	2
21st " ...	...	...
22nd " ...	23	1
23rd " ...	25	2
24th " ...	20	4
25th " ...	...	...
26th " ...	...	...
27th " ...	18	2
1st Mysore ...	...	...
2nd " ...	...	...
3rd " ...	27	4
4th " ...	21	6
5th " ...	17	7
6th " ...	25	4
7th " ...	...	...
8th " ...	...	...
9th " ...	28	3
10th " ...	21	2
11th " ...	16	4
12th (A & B) ...	33	3
13th " ...	...	...
14th " ...	27	4
15th " ...	17	4
1st Tumkur ...	26	4
2nd " ...	32	1
3rd " ...	...	...
4th " ...	23	1
5th " ...	11	1
6th " ...	26	6
1st Chitaldrug ...	34	2
2nd " ...	30	2
3rd " ...	26	4
1st Chikmagalur ...	18	3 with 2 partly passed.
2nd " ...	30	8
3rd " ...	...	...
1st Hassan ...	...	...
2nd " ...	22	14
1st and 2nd Chikballapur. }	34	14
1st Davangere ...	15	Nil
1st Shimoga ...	...	...
1st Channapatna ...	24	2 with 3 partly passed.
1st Kolar ...	21	11
2nd " ...	18	2
3rd " ...	17	12
1st Seringapatam ...	14	4
1st Belur ...	31	10
1st Hunsur ...	11	...

Troop	Number of Boys	Number of Failures
1st Tiptur ...	...	...
1st Sagar ...	32	6
1st Melkote ...	20	5
1st Sakleshpur ...	24	12
1st Gundenpet ...	16	0
1st Saligrama ...	22	9
1st Holenarsipur ...	31	2
3rd Chikballapur ...	22	2

The above includes the results of the Entrance, School Final and Lower Secondary examinations in which most of the Boy Scouts have greatly distinguished themselves. The first in the State in School Final examination this year, T. K. Garudachar of Shimoga, is a Scout. In sports and trophies and competitions, Scouts are prominent among the prize winners. Thus the Scouts are forward not only in sports but also in their studies.

I trust this brief statement will dispel the fear of some of our elders hitherto entertained, that boys' interest in the Scout movement handicaps their studies.

*K. Sanjiva Ramath.*

*Director, The Boy Scouts of Mysore.*

## Notice to our Subscribers.

Owing to the enhanced cost of production it has been decided to reduce the size of "School and Scout" to 12 pages. There will, however, be little reduction, proportionately, in reading matter as the reduction will result mostly in the decrease of space allotted for advertisements. Our readers may rest assured that we will return to our 16 pages as soon as favourable conditions permit, specially in view of the suggestion made by many that a few pages of the Magazine may be devoted to Kannada articles on Scouting.

It is hoped that the decrease in quantity will in no way affect the quality of the matter and we have taken this step with the full confidence in the support of our well-wishers, who are no others than our readers.

EDITORS.



# The Mysore School & Scout Magazine

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AND

**The Boy Scouts of Mysore.**

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All correspondence, advertisements, subscriptions and editorial contributions should be addressed to

**THE MYSORE SCHOOL AND SCOUT MAGAZINE,**

**New Public Offices, Cenotaph Road, Bangalore City, South India.**

BANGALORE, SEPTEMBER, 1920

**Joyous Jamboree.**

**Scouts of all Nations.**

**GREAT MARCH PAST AT OLYMPIA.**  
(Times.)

A Jamboree sounds a jolly, breathless, higgledy piggledy sort of thing, and so it exactly describes the scene at Olympia yesterday, when all the Boy Scouts of the world, together with their sisters, cousins and aunts, were gathered together.

It was a river of colour. The uniforms alone were worth the money. Here was no monotonous khaki. There were grey, blue and brown scouts, green scouts with red handkerchiefs round their necks, kilted and tartaned scouts, all bristling with knives and whistles, many-coloured tassels and ribbons. There were dark blue sea scouts from the Tyne and jolly little green wolf cubs in caps instead of the familiar hats. There were scouts in

jaunty little flying corps caps perched on the sides of their heads, and others in white helmets, such as the French army wear in the East.

It was such an array as Xerxes might have commanded or Napoleon taken with him into Russia. And nearly every soldier in this Grand Army had a balloon, red, green or blue, the string either tied to his hat or carried in his hand, so that as the army flowed by, a never ending procession of balloons floated over it, like an escort of protecting aircraft.

The stalls presented an astonishing mixture of interesting things. First of all there was everything that a Scout could possibly want to buy—uniforms and bats and foot-balls and bicycles with beautiful little wax-work Scouts sitting on them; tall, tapering bridges made in Maccano and "light drums for little Scouts and long marches"; with a charming lady showing how to beat them.

## Thought for the Month.

He prayeth best, who loveth best  
All things both great and small;  
For the dear God who loveth us,  
He made and loveth all.

S. T. COLERIDGE.

Then there were side shows to exhibit different forms of Scout activity.

## PRETENCE AND REALITY.

The great event of the day came in the afternoon when, at half-past two, thousands of Boy Scouts from all parts of the world marched past in the arena and General Baden-Powell, the Chief Scout Master, took the salute. It is surely of the essence of the genius of the Boy Scout movement that it combines the childish glory and romance of pretending with very real and serious things, teaching, as Lord Robert Cecil said in his little speech, "friendship, co-operation, self-control" and full of possibilities for all the nations so wide that no one can venture to measure them.

The great procession, illustrating as it did both these aspects of the Scout movement, was an extraordinarily moving and exciting spectacle. General Baden-Powell, with his staff and Lord Robert Cecil, took up his stand by the flagstaff in the middle of one side of the arena. There was a moment's

thrilling pause; and then up went the huge green curtain, stretching along the whole of the opposite side, and revealed a ship in a bay of blue water and a road leading down to it between two rocky walls. Down this defile, with its delightful suggestion of a robber cave, a band leading them, marched the Scouts of all the world, carrying their countries' flags. Down they came, one after the other, marched round the whole arena, saluted the Chief Scout Master, and passed out on the further side, and still the stream went on unendingly.

First came the Americans, all in khaki, with a band of Red Indian warriors in full war paint and feathers. Next the Belgians, also in khaki, some with purple and some with yellow handkerchiefs round their necks. Then Czecho Slovakia, then Denmark with neckerchiefs of brightest blue, then Esthonia,—only eight of them, but with a particularly large and splendid flag by way of compensation. Then France, with the tri-color and followed by a little Cinderella carriage drawn by four tiniest black ponies; Greece, Holland, Italy, Luxemburg, Norway (in dark grey), Rumania, Serbia (in dark blue and with the familiar hats of the Serbian Army), Siam, all in brown and yellow; and Spain, with red neckerchiefs.

There came a camel, a baby elephant, and a rather agitated Llama and then more nations—Sweden, in blue with four white sailor boys, Switzerland, India, New Zealand, Canada, South Africa, in green, with half-a-dozen imposing creatures in feathers, shields, and spears who might have come straight out of King Solomon's Mines. Finally Jamaica, Ceylon, Malta, Gibraltar, Malaya, and, at the very end, a body of Sea scouts with the Union Jack.

There was a splendid band of pipes and drums, who skirled and drummed up and down with a juvenile drum-major twirling his silver knobbed stick with a gorgeous swagger and there were bridge-building, pole jumping, tug-of-war, wrestling, dancing and an obstacle race for trek carts.

At intervals a megaphone would announce that the Norwich or Hastings dispatch had arrived, and a breathless Scout dashed in on his bicycle, raced up the stairs, saluted, and proudly presented his dispatch to General Baden-Powell. Oh! if only grown-ups could play such lovely and inspiring games!



# Aviation in Bangalore.

(Contributed by K. S. Raghavan, Proprietor, Messrs. K. V. Iyengar & Bros., Brigade Road, Bangalore).

Dear Boys,

I am sure most of you outside Bangalore have heard that there are some Aeroplanes in Bangalore and no wonder if many of you are anxious to see them. Since it may not be possible for many of you to see them personally, I have been contributing a few photographs with short descriptions which will, I am sure, give you some idea as to what they are like.

## DESCRIPTIONS.

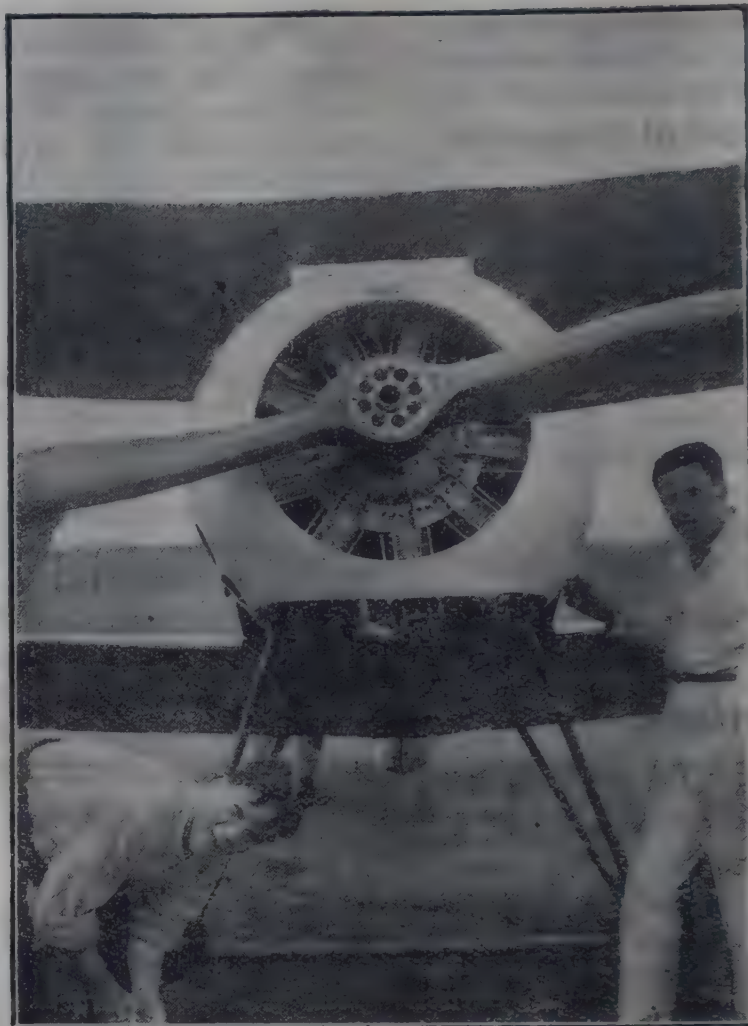
1. The above Photograph shows the engine of an aeroplane. It has nine cylinders and develops 200 horse-power. It has two wooden propellers the revolving action of which drives the plane through the air.

2. "The frontal view of the Aeroplane with its mechanics."—The number of men standing in front of the machine will give you an idea as to the size of an ordinary aeroplane.

3. "The back view of the Machine." The back view itself may be mistaken to that of a bird. At the back end you can see a finlike structure which helps the driver in controlling the side motions of the flight. The plane has

## THE EDITORS

Would like to receive pictures and true stories, such as you would like to see in the "School and Scout." Send them to-day.



The Engine.

a pair of wings one below the other on either side. Each of these wings has, at its extreme end, a flap-like slit which opens upwards or downwards by a controlling lever which causes the machine either to rise up or to come down.

The machine has two wheels upon which it runs for some distance on the ground before it actually rises up.

4. In this picture y'll see a deep

furrow mark on the ground made by a ploughshare like hook just beneath the fin, which acts more or less like a brake to check the speed of the machine when it is landed.

5. This Photograph illustrates a very powerful and a different type of aeroplane altogether which did the "First Direct Atlantic Flight" in 1919. The name of this plane is "Vickers Vimy."



The front view.



The back view.





THE ALIGHTING MACHINE.



"VICKER'S VIMY."

The first four of the above illustrations indicate what are called "*Scout Aeroplanes*" with accommodation only for the *Pilot*, a machine gun and a few bombs. These planes are usually used for Scouting work. (To watch on the borders.) These can travel at 125 miles an hour consuming nearly 45 gallons of petrol in about 3 hours after which time they are necessitated to come down for replenishing a supply of petrol.

*N.B.*—A set of six (8½ by 6½) inches original photographs of these Aeroplanes can be had for Rs. 3 from the contributor who, as its Secretary, is willing to give the profits to the Local Scout Association, Chamarajpet, Bangalore.

### A Hut on Fire.

Some Scouts who were sleeping in the Basavangudi Club Room helped to quench a fire in that locality on 25-7-20. All the members of the family in the hut were safe with the exception of a young man who was suffering very much with serious burns on his back. The patient was at once removed to the Victoria Hospital in a I Class Carriage generously offered by Mr. Pamadi Subbaramayya Setti, Sowcar and Municipal Councillor, who was himself present at the time.

We are proud of having kind, generous and helping people like Mr. Pamadi Subbaramayya Setti in our locality.

T. S., S. M.

### Enigma.

How can a hotel, a zero and a hundred become harmless?

### Smile, Grin, Laugh !!

Very Sharp.

The teacher had been reading to the class about the great forests of America.

"And now, boys," the teacher asked, "which one of you can tell me the pine that has the longest and sharpest needles?"

Up went a hand in the front row.

"Well, Tommy?"

"The porcupine."

—THE BOY SCOUT.

### A Keen Boy.

A boy being praised for his quickness of reply, a gentleman observed, "when children are so very keen they generally become stupid as they advance in years." The boy immediately replied: What a keen boy you must have been.

THE BOY SCOUT.

### Very Bald indeed.

Geography Teacher: A desert is a place where nothing grows. Well, then, who can give me an example of a desert?

Boy: Papa's bald head!

C.S.R.

### First Aids in War.

First Aider.—How many kinds of bleedings are there, my boy?

Boy.—Three kinds, Sir!

F. A.—Name them, please?

Boy.—Artillery, Cavalry, and F. A. Infantry, etc.

C. S. R.

### Military Stipends and Scholarships.

The following Military Scholarships are tenable to children of parents employed at present in any one of the following 6 Regiments:—The Mysore Imperial Service, Cavalry and Transport Corps, the Local Service Troops, the Body Guard (Cavalry), the Bar Battalion (Infantry), the Golunduz (Artillery):—

I. Three Scholarships of the value of Rs. 2 per mensem tenable in each of the Vernacular Lower Secondary Classes IV and V. Altogether 36 Scholarships of the value of Rs. 2 per mensem are available under this category for the 6 Regiments.

II. Three Scholarships of the value of Rs. 4 per mensem tenable in each of the E.L.S. Classes (I, II, III Forms), the total number of Scholarships of Rs. 4 per mensem available under this group being 54 for all the 6 Regiments.

III. Ten Scholarships of the value of Rs. 8 per mensem tenable in each of the English High School Forms IV, V and VI, to deserving students, the total number of Scholarships in this group being 30.

IV. Five Scholarships of the value of Rs. 10 per mensem tenable in the University Entrance class to deserving students from any of the 6 Regiments.

VI. Ten Scholarships of the value of Rs. 15 per mensem tenable in the University Classes above the Entrance Class to deserving students.

*N.B.*—1. The children of retired Soldiers are also eligible for the aforesaid scholarships according to the regiments in which they served at the time of retirement.



2. The abovementioned Scholarships are available also to the Soldiers and Non-combatants who were employed in active service in connection with the war in any one of the 6 Regiments.

VII. In the case of children of Soldiers who have died or been incapacitated whether during or after the conclusion of the war as the result of wounds or injuries sustained or diseases contracted while on active service in the Field, the following concessions are sanctioned provided (a) they were employed in the Mysore Regiments serving at the front, (b) or in the case of those employed in British Indian Units, they are natives of Mysore or they have joined as recruits from the Mysore State:—(1) Free education in all stages *plus* allowance to cover incidental expenses for books in primary stages; (2) Stipends in L. S. Schools at Rs. 2 per mensem in each of Vernacular L. S. Classes IV and V and at Rs. 4 per mensem in each of the English L. S. Classes III, IV and V.

(3) Scholarships in the higher stages also, their value being:—Rs. 3 per mensem in Junior U.S., Rs. 4 in Senior U.S., Rs. 4 in Form IV, Rs. 5 in Form V, Rs. 6 in Form VI and Rs. 7 in U.E. Class and Rs. 8, 9 and 10 in I, II and III yr. B.A. classes respectively without prejudice to their competency for other open Scholarships.

(4) When the pupil resides in a hostel he will get an addition of 33½ per cent to his Scholarship.

S. Ramanujan, F.R.S.

Srinivasa Ramanujan, whose death was announced in *Nature* of June 3, was born in 1888, in the neighbourhood of Madras, the son of poor parents, and a Brahmana by caste. I know very little of his early history or education, but he became a student in Madras University, and passed certain examinations, though he did not complete the course for a degree. He had unusual abilities and, as a well-known writer says, he was a "mathematician of the highest quality, a man altogether of exceptional originality and power." Poverty, the bane of the intelligent Indian Student, compelled him to be a clerk on a salary of about Rs. 30 per mensem in the Madras Port Trust, till his merits were recognised by his friends and employers, who

wished he should prosper. Difficulties of caste and religion had to be overcome before he could go out to England as a research scholar and owing chiefly to the enterprise of Prof. E. H. Neville, these difficulties were overcome and he arrived in England in April 1914.

The experiment has ended in disaster, for after three years in England, Ramanujan contracted the illness from which he never recovered. But for these three years it was a triumphant success. In a really comfortable position for the first time in his life, with complete leisure assured to him, and in contact with mathematicians of the modern school, Ramanujan developed rapidly. He published some twenty papers which, even in War-time, attracted wide attention. In the Spring of 1918, he became the first Indian Fellow of the Royal Society, and in the Autumn, the first Indian Fellow of Trinity. Madras University endowed him with a research studentship in addition, and early in 1919, still unwell, but apparently considerably better, he returned to India. He appeared to be working actively again, and everyone was quite unprepared for the news of his death.

His premature death is a great loss to the scientific world. He demonstrated to the world that India is not wanting in genius but that all genius is killed in the younger generation by the abject poverty of the generality of the people in this country. Ramanujan rose above the difficulties but those who do have such rises are passing rare.

It is not extravagant to suppose that he might have become the greatest mathematician of his time. What he did actually is wonderful enough. Twenty years hence when the researches which his work has suggested have been completed, it will probably seem a good deal more wonderful than it does to-day.

From the Workshop-chips that fly.

"Wanted—

.....  
.....  
Apply with testimonials, stating age, caste, native place and *where educated within three weeks.* (The Statesman, February 20, 1920)." We submit—nowhere!

H.V.V

## EDITORIAL NOTICE.

WE beg to inform our subscribers, patrons and well-wishers that we shall introduce the following rates for the School and Scout Magazine from December 1920 onwards:—

Patron subscription for elders (as before.)	Rs. 2 per annum.
For students and Scouts outside Mysore (including postage) as before.	Re. 1 do.
For students and Scouts in Mysore State.	As. 12 do.
Single copies through agents.	1 anna 6 pies.

The new rates are introduced in order to encourage boys to become annual subscribers for the Magazine and we trust that in view of the very low annual rates, thousands of boys will enlist at once as annual subscribers and will thus help us in our work. The rates that we are fixing are very low considering the present conditions but we are anxious that every boy, rich and poor, should have a copy of the Magazine which he can call his own.

One or two new features will be introduced this year to make the magazine more attractive and more useful.

More competitions and more prizes will be a feature.

The more subscribers there are, the better will be the magazine. Every subscriber should try to get as many of his friends as possible to enlist in the army of subscribers and thus help to make the magazine bigger and brighter. For our competitions see page (8).—*Editors.*

## Important Notice.

If your troop has not already applied to be represented at H.H. the Chief Scout's First Aid Trophy at Mysore in Dasara—then please ask your Scoutmaster to do so at once.

EDITORS.



# Tubby's "Jolly Feast"

By REGINALD J. REGO., MAHARAJA'S HIGH SCHOOL, MYSORE.

## (A School Story.)

THE boys of Room No. 7 were in great glee. Ramu, their new chum, was to stand a treat that night, for all of them according to the self-made custom of the 'Oriental Students' Home. This was the best chance for him to give the others a feast, as Dr. Sigamany Iyer, the Manager and Head, was out of town and was expected only the next morning.

"Hulva, Bonda, Ladus, and things!" exclaimed Nani cheerfully, as the bulky hamper, containing the different packages was opened. It contained all sorts of eatables calculated to please the youthful palates, no expense being spared, and Ramu felt exulted to note the looks of pleasure reflected on the faces of his room mates.

At this juncture, the door of the room was opened, and something that seemed to the boys to be very much like an extra-size punching-ball on two legs, sauntered in. This was nothing more than the figure of a corpulent boy, with a stomach like a bag of flour, and a face like the dial of an old fashioned eight-day clock. This boy was named Raju, but from his rather bulky dimensions was known in the school as "Tubby". Having heard of the jolly spread, he had come to secure a place for his corpulent self.

"Good cheer all round, gentlemen" he began, with a flourish of his not over-thin hands. "On such a day as this, it is but meet that all of us should assemble together, and be merry, like Robin Hood, in days of old," he continued, and then as if exhausted by the outburst of his eloquence, he relapsed into a deep yawn. "Oh help!" shouted Nani in mock dismay. "Help us someone" he cried as he lifted a pocket-dictionary, and threw it at Tubby's wide open mouth, with such good aim, that the next moment, a series of broken gurgles came from the region where Tubby's cavernous mouth was situated.

But this did not in any way disturb Tubby, save for the gurgles, for, the next moment he had flung the dictionary away, and commenced to speak. "To come to the point gentlemen" he began in his creaky voice, "I

wish to tell you, that I have come to invite myself, and my chum Gunda, to the feast that is going to be held here to-night. I want your permission gentlemen, to be allowed"—

"Oh choke him, somebody" burst out Ramu; "For God's sake Tubby, shut that beastly mouth of yours, or you'll find yourself rolling in 'deaf-man's gutter' at no very distant date.

"What do you say now" asked Tubby who had received no answer to his request.

"At the present moment," answered Ramu, "I am thinking whether to thrash you with Nani's old sandal, or with my rickety hockey-stick," and then, as if he had suddenly made up his mind, he picked up the stick from its corner, and made for Tubby.

But that worthy, anticipating further trouble, if he stood there, found the best of his way to his room, where he began to dream of ladus, and a bellyful of nice things to eat.

The evening was spent, in a jolly game of Foot-ball, for which the 'Oriental Students' Home had already won a reputation. The way in which the boys could manage the ball, was really wonderful. The game was so spirited, that in an hour the whole party was dog-tired.

Ramu's party had won by three goals to one, and as his treat was already arranged they did not trouble him for another.

The boys of Room No. 7 ate very little at supper that night, for all of them were thinking of the approaching feast. At last, they found themselves in their beds, and Mr. Nagesa Rao, one of the junior masters, switched off the lights, and went away.

"Heigh ho! there!" began Nani. "Naggie's off to his den, old chaps. Switch on the light, somebody."

The room was soon lighted, and the feast began. Bondas were served first. Then followed a dozen other things too numerous to mention. Every boy began the attack heartily, and with a will. Dishes after dishes were being exhausted, but there were as many more.

But even healthy appetites have a limit for eating, and after washing

down the grub with some nice strong coffee, Kittu was in the mood for a speech.

"That's all right you fellows" broke in Nani, "but who's on guard? If old Naggie (Mr. Nagesa Rao), shoves his fin into this affair, we will be in no end of a mess."

The friends agreed that this would really be the case; and young Nagu was soon despatched to the end of the corridor to keep watch. But Nagu's youthful nature did not want to be shut out of the fun, and his inventive mind soon found a way out of it. Opening the door a little, he took a tin washing basin and kept it on the door in such a way that part of it rested on the door-frame while the other rested on the door itself, thus forming what is known as a "booby-trap." "If Naggie pushes open the door" he said to himself, "he will get something on his head which will make him ashamed of himself and give us a warning as well." And after all Mr. Nagesa Rao was a junior master.

At this moment the not overthin "Tubby" whom providence had blessed with rather too large a quantity of flesh, entered the room with his friend Gunda. His eyes turned very bright indeed when he saw the dainties, and he would have settled down to them at once had not Nani stopped him.

"Slow down a bit old chap" said Nani, "not so fast." Then a blanket was spread in the middle of the room, on which the dainties were spread. Tubby and Gunda were taken to the opposite corners of the room and their eyes securely bound up.

"Now, my laddies" instructed Ramu "lay your hands on all that you find and work with a will." Nothing loth, both Tubby and Gunda approached the festive board or rather the festive blanket and began groping about to find the stuff.

Tubby found the grub first by getting his foot, into a plate of Hulva which the next moment made him slip and measure his full length on the floor. From this position, he started groping about and pegging away at all he could get, which by the way was not much.

Gunda had just managed to snatch a huge ladu, when a loud "Bang" which sounded like the explosion of a bomb came from corridor.

(To be continued.)



## Honour of a Scout.

An Acrostic.

Honour you must not forget,  
Over all things is;  
Nothing tempt your feet to stray,  
Off its straight and narrow way;  
Up! obey then honour's call,  
Ready, always, one and all.

M. RAJAGOPAL,  
Scoutmaster.

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The following books are recommended by the Department of Education in Mysore to be used as Prize books or library books:—

1. A Reader for Agriculturists, old and young. By D. CLOUSTON, M.A., B.Sc., C.I.E.
2. The Heart of Buddhism. By K. T. SAUNDERS, M.A.
3. Asoka. By J. M. MACPHAIL.
4. Kanarese Literature. By L. P. RICE.
5. Psalms of Maratha Saints. NICOT MACNICOL.

6. Goutama Buddha. K. T. DAS.

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The Association Press,

5, Russell Street, Calcutta.

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" "Note Book	" 0 2 0
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Mysore flag 44" x 36"	" 6 0 0
Best Blue-Black Ink (big bottle)	" 0 10 0
Union Jacks.	

Khaki for uniform, mull for turbans, Scout knives, whistles, water bottles, stockings, stationery and all other Scout necessary equipments are ready for sale. An advance of 25% of the probable cost must be sent with order.

Apply at once to

THE MANAGER,

Kanteerava B.S.B. Society (15 B.E.)

41, 2nd Cross Road,  
Basavangudi, Bangalore City.

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Full page	20	0	0

	Rs.	A.	P.
Half page	11	0	0
Two columns	16	0	0
One column	9	0	0
Half column	4	8	0
Quarter column	2	8	0
One inch	1	12	0

## Students and Scouts, Please Note!

## OUR SCHOOL AND SCOUT COMPETITIONS.

## Four Big Prizes.

1. A framed copy of the picture of H.H. the Maharaja of Mysore to the school which contributes the largest number of subscribers, to the *School and Scout Magazine* but not less than 50 in the case of a high school and 25 in the case of an A.-V. School.

2. A framed copy of the photo of H.H. the Yuvaraja of Mysore, Chief Scout, to the scout troop which contributes the largest number of subscribers but not less than 20 (not necessarily of scouts, but parents, guardians and other elders interested in the magazine may be included).

3. A Waterman's Ideal Fountain Pen to the boy who secures the largest number of subscribers but not less than 30. Each patron

subscriber will be counted as two ordinary subscribers.

4. A free copy of the magazine for a year or if preferred a bound volume for the last year, to every boy who secures 20 subscribers, each patron subscriber being counted as two ordinary subscribers.

## Note:—

- (a) The competitions are open till 15 of November, 1920.
- (b) Remittances should accompany all entries.
- (c) The Editors' decisions will be final.
- (d) The names of the winners will be published in the magazine in December, 1920, or January, 1921.

Begin sending names now!!

Don't wait till last day!! Do it now!!!—Editors.

## DON'T BE PUZZLED.

Insist on having only

## S. C. SEAL'S INK TABLETS

Which are brilliant and non-corrosive, cheap and best. Free samples to schoolmasters and merchants. Blue Black Violet and Green Blue Black with a fancy tin box, each 15 as. per gross. Red 1 Re. 6 as. per gross.

Agents Wanted: SARAT CH. SEAL,  
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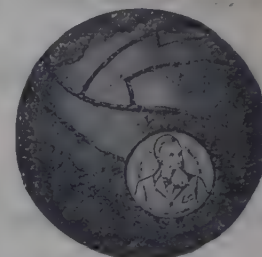
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# THE MYSORE SCHOOL and SCOUT MAGAZINE.

"KNOWLEDGE IS MORE THAN POWER--IT IS VIRTUE."

VOL. 3.]

BANGALORE, OCTOBER, 1920

[No. 5.



LT.-COL. B. CHAMARAJ URS.

## Lt.-Col. B. Chamaraj Urs.

Lieutenant-Colonel B. Chamaraj Urs, Sirdar Bahadur, Chief Commandant, Mysore State Troops, was born in 1868 in the Ursu family of Belikere. After receiving education at Mysore, he was appointed as Probationer in the Local Service Regiment in 1890. On the organization of the Imperial Service Lancers he was taken there as a Jemadar in 1894 and was speedily promoted to Risaldar in 1895. From this he rapidly rose from post to post until in 1897 he was placed Second in Command of the Regiment which place he held for 8 years. During this term he was deputed for various special duties. In 1905 he was promoted to the Command of the I.S.L. Regiment. His valuable services were well recognised and he was the recipient of various honours in succession. H.H. the Maharaja granted him Killats during the visit of Their Royal Highnesses, the Prince and Princess of Wales to Mysore. In 1910, he was admitted to the Order of British India with the title of 'Bahadur.' During the Delhi Coronation Durbar, in 1911, he was awarded the Coronation medal.

In 1914 he proceeded with his regiment for active service in Egypt where he remained for over three and a half years. His valiant and faithful Field service was duly recognised and the first class Order of British India and the title of Sirdar Bahadur was conferred on him. H.M. the King of Servia honoured him with the "White Eagle of Serbia, 4th class" and our own Maharaja conferred on him the title of Major of the Mysore Army. The first class Medal of the Gandabherunda Order was presented to him in 1918 by His Highness in open Durbar. His services in the Field were mentioned in General Murray's Despatches and was specially eulogized by Brigadier-General C. R.

(To be continued on page 4.)



## The Scout Director's Outlook.



WE have just recently celebrated the Third Scout Birthday of the Boy-scouts of Mysore and have entered upon a fourth year of usefulness and fortified as we are by the most encouraging message of the Dewan of Mysore to our parents and elders, I trust,

we shall make the most of the opportunities afforded to us by this great movement in the coming year. We have many defects to correct and many excellences to acquire and it is only the strenuous discipline of a movement like this that can help us in the achievement of this object.

I have been told that there are several boys in the movement whose character is far from desirable, who have still a number of vices; though the Scout movement has been in existence these two and a half years, the boys of the Mysore State have not become saints or angels with two wings entitled to a cordial welcome in paradise. On the one hand, our friendly critics are mistaking the objects of the Boy Scout movement while, on the other, they are overestimating its power for reformation. I do admit that there are boys of the description given above; but I may be permitted to say that it is ever for the benefit of such boys that the movement exists, and, if there are such boys within the Scout movement, they are exactly in the right place. There was a tendency sometime ago, in order to show to the public how good the Scout movement was, to take in boys who were good in character, good in sports and good in studies. While the motive was laudable, the means were rather questionable. These boys who were good were good without the Scout movement and it would be practising innocent deception to exhibit these young saints as the products of the Scout movement. Thanks to Providence, the boys were already good and the Scout movement cannot do much for them. But the Scout movement wants boys who are weak so that they may become strong; boys who are immoral so that they may become moral; boys who are dishonest so that they may become honest; boys who are disobedient and disrespectful to their parents and elders so that they may

learn the duty of obedience and respect; boys who neglect their duties so that they may learn the duty of diligence; in short, boys who stand in need of improvement so that they may obtain it. To such I extend a cordial hand of brotherhood and the Scout organization will be proud to have the sweepings of society so that they may be converted, under the influence of the movement, into useful members thereof. This is not a task, however, which can be accomplished in a day or in a year or in two years. Human nature being what it is, and surrounding influences remaining as they are, this task will take many years for its accomplishment and it can be done only with the sympathy and active co-operation of our parents and elders. The Dewan is pleased to observe, and rightly too, in his message:

"This Scout Movement stands to shape the destinies of youth, to a noble purpose and high endeavour in life.

And therefore it is, that the sympathies of the elders and parents of Mysore are needed for this movement, as it is destined to prove a valuable asset to our boys; for, the sympathies of elders, which spontaneously spring from knowledge and experience of life, will be an ever-abiding influence with the boys.

I plead, therefore, for greater co-operation and sympathy for this movement, from the elders and parents of Mysore; in order that it may serve its noble purpose."

I only hope that his words will have a great effect upon the mentality of Mysore citizens.

During these years the movement has been in existence, it has done an amount of good which, if only taken stock of, will prove wonderful enough. Mr. K. Chandy once observed at a gathering of scouts that he was pleased to see that the boys, who had hardly a smile on their face, were smiling like cherubs now and if the movement has brought this sunshine, however slight, to the hearts of our young, is this not a sufficient recompense for the labour spent in organizing the movement? But it is not only the smiles that we see in our boys. We see a greater spirit of self-respect and fellowship. Class and caste hatreds are vanishing from the midst of the younger generation and an era of harmony is dawning upon the Mysore State and other parts of India where the movement has been at work. If for nothing else, at least for

this India will have to be grateful to this noble movement. I have seen Scouts in several parts of South India and recently I saw also the Scouts of Northern India. But wherever I went, there was the brotherly greeting, the brotherly welcome that met me. No formal introductions; no ceremonies; an exchange of smiles and that was sufficient to seal our bond of brotherhood. A person outside the movement can hardly know or realize the wonderful transformation that is being brought about by this movement in the outlook of the younger generation.

But it is in service that the Scouts are distinguishing themselves everywhere. Every day is bringing us the examples of our Scouts' devotion to this ideal of service. His Highness's Birthday celebrations revealed the ever-ready spirit of our boys in running to the aid of the sufferers. It is but recently that the Scouts of Basavangudi ran to the help of a burning house. Scouts of Melkote, I am told, patrolled the streets at nights to prevent or detect robberies. There are three examples of three types of service of which the Boy Scouts are rendering and if our boys cannot take rank with the worshippers of God, at least they will have a place in the company of Abu Ben Adhem, the server of man.

Organization, a spirit of discipline and self-respect, practical harmony and comradeship, and an unfailing readiness for service, these are some of the virtues which the Scout movement has succeeded to a great extent in instilling in the minds of our boys, and our elders, who are interested in the welfare of the Indian nation, cannot be too thankful to the movement for the splendid work which it has already accomplished. It is the patriotic duty of every Indian to support this movement; because, if future citizenship is to be built upon solid foundations, then it can be built only through boys who have learnt to value their honour above every other earthly consideration, and who have learnt the value of discipline and sacrifice, and who have learnt that in mutual service and mutual trust, lies the true fundamentals of a great nation; and these boys India can have, mainly if not solely, from within the Scout movement.

K. Sanjiva Ramath.

Director, The Boy Scouts of Mysore.



## Greetings from Abroad.

### From Baroda.

Baroda Scouts greet their brethren of Mysore on their Third Anniversary.

D. PRASAD,  
Scoutmaster-in-Chief.

### From Calcutta.

I send you hearty greetings on the Birthday of the Mysore Scouts. Long may they live and flourish to bind all classes together in Scout Ideals and Brotherhood.

(Sd.) PICKFORD.

B. P. Chief Commissioner for India.

Scout Office, Adyar,

MADRAS, S.,

1st Oct. 1920.

Dear Brother-Scouts of Mysore,

I have been asked by my friend, your Director, Mr. Sanjiva Kamath, to send you a Birthday message.

My hope for all of us this year is **one of Consolidation.** During the past year especially, most of the Scout Associations have expanded wonderfully. Our work is now at its testing-time. For many of you the first burst of enthusiasm is past; you are now undergoing the severe test of Perseverance. That test comes to all alike; no less, remember, to Scout Commissioners, than to Scouts.

In my opinion, Brother-Scouts, this is a matter in which, supremely, the Scout's HONOUR is on trial. You have joined this great Brotherhood for the sake of your country's service. You have declared that *that* is your motive in joining. This work of the Scouts is not simply a matter of amusement, nor even of self-improvement; it is a matter of good Citizenship, of helping *others*. If therefore you drop Scouting the moment its novelty ceases to amuse you, you are no true Scout. You have violated your Honour. You are considering your own pleasure merely, not the good of your Country. Every Scout, every Patrol-leader, every Scoutmaster, every Scout Commissioner should remember this when he is tempted to grow slack and to put his own convenience before his duties to his Patrol or his Troop.

I regard this matter thus seriously, because I believe that young Indians are capable of taking a high and serious view of the Scout Movement to an extent to which perhaps the

young men of no other Nation are capable. This *ought* to be so, for, thank God, the great Ideal of '*DHARMA*' has not yet faded from the inmost hearts of India's people, in spite of all that India has had to undergo since that great Aryan ideal was first inculcated into her people, ages and ages ago, by great Rishis.

It is my belief that that ideal cannot die, and that the Scout Movement is one of the most potent instruments for its firm re-establishment throughout this great land. May it be so. It *will* be so, my Brother-Scouts, if you, and all of us, hold fast to it. My wish to you this joyful day of the Scout New Year, then, is that you may cherish this great ideal, the '*Arya Dharma*', the Dharma of India's Scouts, in your hearts.

May each of us keep his Honour bright and unsullied this year, by perseverance in carrying out that glorious Dharma. And remember, it is not *Success* that is demanded of you; you cannot *always* succeed in everything that you undertake, for (being human) we learn by mistakes as much as by successes. What is demanded of you is that you should TRY YOUR BEST, that you should PERSEVERE, that you should NOT GIVE IN to the temptations of laziness and selfishness which beset us all at some time or another. If you *fail*, having done your best, do not be troubled. You have performed your Dharma. Try some *other* way of serving your fellows, if one way fails. But never cease in your attempt to serve.

Thus shall you be Scouts truly worthy of your State, and of your great Motherland, which shall become yet greater through having such worthy sons.

With every good wish to your Director and to you all, on this your Birthday, on which I congratulate you.

Your Brother-Scout  
F. G. PEARCE,  
Chief Commissioner,  
Indian Boy Scouts Association.

### The Boy Scouts of India.

Camp-Nandyal.  
1-10-20.

Dear Brother-Scouts of Mysore,

I, on behalf of The Boy Scouts of India, send brotherly greetings to the

Boy Scouts of Mysore on their Third Birthday. Two years of good work has brought our brothers in Mysore great benefits through a movement which has its place unequalled for the training of character, and to which we all have the honour to belong. I am glad to note that you are straining every nerve to stand on your own feet—and this is a good sign of health and strength in a two-year old babe. Each individual Scout must work so that he may be entirely self-dependent for his uniform and other necessities—and without this Scouting but partly fulfils its mission in any place.

More strength and courage to you in your third year of life and may it be the joy of each Scout in Mysore to look for divine guidance to strengthen him in his duty to his fellows which he is striving to do as well as he can.

Our best wishes go with you.

J. VINCENT MENDIS.

Dy. Chief Commissioner,  
Boy Scouts of India.

Mullaiyanagiri.



This is a photo of the highest peak in Mysore. Note the precipitous sides of the peak. This was one of the sights visited by our troops in the last State Rally. There are many more like this in Mysore State.

B.T.

## THE INDIAN SCOUT

(Published for the Indian Boy Scouts Association.)

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HYDERABAD (SIND).



# School and Scout News.

## A Good Turn at Pavagada.

It gives me much pleasure to record that the Scouts of this institution took considerable pains to help one Hanumantha Raju, a student of the first A.-V. Class, who fell down from a high tree unconscious and had his hands injured. The important bones seem to have been broken. On the first information the Scouts ran to the spot and did what they could to console him and then carried him to the Dispensary straightway. Under the kind treatment of the Doctor the boy has vastly improved. The doctor is of opinion that the boy's case would have been hopeless had it not been for the timely attention given by the Scouts.

M. N. KESHAVA ROW,  
Headmaster.

## 23rd Bangalore Troop.

The Scouts of the 23rd B. E. Troop had a hike to Banishankary on the 22nd August, which lasted for about 36 hours. Mr. N. Tirunaraniengar, the Scoutmaster, accompanied the party. Under his direction the camp was very pleasant and instructive. The Scouts enjoyed the hike immensely.

K. G., 23rd Bangalore Troop,  
Bangalore.

## The Laxmipuram A.-V. School.

The Scouts of the School were out for an overnight hike to *Varuna* with their Head Master Mr. Krishna Rao. On 22nd August a variety entertainment was rigged out by the Chamundi Troop in aid of the Troop Fund with the aid of Mr. G. Ramiah, the Drill Instructor.

H.R.E., Sri Chamundi Troop,  
Mysore.

The Ganesha Mangalarathi went off very successfully in the club room of the Gandabherunda Troop of the Laxmipuram A.-V. School. Mr. P. Subbaraya Sastry, B.A., Secretary of the Champion Metropolitan College of Commerce, has instituted an interpatrol competition of the troops of the A.-V. School in the Scout game 'Spider and Fly'. A prize of Rs. 5 has been offered.

M.K.S., Sri Gandabherunda Troop.

## Gundlupet.

The arrival of the Director of Boy Scouts at this place on the 12th September caused a lot of stir in the Scout world of this place. A 'leaders class'

was formed and special instructions were given. A lecture was delivered by the Director in a large public gathering resulting in the formation of a Local Scout Association with a number of public men and officers as members of the Committee. The Headmaster Mr. T. Rangaswamiengar gave his heartiest support to the movement and Mr. S. T. Naraniah, the local Sub-Assistant Surgeon has, in spite of his heavy work, come forward to help the Scouts in their First aid lessons.

S.R.S., Scoutmaster,  
1st Gundlupet Troop.

## Hoskote.

The students of the A.-V. School celebrated the Ganesha Mangalarathi on the 17th September in their school building with great eclat. All the leading townsmen were invited.

## Mysore.

The Sharada Troop were out on a hike to the Chamundies on the morning of 9th October 1920. The Scoutmaster, the Headmaster and three guests including the new Assistant Director accompanied the party. A puja ceremony was instituted to Sri Chamundi. The trip was very enjoyable on account of the vivacity of the party.

S.N.S. Urs, Sharada Troop.

## Chikmagalur.

On 21st September 1920, a public meeting was held in the Town Hall of the Scouts and the leading people including the Deputy Commissioner and some planters to give away the medals to Messrs. C. P. Narayan, B.A., H. Gundu Rao, S. Govinda Rao and Ramakrishnappa for service rendered at the First State Scout Rally held in April last. The medals were given away by the Director of Boy Scouts. The medal awarded to Mr. Ramakrishnappa of the Modern Hindu Hotel was of gold and the rest of silver. On the 22nd September the Local Scout Association was revived under the presidency of Mr. K. Mylari Rao, B.A., the Deputy Commissioner.

C.K., I Chikmagalur.

Mr. Shamanna, Sub-Assistant Surgeon, Chikmagalur, has been delivering ambulance lectures to the two troops of the High Schools. How we

wish for many more Shamannas to help the Scouts in their activities.

H.K.N., I Chikmagalur.

## Chikmagalur High School Co-operative Society.

This society started last year is making good progress with the loving assistance of Mr. H. Gundu Rao, the Commercial Teacher of the High School.

C.K., I Chikmagalur.

## Chikmagalur A.-V. School Debating Society.

K. M. Krishnaswamy, III Form Student, reports that the Society re-opened for work in August. A court of honor has been formed with Mr. S. Govinda Rao as Secretary to assist the Society with its work.

## Shimoga D.E.S. and L. Association

Was started about ten months back and has two sections Literary and Sporting. The Literary Section has arranged and brought off a number of lectures. A library of some 300 books has been organized. The Sports Section is working hard. Badminton nets are being manufactured and sold at about Rs. 6-8 each.

D. R. Aniruddha Rao, Secretary,  
D.E.S. and L. Association,  
Shimoga.

## The Boy Scouts of Mysore.

### NOTICE.

Boy Scout of Mysore Pamphlet, No. 1, on "TENDERFOOT TESTS AND HOW TO PASS THEM" is ready and can be had at the cheap price of **anna one** only from the Scout Headquarters. The Pamphlet is profusely illustrated and gives all details to be known by a tenderfoot.

(Continued from page 1.)

Harbard in his letter to the Government of India.

In 1918 he returned to India and was busily engaged in training and despatching reinforcements. On the 1st July 1919 H.H. the Maharaja was pleased to promote him to the highest military post in Mysore, *viz.*, the Chief Commandant of the Mysore State Troops and conferred on him the title of Lieutenant-Colonel soon after.

The great efficiency of the Mysore Imperial Service Lancers who earned such renown in the recent war was entirely due to the efforts of Lieutenant-Colonel B. Chamaraj Urs. A great soldier and a hero, he very much appreciates Scouting and is a good friend to all Scouts. We wish him a long and happy career of service.



## Our Poets' Corner.

## The Sceptic.

When with hands in prayer joined,  
 Father, I kneel at morn,  
 Why do I wish with vain regret  
 That I was never born?  
 When with fruits and flowers I go  
 Father, to thy shrine,  
 Why do I doubt with shame and fear  
 If I am ever divine?  
 When for worship I come to Thee  
 Father, at fall of day,  
 Why do I think of the terrible Death,  
 Who soon must take me away?

## I live for thee.

The weight of a troubled old age falls  
 Upon my frail bent form,  
 The bees of pinching poverty  
 In a cloud around me swarm.  
 Hardly my shrunk legs prop up the  
 weight  
 Of a faggot of bones, of a heart for-  
 lorn;  
 Like a base deserter flees each de-  
 light  
 From my array of age all weary and  
 worn.  
 Yet court I not death, though fear  
 I it not,  
 My flower of radiant beauty,  
 I live for thee, my dear sweet girl  
 To do my parent's duty.

N. MADHAVA RAO,  
 21, Modern Hotel, Mysore.

## The Kolar Hills.

The infant orb doth crown with gleams  
 of gold  
 Thy triple crest and rouse the  
 drowsy night,  
 The Sun-shine on thy craggy rock-bed  
 old  
 At noontide sleeps with warm delight,  
 When evening fades leaving thy  
 shaggy side  
 Clothed in misty robes of sombre  
 hue,  
 The argent moon in sportive maiden  
 pride  
 Doth wanton play with thy grey  
 wrinkled brow.  
 No pastures green thy sunny slopes  
 adorn,  
 No virgin flowers on thy bosom  
 grow,  
 But thou, of all luxurious beauty shorn,  
 In simple majesty dost live and  
 grow.  
 Thy barren breast, mysterious as it  
 seem, Enshrines the sacred waters  
 cool and sweet  
 Of Antaraganga linking her humble  
 stream  
 With hoar Himalaya's holy  
 daughter great.

## Another fine Marching Song in English for Boy Scouts.

BY MR. M. RAJA RAO, M.A. (HONS.).

To the tune of ಪಾಟಿಪದ್ಮ.

Will you be a scout my brother, will you lead a life with me,  
 Chaste and simple soul of honour, vowed to loving charity?  
 Be prepared in mind and body, is the motto of the scout.  
 Aye his honour must be trusted, he is true both in and out.  
 Loyal to his God and country, patriot to his very core.  
 Loyal to his King and people, loyal to his native lore.  
 Ever helpful unto others, doing good his constant thought;  
 For that day he counts as wasted, if no good turn he hath wrought.  
 Every scout a loving brother, and a friend to one and all  
 Be he rich or be he poor, be he great or be he small.  
 Courteous unto women and children, to the aged and the weak,  
 Treating all with thoughtful kindness, gentle word and action meek.  
 Harming Nature's dumb creation spurns he as a deadly sin,  
 For he knows to all God's creatures the soul within him is a kin.  
 Like a soldier to his captain, like a Bhakta to his lord,  
 To his leaders and his elders glad obedience doth accord.  
 E'er along life's passage dreary with a cheerful smile can go,  
 Pain nor hardship can a dampness on his buoyant temper throw.  
 He is thrifty, wisely saving every penny that he can,  
 That he might not on the morrow lack the means to be a man.  
 Clean in word and thought and action clean within and clean without.  
 "All my life through, noble comrade, will I strive to be a scout.

Sent by Scout, K. T. VENKATACHAR,

A. P. L., I Chickmagalur Troop, Chickmagalur.

So does some God-illumined human  
 soul,

Though robed in meanest rags,  
 resplendent shine,  
 Seeking through inward peace the  
 blissful goal,  
 Communing with the Eternal Soul  
 divine.

P. K. ANANT NARAYAN,  
 M.A., L.T.

## A Scout Prayer.

Oh Lord, give us clean hands, clean  
 words, clean thoughts;

Help us to stand for the hard fight  
 against the easy wrong.

Save us from habits which do us  
 harm, and teach us to work hard and  
 play fair in Thy sight.

Forgive us when we are unkind and  
 help us to forgive those who are un-  
 kind to us.

Give us the spirit to help others at  
 all times even at some cost to our-  
 selves.

Open our eyes so that we can see  
 all opportunities to do a little good  
 every day and grow more like Thee.

Sent by

B. KESHAVA MURTHY,  
 P. L. Arakalgud.

## Diamond Puzzle.

A Consonant	A Recess
A Numeral	A Unit
The name of a Bone	A Musical
An Heroine	Sound
Who am I?	

I am an imaginary being. When  
 my tail is cut I am handsome. Then  
 when beheaded I am everywhere. What  
 am I?

D. S. ROY,  
 High School Hostel,  
 Shimoga.

## FOOT-BALLS.

Shillcock's  
 Megregor,  
 complete, Rs. 18.



Shillcock's  
 Megregor,  
 complete, Rs. 18.

Fipal Exact Megregor  
 Pattern, Rs. 10-8  
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# The Mysore School & Scout Magazine

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AND

**The Boy Scouts of Mysore.**

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**THE MYSORE SCHOOL AND SCOUT MAGAZINE,**  
New Public Offices, Cenotaph Road,  
Bangalore City, South India.

BANGALORE, OCTOBER, 1920

## How to Keep On "By Bagheera."

One of our scoutmasters has described "how to catch it." I should like to suggest "how to keep on."

Most of our scoutmasters are those who have undergone training in one or the other of the scoutmasters' training camps. These camps while being of enormous help are also a bit disadvantageous in relation to a certain class of Scoutmasters. These camps are great epitomies. In one month they effect what should naturally have taken a course of about three months.

The probationer, with a great display of enthusiasm, starts a troop. It works very well for a month or two and then there is lethargy. He has committed the big fault of training the boys in the same way as he has been. He has taught them everything he knows in a very short time and further he has not energy enough to learn and teach more, hence the troop lags.



## THE MESSAGE OF

**H. H. THE YUVARAJA**  
**Chief Scout of Mysore**

TO

**The Boy Scouts of Mysore.**

AS Chief Scout wish to associate myself with you in your rejoicings of to-day the Third Scout Birthday Anniversary. Though I am far away from the place of your meeting to-day, yet my thoughts are with you. I feel sure that you have a better record to give of your achievements last year and that my appeal as well as that of the Chairman of the Headquarters Executive Committee to parents and guardians have had a ready response and that more youths have enlisted under our banner. Strive on as you are doing and success is sure to attend our efforts. I wish you all happiness and a bright future.

The scoutmaster must put himself in the place of the boys. He should try to understand how his boys would take it. He must have some imagination.

Boys like action and variety. It must be in the interest of the scoutmaster to provide them with both. A concise period of strenuous activity and then a lengthened period of laxity are not at all to be desired. It depends on the tact of the scoutmaster to arrange his troop's conduct in such a way that there is a uniform spread of both.

Games are the chief asset of the scout movement.

A scoutmaster must ever be on the lookout for one. Even with a small amount of imagination he should be able to invent a new one. The only point to be remembered is, let the game be anything but put your whole heart into it. A scoutmaster must not shirk to be one with the boys. If there is only the slightest indication to the boys that their S.M. holds them in the light of children and that he is doing everything on their behalf—they will keep aloof. Their enthusiasm will wither.

One of the commonest faults in conducting a troop is the superabundance of drill. It is the instrument of the unimaginative scoutmaster. It is the easiest of the courses. Drill should be enough to maintain discipline. Too much of it will knock the individuality of the boys out of them.

There are several scoutmasters who never care to make the best of what they have got. They are ever averse to award badges to their scouts. "Slow and steady" their motto. They would never take help of the various attractions scouting offers to tickle their boys' spirit. But they should understand this method is a great testing method. It tests and tests boys and finally it gets hold of the successful whom, it cannot but be acknowledged, it makes into excellent scouts. But our movement takes pride as being a corrective system and the above method will train only the fittest. The scoutmaster goes at once to the heart of the thing and necessarily he neglects the weaker spirits who would be boyish enough to wish after badge hunting. We must make use of whatever qualities the boy has and if it is natural that he would like to get awarded well—we should see he is sufficiently awarded taking care that he is always kept on ambitious path."

(To be continued)



**Thank You!**

The Mysore School and  
Scout Magazine,  
Bedford House,  
Golf Course Road,  
Bangalore, South India.

Dear Brother Scouts,

I received a copy of the Mysore Scout Magazine for December 1919, and note you have my letter written on the 8th page. I have received quite a few letters from your land because of that letter and I am taking this means of thanking you from the bottom of my heart. I feel that it will mean a better scouthood if the scouts are all joined together by correspondence and that will mean a better future for the world, for they say in our country that what the boys are taught when they are young that is what they will be to-morrow or when they are grown up.

I intend to travel sometime and perhaps, or *quien sabe* (Who knows?) as the Spaniards say, we may meet some day. To that end I wait—and hope. I am going to try and join the U.S. Marines and if I do so I may be some day allowed to come to Bangalore and shake you by the hand in approved Scout fashion.

How much would a subscription to your paper be in American money for say about 6 months to come by post to me here? Kindly let me know as I would like to get your paper for a while.

Hoping to hear from you soon,

I am, yours most sincerely,

(Sd.) NORMAN D. KING.

The Kantirava (15th Bangalore)  
B. S. B. Society.

The Scouts of the 15th Bangalore (Kantirava) Troop have started a society called the "Boy Scouts' Beneficial Society", on a purely Co-operative basis in their Troop Head-quarters at the Fort, Government A.-V. School. The chief object of the society is "to develop the industrial and commercial aptitude in our Scouts."

The Society deals in all the necessary articles of Scout equipment at moderate charges. It is earnestly hoped that my brother Scoutmasters in the State will encourage this Society with their kind patronage.

C. MALLAPPA,

S. M. and President.

**A Correction.**

We regret there has been a printer's devil in the titles of the Aviation pictures in last month's School and Scout. The picture entitled "the back view" is the front view. "The alighting machine" is 'the back view' and 'the front view' ought to be 'the alighting machine.'

THE EDITORS.

**Waiting for Orders.**

1. Lieutenant Salt-pepper sent Mr. Foolhead on an urgent errand with the following cautions:—

"Be careful and catch the night train, to-day; you will reach Poona to-morrow early morning. Take a cup of tea there in the Refreshment room and then call at the bungalow of Colonel March-Quick and deliver this message. If you find any importance for wiring, do so."

Next morning the Lieutenant received a wire,

"There is no milk for tea in the Refreshment room.

Waiting for further orders."

**Get over the Trouble.**

2. Son:—Father, I wish to become a soldier.

Father:—Oh! No, you will be killed.

Son:—By whom, Father!

Father:—Oh! By the enemies.

Son:—Then, father, I shall become an enemy.

**He told the Truth!**

3. Jack to Cousin:—Oh! cousin, you said that you hunted tigers in Africa. But my Geography says that there are no tigers in Africa.

Cousin:—That's all right. How can there be any, when I killed every one of them?

Sent by P. EDULJEE,

"Swift Patrol," 15th Mysore.

**Take Warning.**

When Mrs. Subbubs went from home the other day she locked the house up, and for the grocer's benefit wrote on a card "All out. Do not leave anything." This she stuck on the front door. On her return she found the house ransacked and all her choicest possessions gone. The card was still on the door; but added in pencil were the words: "Thanks. We have not left much."

K. V. SREENATH.



ROTTERDAM TROOPS (Holland.)

This is the group photo of the 15th Y.M.C.A. Troop of Boy Scouts of Rotterdam, Netherlands, the senior Patrol Leader of whom is actively carrying on a correspondence with one of our Assistant Scoutmasters. He is a regular reader of the SCHOOL AND SCOUT MAGAZINE and has often expressed his approbation of it. He has also taken a deal of interest in our magazine and has sent several contributions which may be published in a later issue. He is the central figure of the group and is named Mr. Tim Heijkoop. The Scoutmaster Mr. Willeboordse is standing at the extreme right.

We expect our readers all to join us in wishing the troop hearty success.



## Geology to the Rescue!

This rock which you see in the photo, my dear boys, is a freak of nature quite common in Mysore. Weighing, I do not know how many tons, this granite boulder, measuring about 15 feet in diameter and ten feet high, is delicately but firmly poised on a base of hardly two square feet, almost at the edge of a precipice. Do you not wonder, how it came to occupy a



place like that? Geologists would tell you that it once formed part of the solid rock on which it stands and little by little portions round the base of the rock began to cleave away along what are called joints and cleavage planes until after ages of slow wear the block happens to sit as it does on such a small base. A time may come when, by the action of the sun, wind and rain, even this small base may be worn away and the rock go tumbling down the precipice.

In the cold countries of the Northern latitude very often such rocks are found perched at enormous heights of a different kind of rock. In this case the explanation given above of how the rock got into such a position will not hold true. Geologists, this time, would tell you how once upon a time the greater portion of the Northern Hemisphere was covered for a long time with snow, ice and glaciers. This period in the Earth's history is called the Glacial Epoch. Then mighty rivers of ice flooded the land. Imagine a river of solid material, for ice—you know—is solid, flowing inch by inch progressing a very few inches in a great many days, but with an irresistible force carrying everything before it! Such rivers picked up huge boulders which they carried along, sometimes for miles together, to more temperate regions, where the ice melting, the rocks were left perched in strange places. Such rocks go by the name of perched blocks. Don't you think it funny?

B. T. CHAR.

## The Scout Birthday Message

To the Parents and Elders

BY

### The Dewan of Mysore.

THREE years have gone by since the inception of the Scout Movement in the Mysore State, and it gives me great pleasure on an occasion of universal rejoicing among the Boy Scouts of Mysore, at the dawn of another year of usefulness, to bespeak the favour of the elders and parents of Mysore to a few words from me.

This is a time when everywhere people are thinking—somewhat furiously too—on many matters relating to human progress. In the Educational world, thinking men have been cogitating over the values of human knowledge and culture to "Our Boys". The scope of University Education, the place of Technical Education in a well-conceived State, Gurukulavasa, free and compulsory education, mark some of the tendencies of thought among the great thinkers of to-day, and not the least among them have accorded unstinted admiration and approval to this great Scout Movement, all over the world. The significance of this appreciation was in a remarkable manner evidenced in the great Jamboree that recently took place in England, when the Scouts of all countries and clime, gathered together to rejoice in the growing power of this great movement, being one among the various world's best forces for the good of the boys of all lands. This Scout Movement stands to shape the destinies of youth, to a noble purpose and high endeavour in life.

And therefore it is, that the sympathies of the elders and parents of Mysore are needed for this movement, as it is destined to prove a valuable asset to our boys; for, the sympathies of elders, which spontaneously spring from knowledge and experience of life, will be an ever-abiding influence with the boys. Sympathetic blessing is ever welcome and its power is inestimable over the boys who have not yet felt the rude shock of disappointment and who, in the ardour of their youth, are most responsive to kindly sympathies and encouraging ways.

I plead, therefore, for greater co-operation and sympathy for this movement, from the elders and parents of Mysore, in order that it may serve its noble purpose. Many angularities of character that one meets in boys will be rubbed off by the magic wand of sympathy from the parents and elders of Mysore. I therefore hope, not in vain, that, with such sympathy and co-operation, the future of the Scout Movement in Mysore will be a period of undiminished lustre.

## Scouting.

FOLKS USED to say  
"COMPETITION IS the  
LIFE OF trade,"  
BUT NOW-a-DAYS folks  
HAVE BEGUN to  
REALIZE THAT  
CO-OPERATION IS the  
HOPE OF the future.  
IN A BIG CITY  
LIKE Bangalore  
IT IS VERY DIFFICULT  
TO GET people  
TO BE neighbourly  
AND TO co-operate for  
THE IMPROVEMENTS of  
SOCIAL CONDITIONS.  
BUT scouting is  
FOSTERING COMMUNITY spirit  
AND TEACHING the  
OBLIGATIONS OF citizenship.  
YOU SHOULD contribute  
TO THE support of  
INSTITUTIONS WHICH are  
DEMONSTRATING THE ways  
OF MUTUAL helpfulness.

(Adapted from "Better Times" the smallest Newspaper in the world).

### Wanted Novelty.

- (1) Son—"Mother, I am going to have a little sister someday, ain't I?"  
Mother—"Why do you want one?"  
Son—"Well, it gets kind of tiresome teasing the cat."

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# Tubby's "Jolly Feast"

(Continued from last month).

The boys rushed to bed pell-mell, little heeding whose beds they got into. Gunda dived below Ramu's cot suspecting that something was going to happen. But Tubby did not move. "No, no, my hearties" he rapped out "pretending Old Naggie has come, eh! But you can't jape me, you fellows. Wasn't born yesterday, you know."

The next moment the door opened without a creak, and Dr. Sigamany Iyer, Manager and head of the Oriental Boarding Home, entered the room noiselessly. He had returned earlier than was expected, and what he saw surprised him.

On a blanket in the centre of the room, lay the remains of the feast strewn about heedlessly. Close by, sat the voluminous Tubby, eyes bound, munching the grub, with something of a mirthful smile on his oily face. A babel of snores rose from the surrounding sleepers, who were almost choking themselves between laughing, and attempting to snore.

"Raju" he exclaimed hotly, "what does this idiotic behaviour mean?"

"Ha, Ha!" laughed Raju alias "Tubby," "very good but not good enough, old kid; that's Ramu, I'll bet my grub."

"Get up this instant, Raju; will you?" shrieked the manager.

"Ha, what a voice!" answered Tubby. "Trying to imitate old Siggie, are you? my beauty! (Siggie was Dr. Sigamany's nickname) Why, if I had a voice like yours, I'd earn a fortune as a human donkey".

The Doctor turned purple with anger as giggling and smothered laughter proceeded from underneath the surrounding blankets. Ramu had already six inches of wool, stuffed in his mouth to keep him from laughing and Nani was snoring more loudly than any animal in the local zoo. Gunda's dhoti end was plainly visible although he thought he had hidden himself, safe as a mouse, and Kittu was pinching himself to refrain from laughing.

The Manager found his voice at last. "Will you get up Tubby, and cease this tom-foolery?" he cried.

"Will you go and masticate coke, old son?" came the scathing retort.

"Raju," shrieked the Manager, "stand up at once".

"There now, ease up there" returned Tubby. "Will you shut up a bit Ramu, and let a fellow get on with his eating? The worthy remains that fall into the gutter are for the soldier," he continued.

"Will you, or will you not stand up, Raju?" asked the Manager again.

At this Tubby picked up a plantain peel and hurled it at the doctor, with such good aim (in spite of his eyes being bound) that that worthy had to bend very low to avoid it.

Dr. Sigamany Iyer, D. Litt., was beside himself with anger. This conduct was at the very least, unbearable. A roar of uncontrollable laughter came from underneath Ramu's bed, where Gunda was hiding, and this gave the finishing touch to the doctor's fury. Springing at Tubby he lifted him up with one hand, and with the other, he tore off the bandage that bound his eyes.

"Snakes and Devils!" exclaimed the terrified Tubby under his breath. "Old Siggie himself!"

"What's that Raju?" asked the doctor.

"Nothing Sir," answered the cowed-down boy.

"What did you say" he asked again.

"I said nothing Sir," replied Tubby, shivering with something that wasn't cold.

"Yes, but what did you say before that?" Unpleasant visions of a nice long cane that rested quietly in a corner of the master's desk, filled Tubby's fat brain. He was trembling from head to foot "I do not remember, Sir" he replied "Long time, isn't it?" he added sheepishly, with a sorry attempt at composure.

But in spite of his outbursts of anger, Dr. Sigamany Iyer had a kind corner in his heart. He remembered the days when he was young, and thought of the amount of mischief he used to play. He saw Tubby's sad plight, and concluded that he was frightened enough, as it was.

"Boys," he said turning round, "this time I excuse you. Let me not find you at such japes again. Tubby, you have no way in which to explain your conduct. But I ask for no

explanation this time. Let me warn you once for all, not to repeat this. Tomorrow is the final match for the foot-ball cup. I rely on you to maintain the reputation of the Oriental Students' Home. Now Good-night."

The match was played and won. And for the rest of the term, and for many terms more, no master was more loved and honoured by the boys of Room No. 7, than Dr. Sigamany Iyer, their Manager.

REGINALD J. REGO,

*Maharaja's High School, Mysore.*

(N.B.—The Editors wish to congratulate the author of the above story on his exquisite humour and fine powers of expression.—EDITORS).

## Scout Birthday Celebrations at Mysore.

The Third Scout Birthday Anniversary was celebrated with great pomp on Sunday, the 10th October, at 8 A.M., in the lawn in front of the Rangacharlu Memorial Hall. J. C. Rollo, Esq., M.A., Professor of English, Mysore University, presided.

Bridge building by the Wesleyan Scouts, Physical Exercises by the Ursu Scouts and the Scouts of the Maharaja's Collegiate High School, Welcome and Magic by the Laxmipuram Scouts, a Scouts' Industrial Exhibition by the Sarada Scouts and by the Panchama troops were some of the items in the long programme.

The Dewan's message was read by the President. The address delivered by Mr. Rollo was stirring, enthusiastic and inspiring. Scouting is action, he said, and they should justify their existence more by their behaviour than by mere professions. Other speakers were: Messrs. Bhashyan, Dhanakoti Chetti, Rangasamy Iyengar, Md. Jaffer. A Local Scout Association was also formed with Sirdar Gopal Raj Urs as President and with Dharmaprakasa Sowcar D. Banumiah as Vice-President. A strong and influential Committee was formed to draft the bye-laws and to work the Association successfully.

The function ended with a vote of thanks to the chair and the singing of the Mysore National Anthem.

P. PURNAIYA,

K. S. NANJUNDIAH,

*Scoutmasters.*



## Brother Scouts !

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Mysore State Scout Rally at  
Shimoga next Christmas.

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Shimoga to Jog.

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1. MSS. should be legibly written on one side of the page only.
2. Descriptions of news and events must be brief.
3. All extracts and quotations must be acknowledged.
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# THE MYSORE SCHOOL and SCOUT MAGAZINE.

"KNOWLEDGE IS MORE THAN POWER--IT IS VIRTUE."

VOL. 3.]

BANGALORE, NOVEMBER, 1920

[No. 6.]

ಪ್ರಾರ್ಥನೆ.

ಅರಿಯದೆ ಗೃಹಪರಾಧವೆ  
ಭಾರತ ಮಾತೆಯೆ, ಪ್ರನಾಣದಿಂತವ ಸೇವೆಯೆ  
ನಿರುತಂ ಮಾಳ್ವ ಬಾಲಚಾ |  
ರರಂ ಮನ್ನಿಸಿ ಸುಮತಿಯಂ ಕರುಣಿಸು ತಾಯೆ ||  
ಮೆರೆವಾ ಕನ್ನಡ ನಾಡಿನ |  
ವೀರ ಬಾಲಚಾರ ಸಮಾಜದಧ್ಯಕ್ಷನಂ ||  
ವರನೈಸಿಂಹ ರಾಜವೊಡೆ |  
ಯರಂ ಪಾಲಿಸುಗೆ ಚಿರಂ ಶ್ರೀ ಚಾಮುಂಡಿಯು ||

Mr. Kharidi Lingappa Chetty  
of Birur.



KHARIDI LINGAPPA CHETTY  
of Birur.

TO the Boy Scouts of Mysore who participated in the Grand Rally of 1920, the name of Mr. Kharidi Lingappa Chetty is an endearing one. We hope that a brief sketch of the life of this public-spirited gentleman will be of much interest to them.

Lingappa was born of wealthy and philanthropic parents on the 22nd of September 1870 at Birur—an important commercial centre four miles from Kadur. He received his early education in his native place. Even at an early age his love for the teaching profession was so great that he worked as a teacher for a year or two without any remuneration whatsoever, besides pursuing his studies. It was through his untiring representations along with those of others that Government sanctioned an Anglo-Vernacular School for the town of Birur. Since the year 1908 when Kadur was made a centre for the holding of the Mysore Lower Secondary Examination he has been ungrudgingly feeding all the examinees and their teachers or guides for a week. These number between 250 and 300, and, year after year, the arrangements

made at Kadur which, by the way, is not his native place, for the boarding and lodging of so many students bespeak his real love of the student population. By way of encouragement, he has also instituted two prizes—one of Rs. 10 and one of Rs. 8—to two students of the Kadur District who sit for examination at the Kadur centre and pass the Lower Secondary Examination in the first class. In the midst of his business as a merchant, he manages to find time for discharging many honorary duties. He is a member of a number of local boards and committees and has been discharging his duties very conscientiously.

On the 5th of May last about 300 Scouts and their companions honoured the town of Birur with their visit on their way home from the Grand Rally. Mr. Kharidi Lingappa accommodated them all in the spacious chatram built by his ancestors and made satisfactory arrangements for their boarding during their stay.

May the Almighty grant such a noble-minded and philanthropic gentleman

long life, increased prosperity and worthy descendants; and may the student population be the recipients of even greater benefactions in future.

The Scout Director's Outlook.



SAGAR is quite a frontier town, but all the same very important. During my last visit to that place, I was very much pleased to find that the scout troop there had quite a good record of work to its credit, thanks to the exertions of Mr. Krishnamoorthi

Rao, the scoutmaster. The scouts distinguished themselves in two important items of Public Service. One was during a fire when a number of houses in the Agraharam would have been burnt down, but for the timely assistance of scouts who fought the fire for several hours. The work done by the scouts during that occasion won the approbation of the local Municipality who voted some amount to the troop fund. On another occasion the scouts were returning from a camp when they saw a cart and bullocks falling from a bridge into the stream below. The scouts at once ran to the rescue and it was only after the bullocks and cart were safely brought up that they went home, though it was pretty late in the night.

Holenarsipur is an important Scout centre where Scouting ought to have a great future before it. At present, plague is rather interfering with the activities of the scouts there, but when normal conditions are restored I have no doubt work will begin afresh in right earnest. Mr. R. Krishnaswami Aiyangar, son of Rao Bahadur M. C.



Ranga Aiyangar of Mysore, is the pillar of the Scout movement at Holenarsipur and the scoutmasters also are very ably and loyally co-operating with him to make the work a success. The scouts of Holenarsipur are very good signallers.

Melkote is another splendid Scouting place. It is the most beautiful rural town that I have seen and the scenery there is simply superb. The scouts of Melkote are in every way worthy of the town. They are a splendid set of boys who are thoroughly devoted to the movement. They are all splendid swimmers and mountaineers. They did a lot of good work during the last Vairmudi festival and are preparing themselves for similar service during the coming occasion. Scoutmaster Srinivasa Aiyangar is unsparing in his attempts to make the movement a success. Two Bhajana parties were held by the Scouts during my visit to the town in which the public also joined. The movement has made a great appeal to the inhabitants.

Gundlupet is another frontier town where Scout movement is making a great headway under the energetic work of Scoutmaster S. R. Srinivasa Rao. Shimoga is developing Scouting by leaps and bounds. There was only one troop last year. But now there are four troops including one Senior Scout corps. Scoutmasters L. Krishna Rao, Narayana Sastry, Nanjundia and Manjunath Nayak are all young and very energetic. Some new Scoutmasters and Scout troops are also springing up and ere long Shimoga will be the third most important Scout centre in the State. The enthusiasm of the boys is simply unbounded.

The Bangalore Scouts are pushing on their work with great vigour in especially Basavangudi, Chamarajpet and Chickpet. Two active local Scout associations have been organized, one in Basavangudi and the other in Chamarajpet, under the guidance of Mr. Karpoor Srinivasa Rao, President, and Mr. K. S. Raghavan, the energetic Secretary. The Chamarajpet Association has become a model association in every respect and is actively supervising the development of the movement in its locality. Scout troops of Chamarajpet have organized Parents' Committees for the individual troops and this step has resulted in enlisting the active co-operation of the parents who are giving both their moral and financial assistance to the scouts. Messrs. M. A. Narayana Aiyangar,

Deputy Commissioner and president of 15th Bangalore troop and K. Shankarnarain Rao, Advocate, and President of 20th Bangalore troop are taking a paternal interest in the Scouts and giving personal encouragement to the scoutmasters. Monthly meetings of the Association and troop committees are held when the scoutmasters give a record of their work during the month to the parents who thus have a first hand knowledge of the progress of their sons. The 15th Bangalore troop has organized a Society for the sale of scout requisites and the society has already become immensely popular. 20th Bangalore troop is conducting a weekly Bhajane party.

The Inspector-General of Police has kindly arranged to give instructions to scouts in Bugling and Drum. This will greatly add to the interest of the scouts.

The 18th Bangalore Troop Scouts, especially, did great service at the Children's Health and Welfare Exhibition, by explaining the charts to the visitors.

The Mysore City Scoutmasters and scouts acted as volunteers at the last University Convocation for which the Vice-Chancellor has expressed his deep sense of appreciation.

Scouts are thus trying, everywhere, to do their bit of duty to the public and are always prepared to obey the call of "Service."

*K. Sanjiva Ramath.*

*Director, Boy Scouts of Mysore.*

### A Tip for Other Scouts.

#### HOW THE SCOUTS OF THE 1ST AND 2ND CHITALDRUG TROOPS EARN MONEY.

- By selling some waste paper stored at home.
- By stitching a shirt.
- By selling a coat-rack prepared by him.
- By getting commission for giving change for Rupees in the shandy.
- By getting commission through sale of silk-kerchiefs of Molakalmuru.
- By getting "Dakshina" in the Ganesha Mangalarathy.
- By getting commission through sale of ink-tablets.
- By getting commission through sale of a fountain pen.
- By selling a coat-hanger prepared by him.
- By selling a key-rack prepared by him.
- By foregoing tiffin for one day.
- By getting wages for an hour's work in the local ginning factory.
- By getting prize in the sports.
- By selling newspapers.
- By copying some portion of a drama to a friend of mine.
- By foregoing tiffin for one day.

By repairing the glass shade of a Table lamp.

By selling a penholder prepared by him

By selling some paper flowers prepared by him.

By getting commission through sale of the Mysore School and Scout Magazine.

By selling vegetables grown at home.

By pumping water for a time in Dalavoy Honda.

By getting commission for changing a hundred Rupee currency note.

By repairing the Cycle tyre tube.

By getting commission through sale of silk handkerchiefs.

### The Director's Note on Dismissals and Suspensions of Scouts.

It is not the object of the Scout Movement to dismiss boys who have come within its flag in order to do their bit of service to the country and their fellow men. But sometimes the interests of the general movement demand that a particular boy should have no connection with it. But the reasons for such forcible severance should be sufficiently weighty and the utmost caution should be exercised before dismissing a Scout from a troop.

A boy should not be dismissed merely because he happens to have a bad reputation or character. It is the sacred duty of all the workers in the movement to reform such boys and see the utmost that can be done to wean them from their evil ways. The Scout movement is not and ought not to be the monopoly of only the good. The bad should also have a place in it. The Scoutmaster should have as his noble object the improvement of the one and the reformation of the other. The good boy should be taught to be better while the bad boy should be made to learn to be good. If this is done, then the Scout movement would have done a good turn by the boy who has come within its protection.

While a dismissal is not for general bad character, it is invariably for gross irregularity, impertinence and continued dereliction of properly assigned duty. Dismissal should be the last and not the first stage in the attempts made by the Scoutmaster to win the boy to the path of duty and right conduct. It should be made after repeated warnings by the Court of Honour and the Scoutmaster and at least one suspension. Before a boy is dismissed, he should be given an opportunity to defend himself before the Court of Honour on the charges that are brought against him and it is only after an impartial and judicial examination of the whole case that a boy

*Continued on page 7.*





Winners of the Shield—1st Prize, -  
the Vth Bangalore Troop, Scoutmaster,  
Mr. B. SRINIVASA RAO.

### H.H. The Chief Scout's First Aid Trophy and Dasara Rally at Mysore.

THIS important Dasara function was held in Mysore City from the 21st to 24th October, 1920. About 150 Scouts and Scoutmasters attended the Rally. On the 21st, on arrival at Mysore, they were all met at the Station by Scout volunteers and led to their respective quarters in the Training College. Boarding arrangements for all were made at the Training College Hostel, Hindu Block.

On the 22nd, the Vijayadasami Day, the Scouts had the high honour and privilege of being the first to greet His Highness the Maharaja and to garland him at the Fort Gate (North). Mysore City Scouts, about 120 in number, were also present on the occasion.

### TROPHY COMPETITIONS.

Seventeen teams in all applied for the trophy, of which one, 1st Tumkur Troop, withdrew in Mysore as the majority of the boys in the team were over-aged. After the preliminary heats on the 21st and the 22nd, it was decided to choose 6 teams for the finals. In the finals, the 5th Bangalore Troop stood first and the 9th Mysore, second.

The Shield and the Medals were handed over to the winning teams by R. H. Campbell, Esq., I.C.S., C.I.E., Private Secretary to His Highness the Maharaja of Mysore.

The following gentlemen were the Judges in the competitions throughout :—

### FOR INDIVIDUAL TEST.

Messrs. M. S. Ramaswami Iyengar, Senior Sub-Assistant Surgeon. T. S. Siddappa, L. M. & S., Retired Assistant Surgeon, C. R. Ramachandra Rao, B.A., Central Panchama Institute,

and M. Raja Rao, B.A. (Hons.), High School, Chikmagalur.

### FOR TEAM TEST.

Messrs. B. Venkoba Rao, B.A., Principal, Govt. Ayurvedic College, R. Krishnaswami, Landlord and Scout Leader, Hole-Narsipur.

### MODERATOR.

C. Subba Rao, B.A. (Hons.), Assistant Director of Scouts.

### TROPHY DAY.

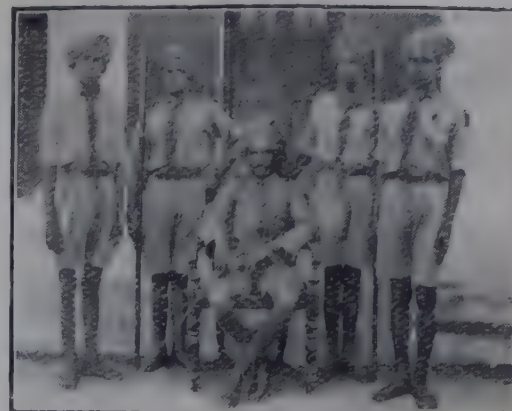
The final competitions were held in the lawn in front of the Rangacharlu Memorial Hall from 8 to 10-30 A.M. R. H. Campbell, Esq., I.C.S., C.I.E., presided over the function. A brief report of the competitions was read by Mr. C. Subba Rao, B.A. (Hons.), Assistant Director of Boy Scouts, after which the medals and the Shield were presented. Before delivering his address, the President read to the Scouts, the Birthday Message sent by His Highness the Yuvaraja from Paris. In his speech, Mr. Campbell congratulated the Scouts on the fine work they had done and laid much stress on the practical



MR. R. H. CAMPBELL,  
President, inspects the First Aid Work  
by Competing Scouts.

side of First Aid which is the most useful side of it also. His announcement of a trophy which he intended to institute was received with acclamation. Mr. C. R. Reddy, M.A. (Cantab.), Inspector-General of Education, proposed the vote of thanks in a suitable speech. Mysore National was sung to chorus and cheers to His Highness the Patron and His Highness the Chief Scout were lustily responded by all present.

On the 23rd, at night the Mysore City Scouts and the visiting Scouts arranged among themselves a Variety Entertainment, which was well conducted and highly appreciated. On the 24th, some visited the Dasara Fair, while others went to the Zoo and to the Chamun-



Winners of the Medals—2nd Prize,  
the IX Mysore Troop, Scoutmaster,  
MR. N. SIVASAMI.

dies. At 1 P.M., some left for their places *via* Hassan-Arsikere line while the rest left in the night the same day.

Several Scouts and Scoutmasters worked as volunteers, day officers and in many other capacities very enthusiastically, and their invaluable help contributed much for the successful termination.

### Who Knows Him Not.

I know a funny little man,  
As quiet as a mouse,  
Who does the mischief that is done  
In everybody's house.  
There is no one ever sees his face,  
And yet we all agree  
That every plate we break was cracked  
By Mr. Nobody.  
  
'Tis he who always tears our books,  
Who leaves the door ajar;  
He pulls the buttons from our shirts,  
And scatters pins afar.  
That squeaking door will always squeak  
For, Prithvi, don't you see,  
We leave the oiling to be done  
By Mr. Nobody?

The finger marks upon the doors  
By None of us were made:  
We never leave the blinds unclosed  
To let the curtains fade.  
The ink we spill; the boots  
That lying round you see,  
Are not our boots. They all belong  
To Mr. Nobody.

### Notice.

B.S.M. Pamphlet No. 1. "Tender-foot Tests and How to Pass Them— can be had at one anna each either at the Head-quarters or from the Secretary of the Kanteerava B.S.B. Society, 41, 2nd Cross Road, Basavangudi, Bangalore City. Secure your copy—  
—Now!



# From Far and Near.

[SOME time back, under the heading "World Brotherhood of Boys" we published some letters and articles to put Scouts of Mysore in correspondence with Scouts abroad. The object has been admirably achieved and we have now quite a number of our Scouts exchanging greetings with Scouts in America (U.S.A.), England, Holland (Rotterdam), Italy and France among foreign countries and Madras, Burma, Ceylon, the United Provinces and the Central Provinces and Bengal nearer home. The Head-quarters also is flooded with letters of enquiry and may be, we have to begin a regular correspondence section in the "School and Scout". In this issue we publish one or two letters sent by Scout correspondents to Head-quarters and a few names of Scouts who wish to have friends abroad.]

C.S.R.]

## From Satara.

Dear Sir,

I have seen the August issue of the School and Scout Magazine and I came to know that it is possible to write to a brother Scout in Mysore State. I would like you to put me in touch with a Scout 15 years of age. My address is as follows :—

Lone Scout Y. P. BHOSALE,  
VI A., Satara High School,  
Satara City.

## From Burma.

Mr. C. Mallappa, Scoutmaster and Secretary of the Kanteerava (15th B.E.) B. S. B. Society, has sent the following extracts from one of his correspondents as they may be of interest to other Scoutmasters also :—

"I wish to tell you that I am very keenly following the progress of the Boy Scouts of Mysore and in our evening talks and rallies, I have something or other to tell to my boys about yours. It will be a matter of great pleasure and joy, if you will kindly put me in touch with some of the Scoutmasters and their assistants over there so that I may correspond with them and thenceforth a feeling of fellowship and comradeship. Some of my boys also wish to write to your boys and therefore I will ask you to send me the addresses of a few of your boys so that the boys may write one another. .... We have been to camps of different kinds. We have a complete bugle band and our boys have played band on several important occasions in connection with our school. I am sure your boys have bobbies of some kind or other. A good many of our boys are interested in collecting stamps, butterflies, postcards, coins, etc., and there are two or three boys who have monstrous collection of stamps and coins. By bringing our boys together we will only be doing our duties as Scoutmasters, but also indirectly encourage each and every boy to have a hobby of some kind and carry it on to a success. If you agree with me on that point, I am sure you will do, what you can, to make it a success.

B. S. MANI,  
Scoutmaster, Reddiar Boy Scouts,  
3rd Rangoon Troop.

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## "Pioneer Scouts of America".

BY NORMAN D. KING,  
Pioneer Number 1557,  
Albin, Wyoming, U.S.A.

The Boy Scouts of America were organized in 1910. The growth was rapid and the movement expanded until every normal, healthy boy wanted to belong to it. But there were hundreds of boys who lived in isolated sections of the country where no troop could be organized. These boys were all clamouring for admittance and so, to meet this condition, the National Council organized the Pioneer Scout Division. This was for boys who were unable, either from location, surroundings or conditions, to belong to a regular troop. The name "Pioneer" was chosen because a Pioneer is a person who goes ahead, prepares the way or explores. Many boys became Pioneers and took oath to live under the same conditions as a regular scout.

To-day Pioneers are everywhere, the mountains, the plains, the swamps, the forests, and in every corner of the land, a working, industrious Pioneer will be found. He is the outpost of Scouting. It is his duty to live as a Scout, to interest others, to advance himself, and to pave the way for an eventual Scout troop.

A Pioneer has a hard time of it too. He has no instructors, no one to counsel him, and he must make his own decisions. But he has many of the advantages regular Scouts do not have. He becomes self-reliant and he is nearer to the Great Outdoors. There are no Pioneers in the cities except under peculiar circumstances. The Pioneer is a student of Nature. Be he on a farm, ranch, island, mountain, or in the deep forests, he is near Nature. He becomes acquainted with Nature's moods, her subjects, and her handiwork. He knows the animals, the fishes, the

## A List.

The following is a list of Scouts willing to correspond with Scouts in other parts of India :—

- D. Nanjundiah,  
High School Hostel,  
Shimoga.
- M. S. Rangaswamy,  
10, West Cross Road,  
Basavangudi P.O.,  
Bangalore City.
- A. H. Krishna Rao,  
81-82, Central College Hostel,  
Bangalore.
- M. Venkatrama Iyengar,  
C/o M. Srinivasa Iyengar,  
Sub-Registrar, Malavalli,  
Mysore District.
- N. S. Narayana Sastry,  
Fort, Shimoga.
- B. Seetharama Iyengar,  
C/o B. Garudachar, Esq.,  
Advocate, Shimoga.
- G. Subba Rao,  
C/o G. Seshayya, Esq.,  
Taluk Office,  
Gubby (Mysore State).
- S. M. Shama Rao,  
C/o S. N. Krishna Rao, Esq.,  
"The General Agency",  
Bangalore City.
- S. N. Shivappa,  
63-64, Central College Hostel,  
Bangalore.
- K. S. Krishna Murti,  
C/o V. Srinivasa Murti, Esq., B. A.,  
Sub-Registrar, Channarayana,  
Mysore State.
- S. G. Gopal,  
C/o N. Gopalakrishna Iyengar, Esq.,  
Municipal Clerk, District Office,  
Tumkur.
- S. D. Ganesha Rao,  
Sondekoppa,  
P.O. Nelamangala Taluk,  
Bangalore District.
- H. S. Bhimasena Rao,  
Agrahar, Tumkur.
- A. Seetharam,  
C/o A. Ananthiah, Esq.,  
Pleader, Shimoga.

birds and all other life as no regular Scout can expect to know. His daily life takes him out in the world and he learns to use his eyes and his ears. He becomes observant and becomes an adept at meeting all troubles, where action and quick thinking is required. Altogether I would rather be a Scout in the Pioneers than be a Scout in the city, away from Nature and the Great Outdoors. The joys of the open, the lure of the dim trails, and the knowledge of things unseen are his. He is the ideal Scout as the name "Scout" is taken. He is the Vanguard of Scouting, the Frontier of everything dear to a Boy's Heart. So I say, Hurrah for Scouting and Scouts of the Globe. May the Pioneers encircle the Earth. The Man of To-morrow is the Scout of To-day. Be Prepared!



## Troop Committees.

## 15TH BANGALORE TROOP.

At the initiative of Mr. C. Mallappa, Scoutmaster, and of Mr. C. Subba Rao, Assistant Director of Scouts, a Parents' Advisory Committee has been formed "generally to supervise the work and conduct of the troop and to help the Scoutmaster with their advice and material and moral support for the better development of the troop." Mr. M. A. Narayana Iyengar, B.A., B.L., Deputy Commissioner, is the President of the Committee. The other members are Messrs. C. Appadurai Mudaliar, L.M. & S., Surgeon, R. Ananta Subba Rao, Special Officer, Education Department, and K. S. Kaghavan of Messrs. K. V. Iyengar Bros. and the Scoutmaster is Secretary. The Committee has been doing excellent work and has already collected Rs. 60 for the equipment of the troop.

## Wesleyan High School, Mysore.

Mr. G. S. Atri, Scoutmaster, XVth Mysore Wesleyan Troop, has also formed a committee on similar lines with Sirdar M. Gopalraj Urs as President. The Committee has been doing some good work but information is being awaited.

## Lakshmipuram A.-V. School, Mysore.

On Sunday, the 7th instant, a meeting of the parents of the 4th and 5th Mysore Troops was held to form a Parents' Committee. Mr. H. Rangaswamy Iyengar was voted to the chair. After prayer, Mr. P. Purniah read a joint report of the two troops, detailing their several activities this year. Mr. R. Krishna Rao, Headmaster of the School, then made a short speech explaining the necessity for such a committee and Mr. P. Srinivasa Rao made a similar speech in Kanarese. Mr. C. Subba Rao, Assistant Director of Scouts, who was also present on the occasion, further explained the importance and necessity of such committees for the development and welfare of troops which consisted of no other than their own boys. Rajasilpa Visarada Rao Bahadur B. Subba Rao was proposed President and a strong and influential committee was formed with the Scoutmasters as Secretaries. The Chairman remarked he was happy to be of service to Scouts who were doing a lot of good to "the other fellow" and invited them to visit his factory some day. The function terminated with the usual vote of thanks and the singing of the Mysore National Anthem.

## ಮೈಸೂರು ಸಂಸ್ಥಾನದ ದಿನಾನ್ವರವರು ಸ್ಕೌಟುಕ್ರಮದ ವರ್ಷ ವರ್ಧಂತಿ ಮಹೋತ್ಸವದಲ್ಲಿ ಬಾಲಕರ ತಂದೆತಾಯಿ ಗಳಿಗೂ ಹಿರಿಯರಿಗೂ ಮಾಡುವ ವಿಜ್ಞಾಪನೆ.

ಮೈಸೂರು ಸಂಸ್ಥಾನದಲ್ಲಿ ಸ್ಕೌಟ್ ಅಭಿನವೇಶವು ಪ್ರಾರಂಭವಾಗಿ ಇಂದಿಗೆ ಮೂರು ವರ್ಷಗಳಾದುವು. ಇನ್ನೊಂದು ವರ್ಷವೂ, ಪರೋಪಕಾರ ಜೀವಿತೆಯನ್ನು ಕಳೆಯಲು ಅನುಕೂಲಿಸುವುದೆಂದು, ಬಾಯ್ಸ್ ಸ್ಕೌಟುಗಳೆಲ್ಲರೂ ಸಾರ್ವತ್ರಿಕವಾಗಿ, ಈ ನೂತನ ಸಂವತ್ಸರೋದಯದಲ್ಲಿ ಅನಂದದಿಂದಿರುತ್ತಾರೆ. ಇಂತಹ ಸಂದರ್ಭದಲ್ಲಿ ಬಾಲಕರ ತಂದೆತಾಯಿಗಳಿಗೂ, ಹಿರಿಯರಿಗೂ ಕೆಲವು ಮಾತುಗಳನ್ನು ಹೇಳಲು ನನಗೆ ಬಹಳ ಸಂತೋಷವಾಗುತ್ತದೆ.

ಮನುಷ್ಯನ ಅಭಿವೃದ್ಧಿಗೆ ಸಂಬಂಧಪಟ್ಟ ವಿಷಯಗಳನ್ನು ಎಲ್ಲ ಕಡೆಗಳಲ್ಲೂ ಈಗ ಬಹು ನಿಷ್ಠೆಯಿಂದ ಆಲೋಚಿಸುತ್ತಿರುವರು. ವಿದ್ಯಾಪ್ರಸಂಜದಲ್ಲಾದರೂ ಮಾನುಷ ಜ್ಞಾನದಿಂದಲೂ, ಮಾನಸಿಕ ಪರಿಪಕ್ವದಿಂದಲೂ ತಮ್ಮ ಬಾಲಕರಿಗೆ ಪ್ರಯೋಜನವೇನೆಂದು ಆಲೋಚಿಸುವವರು ಬಹಳವಾಗಿ ಬೆಳೆದುಬಿಟ್ಟಿದ್ದಾರೆ. ವಿಶ್ವವಿದ್ಯಾನಿಲಯದಲ್ಲಿ ಪಠನಕ್ರಮ ಮತ್ತು ಫಲ, ಮಾದರಿಯ ಸಂಸ್ಥಾನದ ವಿದ್ಯಾಭ್ಯಾಸಕ್ರಮದಲ್ಲಿ ಕೈಗಾರಿಕೆಯಸ್ಥಾನ, ಗುರುಕುಲವಾಸ, ಉಚಿತವಾದ ಮತ್ತು ಬಲಾತ್ಕಾರದ ವಿದ್ಯಾಭ್ಯಾಸ, ಇವೇ ಮುಂತಾದ ವಿಷಯಗಳನ್ನು ಆಧುನಿಕಪಂಡಿತರು ಆಲೋಚಿಸುತ್ತಿದ್ದಾರೆ; ಮತ್ತು ಅವರಲ್ಲಿ ಅಶೇಷರೂ ಸ್ಕೌಟುಕ್ರಮಕ್ಕೆ ಸಂಪೂರ್ಣಾನುಮತಿಯನ್ನು ಕೊಟ್ಟು ಇದನ್ನು ಹೆಚ್ಚಾಗಿ ಹೊಗಳಿರುತ್ತಾರೆ. ಎಲ್ಲ ದೇಶಗಳ ಬಾಲಕರಿಗೂ ಒಳ್ಳೆಯದನ್ನು ಮಾಡುವುದಕ್ಕೆ ಪ್ರಸಂಜದಲ್ಲಿರುವ ಮುಖ್ಯಸಾಧನ ರಕ್ತಿಗಳಲ್ಲಿ ಸ್ಕೌಟುಕ್ರಮವು ಒಂದಾಗಿರುತ್ತದೆ; ಇಂತಹ ಕ್ರಮವು ದಿನೇ ದಿನೇ ಪ್ರಬಲವಾಗುತ್ತಿರುವುದನ್ನು ನೋಡಿ ಸಂತೋಷಪಡುವುದಕ್ಕೆ, ಪ್ರಸಂಜದ ಸಮಸ್ತ ಭಾಗಗಳಿಂದಲೂ ಬಂದು ಇಂಗ್ಲೆಂಡಿನಲ್ಲಿ ನೆರೆದ ಸ್ಕೌಟುಗಳ ಮಹಾ-ಜಾಂಬೂರಿ'ಯಲ್ಲಿ ಈ ಸಂಪೂರ್ಣಾನುಮತಿಯೂ, ಮೆಚ್ಚಿಗೆಯೂ ಬೆನ್ನಾಗಿ ಸಾಕ್ಷೀಕರಿಸಲ್ಪಟ್ಟಿತು. ಬಾಲಕರ ಭವಿಷ್ಯದರ್ಶನಗಳನ್ನು ಯೌವನದ ಪ್ರಾದುರ್ಭಾವದಲ್ಲಿಯೇ ತಿದ್ದುಪಾಟುಮಾಡುವುದಕ್ಕೂ, ಘನತರವಾದ ಉದ್ದೇಶಸಾಧನೆಗೂ ಸ್ವತಂತ್ರವಾಗಿ ಬಾಳುವಕಾಲದಲ್ಲಿ ಉತ್ತಮಗುಣ ಪ್ರದರ್ಶನಕ್ಕೂ ಈ ಸ್ಕೌಟು ಕ್ರಮವು ಬದ್ಧ ಕಂಕಣವಾಗಿರುತ್ತದೆ.

ಆದುದರಿಂದ ಹಿರಿಯರ ಮತ್ತು ತಂದೆತಾಯಿಗಳ ಅಂತಃಕರಣವು ಈ ಸ್ಕೌಟು ಕ್ರಮಕ್ಕೆ ಬೇಕಾಗಿರುವುದು. ಈ ಅಂತಃಕರಣದಿಂದ ನಮ್ಮ ಬಾಲಕರಿಗೆ ಒಂದು ಬಲ ವಿಶೇಷವು ದೊರೆಯುತ್ತದೆ. ಏಕೆಂದರೆ ಪ್ರಸಂಜದ ಕಷ್ಟನಿಷ್ಠರಗಳ ಜ್ಞಾನದಿಂದಲೂ, ಅನುಭವದಿಂದಲೂ ಹಿರಿಯರಲ್ಲಿ ತಾನಾಗಿ ಉದಯಿಸುವ ಅಂತಃಕರಣವು ಬಾಲಕರನ್ನು ಅನುಕೂಲಪಡಿಸಿಕೊಳ್ಳಲು ಬಹಳ ರಕ್ತಿಯುಳ್ಳದ್ದಾಗಿರುತ್ತದೆ. ಈ ಅಂತಃಕರಣ ಪೂರಿತವಾದ ಆಶೀರ್ವಾದವು ಯಾವಾಗಲೂ ಬೇಕಾದುದು; ಆಶಾಭಂಗ ಮತ್ತು ಕಾರ್ಯ ಭಂಗಗಳಿಂದ ಇನ್ನೂ ಎದೆಗೆಡೆದಿರುವ, ಮತ್ತು ಯೌವನೋದಯದಲ್ಲಿರುವ ಉತ್ಸಾಹದಿಂದ ಪ್ರೋತ್ಸಾಹಿಸಲ್ಪಡುವ ಮಾತುಗಳಿಗೂ, ದಯಾರಸಪೂರ್ಣವಾದ ನಲ್ಲದಿಗಳಿಗೂ ಬಹು ಬೇಗನೆ ವರವಾಗುವ ಬಾಲಕರಮೇಲೆ ಇಂತಹ ಆಶೀರ್ವಾದದ ರಕ್ತಿಯು ಅತ್ಯಧಿಕವಾಗಿರುತ್ತದೆ.

ಸ್ಕೌಟ್ ಕ್ರಮವು ತನ್ನ ಉದ್ದೇಶ್ಯಫಲವನ್ನು ಪಡೆಯುವಂತೆ ನಮ್ಮ ಸಂಸ್ಥಾನದಲ್ಲಿರುವ ಹಿರಿಯರೂ, ತಂದೆತಾಯಿಗಳೂ ಇದಕ್ಕೆ ಹೆಚ್ಚು ಸಹಕಾರ ಲಾಭವನ್ನು ಕೊಡಬೇಕೆಂದೂ, ಹೆಚ್ಚು ಅಂತಃಕರಣವನ್ನು ತೋರಿಸಬೇಕೆಂದೂ ನಾನು ಕೇಳಿಕೊಳ್ಳುತ್ತೇನೆ. ಬಾಲಕರಲ್ಲಿ ಕಾಣಬರಬಹುದಾದ ಅನೇಕ ದುರ್ಗುಣಗಳು ಹಿರಿಯರ ಮತ್ತು ತಂದೆತಾಯಿಗಳ ಅಂತಃಕರಣದಿಂದಲೇ ಮಾಯವಾಗುವುವು. ಆದುದರಿಂದ ಇಂತಹ ಅಂತಃಕರಣ ಮತ್ತು ಸಹಕಾರ ಲಾಭಗಳಿಂದ ಮೈಸೂರು ಸಂಸ್ಥಾನದಲ್ಲಿ ಸ್ಕೌಟ್ ಕ್ರಮದ ಭವಿಷ್ಯವು ಕುಂದದಕಾಂತಿಯಿಂದ ಕೂಡಿರುವುದೆಂಬ ನನ್ನ ನಂಬಿಕೆಯು ನಿರರ್ಥಕವಲ್ಲವೆಂದು ಭಾವಿಸುತ್ತೇನೆ.



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### EDITORS' PAGE.

Standing at the foot, boys,

Gazing at the sky ;

How can you get at the top, boys,

If you never try ?

What a flight of ideas these simple lines present to the imaginative mind !

We were on a hike. The boys got to the bottom of the hill but they seemed to be tired. Those fellows, they were young chaps still and looked enquiringly at the top. I looked at them and these lines came automatically to my lips.

"Sir," they said, "We'll try."  
"Yes." Up they ran ; it was not ten minutes and they were within measurable distance from the peak. "Halt" sounded the Scoutmasters whistle. They rested a while and in a few minutes more they were at the top.

The boys doubted their strength and the task seemed stupendous. They tried and they succeeded. So with many other things in this world.

Often times, things look big at the commencement but if we begin to tread the road, the path seems to clear. The difficulties are not so much of the path as of want of imagination and of unreason. We pitch our ambitions low and habits of thoughtfulness seem to be foreign to some of us. Satisfaction with the attainment of low mundane things of the world, without caring much for the discipline of the soul—that is the cause of all national ills.

Here is Dr. Rabindranath Tagore, the poet Laureate of the Orient. He says "We have got habituated to cheat ourselves, from our childhood. We play false to that intellectual rectitude which should have served to take us to the truth. It is the same cheating of ourselves—when we think we are clever, because we prefer to pass examinations to learning—as when we keep our aims small, our striving narrow and only swell our vanity out of all proportion. When we look for results, we are met with University degrees and renumeration posts ; but our debt to truth remains unpaid and our heads are bowed in shame before the world."

## STOP!

**Don't proceed further till you have read about the Four Big Prizes on page 8.**

He asked : can head clerkships make up for this degradation ?

And this because of the poverty of aspirations, the loss of the faculty to desire for great things. We pride in the greatness of our forefathers—but what are we now ? We are satisfied with what we have—but what have we?—a corner to cover in ?

Well, boys, these are days of great things—great wars, great trade, great profits, great endeavours, great achievements and great everything. We, as Mysoreans, must keep our aspirations high and our strivings true. Great must be our endeavours after high things if we are to attain to greatness as a great people, either in India or abroad.

The Scout Brotherhood is great : we are members thereof. Let us live a true Scout life and follow the ideals set in the Scout Law in quite Scoutlike fashion, let us give out of

our abundance, and I am sure, we can keep "Sovereign Truth Captive at our Gates."

"There is no joy in the small ; therefore seek Thou the Great !"

### MYSORE CITY SCOUTS WELCOME THEIR CHIEF SCOUT.

H.H. the Yuvaraja of Mysore, who is also the Chief Scout of the Boy Scouts of Mysore, returned to the Capital from his long European tour on Thursday, the 11th instant, at 8-30-A.M. Hundred and twenty Scouts with their Scoutmasters were drawn up on the Mysore City Station Platform in four lines as a Guard of Honour to welcome their Chief. As the special train steamed into the station, the Scouts sang in chorus the Mysore National Anthem, and when he alighted two small smart Scouts garlanded him and the cries of "Jai, Jai" resounded to the skies through the roofs. His Highness seemed to be highly pleased with the loyal and enthusiastic manner in which he was welcomed by the Scouts. At any rate, the two young chaps, who had the honour of garlanding him, grew each a foot taller and were highly pleased at his gracious manner, kind look and sweet smiles.

### An Appeal.

Mr. S. Kesava Iyengar, Secretary, Tumkur Collegiate School Day Fund, sends the following appeal to all the Old Boys :—

"The Committee intends to collect if possible a Tumkur Collegiate School Day Fund and let it accumulate year after year so that these celebrations may have a sound guarantee of continuity."

We wish the day all success and hope that the old boys, wherever they may be, will come forward with their generous support.

### Mysore University thanks Scout Volunteers.

25 Scoutmasters and Assistant Scoutmasters and some senior Scouts worked as volunteers on the 1st of November when the Third Convocation of the Mysore University was held. The Registrar of the University wishes to convey through Scout Head-quarters his best thanks to all Scout workers on that day.



# School and Scout News.

## Chamarajpet-Shankarpur.

### LOCAL SCOUT ASSOCIATION.

In aid of the above Association, the Parsi Olympia Theatrical Company gave a benefit performance on the 17th of November 1920, under the kind patronage and the immediate presence of Mr. C. S. Balasundaram Iyer, B.A., Chief Secretary to Government. Many ladies and gentlemen were present and there was a fairly good collection, out of which Rs. 100 were given away to the Association. The play "Mahabharata" was well staged and fully appreciated. Mr. Aderji, the generous proprietor, was openly thanked and garlanded on the stage.

The Association has been working very well and under the guidance of its enthusiastic and energetic Secretary, Mr. K. S. Raghavan, of the firm of Messrs. K. V. Iyengar and Bros., bids fair to be one of the most successful associations in the State.

## Kolar Notes.

Sports to school children and a public lecture were held at Kolar on 10th instant in honour of the safe arrival of H.H. the Chief Scout. 1st and 2nd Kolar Scout Troops gave a joint display. A Silk Mysore Flag was kindly presented by Mr. Zahiruddin Mecci, Deputy Commissioner, to the Troops.

## Chennapatna Notes.

### HIGH SCHOOL LITERARY UNION.

The first ordinary meeting of this Union for the present term was held on the 2nd October 1920, the subject for debate being, "Is it necessary to have our Religious Institutions?"

### TRANSFERS AND ENTERTAINMENTS.

Almost all the High School teachers, with the exception of one or two were transferred from this school this year. The students expressed their love and gratitude towards the transferred teachers by getting up entertainments, to all of them on different occasions.

On the 5th August 1920, an entertainment was got up to G. Anantha Rao, Esq., B.A., First Assistant, who was transferred to Mysore, as the City Inspector of Schools.

On the 5th September 1920, the members of the local Vokkaligara Students' Home were 'At Home' to Mr. Swaminatha Iyer, drawing teacher, who was transferred to Kolar.

Again on the 11th September 1920, the High School Students entertained Mr. M. S. Varadaraja Iyengar (commerce teacher) who was reverted to his former place in Bangalore.

On all these occasions, our popular Headmaster, T. Krishnamurty, Esq., B.A., presided and made speeches suitable to the occasions.

## A LECTURE.

Our Scoutmaster, Dr. S. Chokkam Iyengar, L.M. & S., Assistant Surgeon, organized, under the auspices of the Local Scout Association, a lecture on "National Education", which was delivered by S. Kalyanasundaram, Esq., B.A. (Hons.), Headmaster, National High School, Bangalore, on the 12th September 1920, at 6-30 P.M., in the High School Hall.

Navaratna Rama Rao, Esq., B.A., Superintendent, Sericultural Department, Mysore, presided on the occasion.

## SPORTING ITEMS.

The High School Students arranged for a number of matches this term, once with the officials of Channapatna and Closepet, and at another time, with the Bangalore National High School Students. The former was a cricket match, in which our students won. On the latter occasion, there were matches in Tennis, Cricket and Foot-ball. The Bangalore students were victorious in all these matches.

## EXCURSIONS.

The members of the Vokkaligara Students' Home arranged for two trips to Narasimhaswami Hill and Kolirangan Durga. About 35 students attended.

H. K. V. GOWDA.

## 20th Bangalore.

In memory of Balagangadhara Tilak, a Bhajana party has been opened since the last month. The party was opened by Mr. Siva Rao, a relative of Mr. Sankaranarayana Rao, the President of the troop. Mr. Karpur Srinivasa Rao takes much interest in the above party. In connection with the party a Saraswathi Puja was held on the 18th instant. The Bhajana party meets once a week.

B. SESHADRIENGAR.

(Continued from page 2)

should be dismissed. Any hasty dismissal will tend to the boys and their parents losing confidence in the troop, and, probably, the general Scout movement. Reputation is sacred to every human being and the reputation of any boy should not be lightly tampered with.

Dismissal is not to be construed as a conclusive proof of the incorrigibility of the boy but of the inability of the Scoutmaster to rectify him. Therefore a boy should be dismissed or requested to resign when the Scoutmaster feels that he is unable to do anything more for the boy. There should be no suspension for more than two weeks and no dismissal is valid until after it is notified and registered at the Head-quarters.

In the case of every suspension or dismissal, a Scout shall have the right of appeal to the Head-quarters and the Director, after going through the case, and if satisfied that the Scout has been too hastily suspended or dismissed or that some further attempts can be made to correct him, may permit him to join some other troop whose Scoutmaster is willing to admit, unless the original Scoutmaster is willing to take him back and he is willing to return to the original troop.

Every Scoutmaster is requested to see that there is as little necessity as possible to suspend or dismiss Scouts. That, by retaining a bad boy in a troop, the troop might get some bad reputation outside is no reason for dismissing the boy. We are not working for name or reputation; but we are simply out to help the boys to improve themselves in character, physique, spirit of service, organization, discipline and other ideals of useful citizenship. In the discharge of these duties, we must show patience, tolerance, perseverance and sympathy, and I appeal to every Scoutmaster to try his best to give to the boy the utmost that the movement can give him.

K. SANJIVA KAMATH,

Director, The Boy Scouts of Mysore.

## A SCOUT IS LOYAL TO THE BROTHERHOOD

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(15th Bangalore Troop.)

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kakhi)	0	5	0	"	" " Leaders	1	8	0	"
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### Veerasaiva Vidyavardhaka Sangha, Hiriya Taluk.

An association under the above name has been formed at Hiriya to promote Education among the Lingayets. A sum of Rs. 47,254 has been subscribed towards the Fund of the Association up-to-date and a sum of Rs. 7,063-8-0 has actually been collected. The following is a list of gentlemen who have promised Rs. 500 or above :—

No.	Name.	Amount promised.	Amount paid.
		Rs.	Rs.
1	His Holiness Sri Veera Bhikshavartha Raja Desikendra Mahaswamigalu	3,009	...
2	Mr. Channabasappa, Shanbhogue, Abbinahole	2,001	900
3	Sri Thippeswamigalu of Gannaikanhalli	1,001	300
4	Chennaveerappa of Bajjur	1,201	528
5	Mr. Yerraguntappa of Thalag, Hiriya	1,101	500
6	.. Karibasappa of Kodihalli	1,001	500
7	.. P. Hanumiah of Metikurke	551	150
8	.. Yelebasappa, Sowcar, Hiriya	501	200
9	.. P. Lingaradi Basappa, Gannaikanhalli	501	200
10	.. Veeraiya of Beeranahalli Mutt	1,001	...
11	.. Karibasappa of Guilalu	501	200
12	.. A. H. Kallaiya of Aimangala	1,001	139½
13	.. Dodda Virupakshanna, Sowcar of Babbur	1,101	1,054
14	.. Basappa, Sowcar, Babbur	1,021	1,001
15	.. Gonchikara Thippanna of Surgondanahalli	1,001	...

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## Our School and Scout Competitions.

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### REVIEWS.

#### Mathematical Tables—A Chart.

The Chart of Mathematical Tables, by Mr. S. Sitharamiah, of the Government High School, Chitaldrug, has been carefully prepared and gives, in the form of genealogical tables, much useful information about money, weights and measures, time and numbers. Comparative statements of three different systems, Indian, British and French are given. The footnotes are of great value for students, not only for class-room purposes but as a piece of useful information. Each L.S. and S.S.L.C. student may possess a copy and with this purpose in view the chart is priced at only two annas. Copies can be had from the author himself.

C.S.R.

#### The Karnataka Vidyarthi, Channapatna.

The Karnataka Vidyarthi is a high class Kannada Journal and is published once in two months by the Vokkaligara Students' Association of Channapatna. The first issue contains the photo of H.H. the Maharaja as frontispiece and a foreword by Mr. K. H. Ramiah, Deputy Director of Industries and Commerce. A serial story and a few well-written articles have been contributed, mostly by students. Science Jottings, News and Notes, Health, Beads, Translations from great authors are all features which add to the usefulness of the Magazine. A good Kannada Students' Magazine of this kind was long a desideratum and the Vokkaligara students have done well in having supplied the need with this kind of Kannada journalistic literature.

Copies of the magazine may be ordered for from the Manager, Karnataka Vidyarthi office, Channapatna.

C.S.R.

#### The Punjab Schoolboy.

The Punjab Schoolboy, formerly organ of the Rang Mahall Mission High School, now of all schools in the Punjab, is a monthly magazine published with the object of making it "a source of amusement as well as instruction to our boys" and "to promote happy mutual fellowship and bring us all into closer touch with one another." The November issue contains some useful articles, School and Scout news and quite a number of jokes and puzzles. We have great pleasure in recommending it to all our High School Reading Rooms and Libraries.

C.S.R.

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# Adventures of George Barlow—Detective

(By A. M. Rajagopalachari, I Class, Pachaiyappas College.)

## CHAPTER I.

### The lost Cheque.

"Chaffeur!"

"Monsieur!"

"How is it that my room doors are open?"

"I don't know, Monsieur."

"Where on earth had you been, little devil, if you were not here?"

"Monsieur should excuse me, I am sorry."

Mr. Paterson was all anger now. He rushed into his room hurriedly. His first impulse on entering was to open his iron safe. He then drew out the drawers and suddenly gasped "Chaffeur! my cheque is gone."

"What! your cheque, Monsieur?"

"Yes, you scamp."

"And in broad day-light, Monsieur?"

"Chaffeur! you are awfully trying my patience."

"I am sorry, Monsieur."

"My cheque! my cheque!!" gasped Mr. Paterson again.

"A cheque for ten thousand pounds!!! That William....." Paterson fainted.

Paterson was a man of about forty with a bushy moustache and white beard. He was a healthy man and strong as well. But the loss of a ten thousand pounds—well, it would have shocked anybody—was a terrible shock to him. He fainted as we have said before.

The Chaffeur was on his side in a moment. He was a man of about thirty. A Frenchman by birth, with a clean shaven face, and greasy eyes which were some what piercing.

"Monsieur!" he called out.

There was no response.

"Tom!"

The head waiter of the hostel appeared. The Chaffeur asked him to fetch a doctor.

Half an hour and Dr. Watson, a specialist, was inspecting Mr. Paterson. He felt his pulse. "Chaffeur" he said "this is not very serious. But great care should be taken nevertheless. I will send my special nurse to attend



By kind courtesy of the Wesleyan Mission Press, Mysore.

GESROPPO FALLS OR "JOG"

The falls are one of the grandest natural beauties in the world—falling from a height of about a thousand feet.

"See Jog and Die" writes a military officer in the Visitor's Book.

on Mr. Paterson." He was off in a minute.

The Chaffeur breathed a sigh of relief. He had feared whether the shock would put an end of his master's life. The doctor had assured him of Paterson's life. He was a little free now from mental anguish.

Tap-tap-tap!

He woke up. He trembled from head to foot. Was it the Police, he feared. Slowly and with shaky hands he opened the door. It was the nurse. He was relieved but still nervous.

"Dr. Watson sent you, Madam Oiselle?" inquired the Chaffeur "Yes" was the sweet rejoinder.

A few minutes and the nurse was by Mr. Paterson's side. He had not yet recovered. After three long hours, he

opened his eyes for the first time. "The cheque! The cheque!!" he muttered in his delirium. After another half an hour, he was quite recovered. He thanked the nurse.

"My condition serious?" he inquired of the nurse.

"No, Mr. Paterson" answered the nurse.

"Serious or not, I must go to George Barlow. It is a matter of utmost importance. Madam will excuse me."

A few minutes later, he was whizzing through the crowded market street of London in a high-powered Brick Car. Soon, he was in George Barlow's office room.

"Good Morning, Barlow," Paterson greeted.

"Good Morning, Paterson" returned the detective.

"A foul play, Barlow, sit down. It was a terrible shock to me. Yesterday at twelve o'clock midday my room door had been open when I returned. I was horrified. I asked the Chaffeur the reason. But that fellow only shook his head. And when I went to my iron safe to see if there was my cheque for ten thousand pounds, what should you guess?"

"The cheque was gone?" rejoined the detective.

"Exactly. I fainted at the spot. It was very great shock to me, Barlow, very. And I have entrusted the case to you and half the value of the cheque shall be your remuneration."

"Agreed. I will presently come to your room. Be ready there. Please don't tell anybody about my coming. Don't disturb anything. Let all be as it had been before you fainted, understand? Now you can go."

Paterson was off in a moment.

Two hours later Paterson and Barlow were in the former's room. Barlow took a keen survey of the whole room. He was all eager to discover a footprint, fingerprint and things of that sort. But in vain. The villain was

*Continued on page 11.*





#### Darkness.

Dr. Twiggin—'Indeed, for his age, Sir, he is a wonderful child. Come now. Fred, my dear, give your papa a nice lucid definition of—of—darkness.'

Fred (after a little thought, and with much sagacity)—'please Sir, a blind Ethiopian—in a dark cellar—at midnight—looking for a black cat.'

#### He Prays.

A Witty Lawer once jocosely asked a Boarding-house keeper the following question:—

Mr. M, if a man gives you £500 to keep for him, and dies, what do you do? Do you pray for him? 'No, Sir,' replied Mr. M.—, 'I pray for another like him'.

#### Go to the Devil.

'Did you present your account to the defendant?' inquired a lawer of a client. 'I did, your honour.' 'And what did he say?'

'He told me to go to the devil.' 'And what did you do then?' 'Why then—I came to you.'

#### Thin and Thinner.

An Irishman remarked to his companion, on observing a lady pass, 'Pat, did you ever see as thin a woman as that?' 'Thin,' replied the other, Bathershune, I seen a women as thin as two of her.'

#### Meekness

A boy was asked what meekness was. He thought a moment and said—meekness gives smooth answers to rough questions.

#### It's time for Meals.

A sage was asked 'which is the best time to dine?' He replied, 'For the rich man, when he is hungry; for the poor, when he can get it.'

#### Ever too late to mend.

Blessed is the man who has no money as he is not obliged to mend the holes in his pockets.

Drawn by—D. V. Seshagiri Rao, A. P-L. 20 BE.

#### His Grammar.

Teacher.—(In the class) "Two negatives make one affirmative.

Boy.—(After a few minutes) "Please let me go out Sir "

Teacher.—"No."

Boy (Again) "please let me go out Sir."

Teacher.—(Again) "No."

The Boy walks out.

#### NOT STONE DEAF.

Tom.—Are you deaf to my pleadings?

Eva.—I am.

Tom.—But what if I were to offer you a diamond ring.

Eva.—Oh, I am not stone deaf.

(Continued on page 12)

## THE INDIAN JEWELLERY MART

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a master one, Barlow concluded. He was on the point of leaving the room when a shivering object attracted his attention. His heart beat quick. He stooped to pick the object. It was an envelope with a sign of the "Eagle's Claw" imprinted on the top of the cover. He turned the envelope over and over. He held it to the sunlight to discover its make. It was Canadian Make. He turned to Paterson.

"Got a clue, Paterson", he said, "Good Afternoon." In quarter of an hour, he was sending a cablegram to the Canadian Police demanding an explanation of the sign of the "Eagle's Claw". Twenty-four hours later he was reading reply cablegram from the Canadian Police. It ran thus:—"The Eagle's Claw" is the sign of a band of villains now in Canada. Several attempts were made to capture them. But in vain. One of them was captured. But he escaped from the prison recently. Rumoured that he is in England."

Barlow leapt up. This escaped convict should be the man who made off with Paterson's cheque, Barlow concluded. But suddenly a thought struck him. He was all excitement. He phoned to Paterson and asked the number of the stolen cheque. "1308971-A "

was the reply.

He next phoned to the Treasurer, London Bank.

"Hallo! who is it, please? Treasurer? Thank you.

I'm George Barlow. Did you receive any cheque of number 130897-1A for payment? Will you describe the man who brought it? Thank you, please." He hung up the receiver.

"A tall man, with a white beard and no moustache!" What an ugly spectacle, thought the detective. The man was disguised.

He again phoned to the Treasurer, London Bank. "Excuse me, Treasurer. But was the man who brought the cheque lean? Thank you" and he rang off.

A lean man too!

His next action was to send another cablegram to the Canadian Police demanding the name and description of the escaped convict.

In the meantime, he went to Paterson's.

Again he inspected the garden adjoining Paterson's room. He bent down on his knee and he could see the clear prints of a motor tyre.

He could also see the some footprints. His heart leapt up.

So, this man played his game well enough. But I have the better of him now, thought the detective.

"So he travelled in an Overland Car" hummed Barlow. "It had been hired."

He hurried to the Motor Garage and inquired whether a man had hired an Overland Car. The Manager nodded.

"Please describe the man" asked the detective.

"He was a tall man" said the Manager. "He had a white beard but queer enough he had no moustache. Imagine the awkward figure, Barlow."

Barlow only chuckled.

"Was the man lean?" asked Barlow.

"I should think so" was the rejoinder.

"Did he leave any address?"

"Yes—No. 21, 'The Bell' "

"Thank you, Good afternoon, Manager."

He was off to 'The Bell'. He went to the Manager and asked him to provide the list of recent customers. The register was brought. He looked eagerly several names in the list.

"Sir", came a voice calling him at his elbow. He turned. It was his servant. He handed over a cablegram to the detective.

(To be continued)



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## The Three Words.

One day in school the teacher said "John, what are the three words you use most?"

John hesitated a moment and then replied, "I don't know."

The teacher answered "correct'."

## His Longest Day.

The Sunday school teacher came into the room and enquired, "Billy which was the longest day in Adam's Life."

"It was the day that there was'nt any Eve," replied Billy.

(This month, the "smiles" were contributed by D. V. Seshagiri Rao, 15th BE Troop; K. Ramaswamy, 16th BE.; B. Seshadri Iyengar, 20th BE; Tim Heijkoop of Rotterdam, Holland; and C. Subba Rao, Scout Headquarters.)

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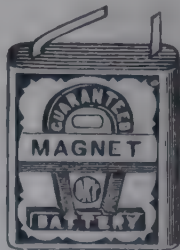
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1. MSS. should be legibly written on one side of the page only.
2. Descriptions of news and events must be brief.
3. All extracts and quotations must be acknowledged.
4. A free copy of the magazine will be sent to every contributor of stories, poems, articles and sketches, which are published in the magazine.



# THE MYSORE SCHOOL and SCOUT MAGAZINE.

“KNOWLEDGE IS MORE THAN POWER—IT IS VIRTUE.”

VOL. 3.]

BANGALORE, DECEMBER—JANUARY, 1920-21

[Nos. 7 & 8.]

## To All Our Readers—Greeting,



## A Happy New Year of Great “Successes and Service.”

### A Brother's Greetings.

Hail, O Brothers from Mysore,  
India's bravest, truest sons,  
Rise ye from the common lot,  
And do your service, little ones!

Help the mother in her need,  
Work with ceaseless joy untiring,  
Show your valour once again—  
Valour of those days now dying.

Hail! O Brothers from Mysore!  
Take this as a Brother's greeting,  
This my salute with three fingers,  
On our first joyous meeting.

“Cuckoo.”

*I.B.S., First Mangalore Troop.*



### THE NEW YEAR.

Let us work in the spirit of  
love.

Yet not for power  
But to live by law,

Acting the law we live by  
without fear.

And because right is right,  
to follow right,

Were wisdom in the scorn of  
consequence.

—Quoted by Mr. C. R. Reddy to the  
South Indian Social Conference.



### Consecration.

BY DR. S. P. CHINNAPPA.

It was difficult to divine whether it was the mother or the father that was growing more anxious over the boy who was away from home. The mother, however, grew quite tired by watching the minute hand circumscribe the dial twice after 6 o'clock—the time when the boy had promised to return home. The delay, as it proved, was not unreasonable.

Anxiety often makes the mind irrational, and an anxious mind refuses to investigate causes of events. That the boy had stayed away from home was all the concern and not the why of the supposed truancy. However, the little girls at home came out with their "Eurekas"!

"Papa" said one of them "All the afternoon he talked of an army he was going to join." "What kind of an army is that, Papa?" enquired another girl, "Is he going to the front?" The third girl who had made a closer observation of her out-going brother than any other argued, "But you know he wasn't on the horse-back and neither did he carry a gun. He wore only a green turban and held a long staff." The mother at this stage interrupted, "Yes," she added, "He said he was going to join the Boy Scouts. But I told him that he must first get your permission".

It will be observed that the incidents referred to in this conversation gradually dispelled all the anxiety of the father. He forthwith ordered his dinner. It was half-past eight and the father reconciled himself to the lonely table, as the mother wouldn't join. The table, rich as it was, couldn't be done justice to as the mother began to betray visible signs of anxiety and alarm. It was in vain that the father consoled her. The little girl's description of the green turban and the long staff located the boy. But the nine strokes of the clock demanded his location then at home. The father exhorted the mother that the green turban and the long staff stood for fidelity, obedience, courage and unselfishness, and that there was no reason for her anxiety. But consolation and exhortation work well on people whose hopes are shattered, and not on hopeful, though anxious minds. With the former something has to be substituted for what is lost, but with the latter what is sought with hope and anxiety has to be realized soon.

As the father was concocting another prescription for the ailing mother, she was seen to dart across the parlour

towards the gate. The father followed. A bunch of four sprightly fellows—just in teens—happy to the extreme, buoyant in spirit, handsome in gait, elegant in deportment, marched in order into the compound with their green pagadis streaming in the light pleasant breeze and the staff resting safely betwixt the shoulder and the hand. The father was more struck with the handsome figures of the Young Scouts against a yellow wall while the mother's eyes ran swiftly from one face to another till they comfortably settled on the mien of her beloved. Fain would she spring to kiss her boy and fain would she utter the classical words of admonition of the Madonna to the Young Nazareen. Possibly the reply of this lad would not have been different. However, the patrol couldn't be disturbed. The gallant rank stood firm and offered the usual salutes to the mother and the father. An apology or two for the lateness of the arrival at home of the son and heir found clearest expression from the rest of his comrades when, with a right turn and a right wheel, a double march was effected. If an explanation of the late coming of the boy were necessary at all, it came after the belated dinner.

It was the day on which the boy was initiated into Scouthood. There was a pretty though an elaborate ceremony. Tramping to the foot of the hill was included as a part of the programme. The evening drizzle did not matter much. The young squad who formed the party stayed long after dusk at the foot of the Chamundy. The free air and the silent wood seem to have inspired the lads with noble thoughts and enhanced the solemnity of the oath taken in the earlier part of the evening. The moon which had by then escaped into a clearer blue witnessed the consecration. The lads, exhilarated by the hillside ramblings, retraced their steps hurriedly homewards little knowing that they had been away to long.

The streets of Mysore are by no means crowded and the traffic at evening hours is certainly not heavy. But careless Jutka drivers at least while returning home after visiting the unsightly but spirited resorts, are apt to mistake the by-paths for the centre of the road. So it was that evening. An old woman-servant returning home with a bunch of lovely jasmine for her mistress was trudging along. An irresponsible Jutka-wala ran his rickety vehicle so close to her that she thought she had been run over and was found kissing the mother earth. The spectacle attracted the young scouts. At once "to the rescue" was their

rule. Fortunately they discovered it to be a mere scare. They lifted the woman up, washed the muddled jasmine for her, led her to her destination and made haste with the newly initiated Scout to his home.

A Consecration Indeed!

### His new First Aid (A Short Story.)

Joetindra Lal was leading his Cub Pack of plucky and strong kiddies to the Sivaji Park. This park was a flat and turfy meadow, in which one's feet would sink delightfully as in the fur of an Astrakhan carpet.

"Come lads, now," said he, "why are you slackening your speed? You young wolfies, what's the matter?"

"Old wolf," replied all of them, "we are thirsty, and want something to wet our throats with." At this, Joetindra looked around and saw a small cottage in a clump of trees. Joyfully he led away the cubs to the house. An old lady was sitting there, her eyes dimmed with tears. "Mother, can we help you in any way?" said the old wolf, "we'll do you some good turn and trouble you for a little water."

"Come in," was the matron's reply, "come in my sons, I will give you as much water as you may require. But I am not sure whether you are able to help me—Parameshwara bless you if you can—for my daughter is laid down with fever and my son-in-law has gone to fetch some herbs. Poor Saraswati, my daughter, is now talking nonsense in her fever." "Mother, do not be disheartened," replied Joetindra, "I shall see what I can do," and asked her to lead them to the sick room. The precious cubs were silent as he approached the patient, and fixing his eyes in the latter's gaze, said in a commanding tone, "sleep for two hours, and rise all refreshed."

Immediately she sank into a deep mesmeric trance, owing to the hypnotic powers of the clever young man. Two hours passed slowly and wearily and the matron's daughter awoke, quite well! Just then the farmer came in, and on hearing how the young man cured his wife, his joy knew no bounds.

He forced the Pack to spend that day—a very pleasant one it was to them—near his house, and as they went home eating the fruits they were presented, Joetindra exclaimed, "That was my new first aid, my lads."

M. G. ROMESH,  
I. B. S., Mangalore I Troop.



# The Second Mysore State Scout Rally, Bowringpet.

27th—31st December 1920.

(All the half-tone blocks in this issue are from the photoes of Mr. K. S. Raghavan, Proprietor, Messrs. K. V. Iyengar Bros., Bangalore, and Secretary, Shankarpur-Chamarajpet Local Scout Association.)

THE Bowringpet Scout Rally, the biggest Scout Rally ever organized in India, came to a successful close on the last day of December 1920. The Scouts and Officers mustered 500 strong and for four days they were the happy recipients of the generous hospitality of the public of Bowringpet.

27th December 1920.

The Scouts arrived at Bowringpet on the morning of the 27th. They were accorded a hearty welcome by the members of the Reception Committee,

Equally well delivered and well appreciated was the address of Mr. J. Vincent Mendis of Madras, who spoke, as he said, as one from within the Movement testifying to the immense good done by the Movement, as Mr. Shankarnarain Rao spoke, as an outsider, observing the effects of the Movement as a parent who had a number of his boys as Scouts. Ve-

damurti Pandit Bhimsenachar of the Chitaldroog High School, spoke eloquently in Kannada, pointing out the meaning of the word Scout as evidenced by the sastras. A Scout from Bangalore proposed a resolution expressing the joy of the Scouts on the safe return of H.H. the Yuvaraja, Chief Scout, from his long

European tour. The resolution was unanimously passed amidst loud cheers. Sriji Keerthanakesari Jayaramachar, Secretary of the Karnataka Bhaktha Mandali, delivered his beautiful Harikatha, which dwelt with the Boy Scout Movement and laid bare before the assembled parents—ladies attended in large numbers—the true principles of the 'Balachara's'—advising them to be worthy of their great ancestry and of their motherland.

28th December 1920.

Early morning next day, the Scouts assembled on the Railway Station platform, ready to go to the Gold Mines. Through the kindness of the Railway authorities, a special train had been arranged to take the Scouts to the Ooregam Mines. After coffee and bread at the Ooregam Station, the Scouts marched to

the compound of the Offices of the Mining Company—where they were met by Mr. H. M. A. Cooke, Superintendent of the Ooregam Mines Company, by Mr. T. Pryor, Assistant Superintendent, and by a number of other leading citizens of Robertsonpet. Mr. Suryanarayan Rao, Inspector of Mines, explained to the Scouts the



FLAGSTAFF CONSTRUCTION.

several things they were about to see and afterwards himself and Mr. Pryor lead the Scouts to the several places of interest. It was late before we could finish going round, but the interest attached to the place and the processes of preparing gold and the kind words and the easy ways of our guides made us go through everything pleasantly and with smiles on the uniform which Mr. Mendis (and every true Scout) is so very particular about.

Food was served at the Circuit House—the cool shade and the calm breeze adding to the pleasantness of the function. At 4 P.M. we were at the Gymkhana Grounds—ready for a display. The items consisted of Flag Staff Construction, Hut building, Signalling, Relay and First Aid work. As prizes had been announced, competition were held in each of these items. Messrs. Pryor, Assistant Superintendent, Langley Moone, Chief Scout, Commissioner of the United Provinces,

(Continued on page 5.)



THE PROCESSION.

headed by Deputy Commissioner, Mr. Zahiruddin Mecci. The Scouts were taken through the town in procession, with colours flying and band playing, on their way to the camping grounds—the shandy stalls which had been prepared to receive the scouts. Separate corners were allotted to the Scouts coming from the several Local Associations and to the senior Scouts. After food, on the same day, the Scouts were drawn up in full uniform on the grounds for review and inspection by the members of the Head-quarters Executive Committee of the Boy Scouts of Mysore and by the members of the Rally Reception Committee, Bowringpet.

After Review, the Scouts marched to the Theatre, the use of which had been kindly lent to us by the Proprietor of the Star Opera Troupe of Bangalore. Then Mr. K. Shankarnarain Rao, one of the leading Advocates of Bangalore, delivered an address on the Boy Scout Movement—an address ringing with enthusiasm, earnestness and sincerity of purpose.



PUTTING THE STONE WALL.



## From Here and There.

(A Page of interesting and instructive news and notes gleaned from several sources, conducted occasionally by C. S. R.)

### So Innocent!

The Cigarette is small. It looks innocent. It is within the range of the average small boy's purse.

There, just there, you have the secret of the popularity of cigarettes.

But innocent as it may look, it is truly the 'coffin nail' that it is said to be.... and poison more deadly than opium, a fifteen grain having been known to cause death.

### Public Health Officers.

Health Commissioner Robertson of Chicago has suggested to the President of the Chicago School Board that a *Student* be elected by and for each of the Public Schools, to act as Health Commissioner and co-operate with the principals, teachers, and the department of health in maintaining a neat, orderly and sanitary condition about the school and to supervise the distribution of health literature.

### He lived on wheat.

Senator Pettigrew found at Copper Bay (Alaska) a man who lived entirely on wheat diet and solemn berries.

A large part of the year wheat was this man's sole diet. He carried wheat in his pocket and whenever he felt hungry, ate a quantity. He is in charge of extensive mining properties and has followed this dietary for years. It has given him perfect health and great endurance.... as shown in his ability in mountain climbing.

This case is of much interest for it clearly shows that man is not dependant upon cookery, but can subsist upon natural products of the earth even when confined to so unpromising a source of sustenance as dried cereals.

### Must not let him go.

Pat, who had been on the police force for a short time had been given instructions not to let any prisoner escape.

As he was escorting his first prisoner to the police station, the wind blew his prisoner's hat off.

"Please may I get my hat," asked the man.

"Begorra," Pat said. "How do I know as you won't run off? You stay here, and I will fetch it for you."

### A new scholar.

Californian gold-digger, having become rich, desired a friend to procure for

him a library of books. The friend obeyed, and received a letter of thanks thus worded: "I am obliged to you for the pains of your selection. I particularly admire a grand religious poem about Paradise, by a Mr. Milton, and a set of plays (quite delightful) by a Mr. Shakespeare. *If these gentlemen should write and publish anything more, be sure and send me their new works.*"

### Light Bread.

A baker has invented a new kind of yeast. It makes bread so light that a *pound* of it weighs only *twelve* ounces.

Taken from "My Jest Book."—B.T.

### Long Words.

"It was not Sheridan," writes a correspondent, "but Daniel O'Connell who was the inventor of the famous 'parallelogram' retort." He made a bet, when a young barrister, that he would silence by the use of long-sounding words, incomprehensible to her, an old scold who kept a stall near the Four Courts at Dublin. He called her "a heartless old heptagon," "a convicted perpendicular in petticoats," a "circumscribed parallelogram," and many like words, and she collapsed.—*Globe*.

### The Story of the Unknown Brotherhood.

A wonderful city is the city of Florence and there is much to see. The visitor stops: "Who are they?" he asks, for he sees a procession of men in long robes wearing head-dresses which cover their faces except their eyes. No one knows who they are. A bell rings; there has been an accident, or help is wanted for the sick or the dying. They, of the Brotherhood, put on the dress and assemble. Some are of the poorest and meanest, others of the richest and highest in the land. None knows. But they go about their deeds of merely rendering help.

And this is how there came to be such a brotherhood: There once lived a long time ago a poor wretched man who got a meagre living by carrying loads as a porter. He saw much of the misery and many of the accidents that happened, and was always ready to help, but because he was ugly and dirty, and didn't want people to recognise him he wore a mask on these occasions. By degrees he got other beggarly porters and out-of-work wretches to help him. They were very poor, but nobody knew

it, and they charged nothing. The one thing that might betray their low class was the bad language they used so often as not to know it. It was enough to sicken the sick and the scare the dying. So they made a rule among themselves that every time a bad word was used a small fine equal to a farthing should be paid. After a time there was enough money to buy a stretcher, and they now contributed their pence without contributing any bad word. They were joined by men of better class, townsmen and shopkeepers, who left their business and came out when the bell rang. The rich and the great also came and begged to join the beggars. They didn't wish to be recognised because they were too grand instead of too dirty. So all continue to wear masks, and the work originated by the poor porter goes on to this day.—(From "Lonecraft" by John Hargrave).

The Boy Scouts are following the trial of the Unknown Brotherhood when they try to do good by stealth and blush to find it fame.

### Nearest and Best.

The best things are nearest: Breath in your nostrils, light in your eyes, flowers at your feet, duties at your hand, the path of god just before you. Then do not grasp at the stars, but do life's plain, common work as it comes, certain that daily duties and daily bread are the sweetest things in life.—Selected.

### China's Great Sorrow.

This is the name which has been given to the yellow River in Shantung Province. It is one of the most remarkable waterways in the world. Millions of lives have been taken as toll in its numerous floods and erratic changes of course. Once in the single week it swung its mouth southward a distance of 400 miles, emptying into the Yellow Sea instead of the Gulf of Pechill, as formerly. The last serious break in the dike which in former times controls the waters of the Hwang Ho, or Yellow River, occurred in September, 1902, and was 1,500 yards wide. The breach was not closed until March 16, 1903.

### A Mexican Parcel.

Mexico had a parcel post system long before other nearby states. On one occasion at least the post office carried such a "parcel" as probably never was mailed north of the Rio Grande. A traveller who wished to return a hired mule to the owner addressed a tag and fastened it to the mule's bridle, paid the postmaster 2:50 and gave the carrier a fee. The mule was delivered by parcel post.



**MYSORE STATE SCOUT RALLY.***(Continued from page 8.)*

and F. G. Pearce, Chief Scout Commissioner, S.I.B.S.A., Madras, acted as judges for the 1st three items and Doctors Stokes, Mascarnhas and Mr. H. M. A. Cooke, Superintendent of the Ooregam Mines, acted as judges for First Aids. The 2nd Chitaldrug Troop won the Flag presented for the Flag Staff Construction, while the 9th Bangalore, 1st Channapatna and the 20th Bangalore Troop won in signalling, Hut building and First Aid competitions respectively. The bugle presented by Mr. C. S. Balasundaram Iyer, Chief Secretary to Government, for all round efficiency in the items was knocked by the Chitaldrug Troop, which it may be mentioned won a few days back the "Good Turn" prize awarded by Mr. K. S. Raghavan of the Messrs. K. V. Iyengar and Bros. of Bangalore. The bugle was presented to the winning team by Mrs.



DIGGING THE FOUNDATION.

Cooke. Mr. F. G. Pearce, Chief Scout Commissioner of Madras, spoke to the Scouts, laying stress on Scout Dharma, on the living of the true Scout life based on the Scout Law and the Scout Promise. After the display at the Gymkhana Grounds sumptuous coffee and lunch was provided to the Scouts. The party returned to Bowringpet the same night.

*29th December 1920.*

The next day, the 29th, was the Public Good Turn Day. After early morning lunch, parties were told off to put up a part of the stone compound wall to the Edward Hall and to dig the foundation of the New Municipal Offices in Bowringpet. Officers and Scouts joined and Mr. Ross, Chief Scout, Commissioner of the Central Provinces, set the fine example by taking to the digging first. The work proceeded till 11 A. M., when the "Bath Call" was given, succeeded soon by the "Rice Call."

The afternoon was busily occupied in arranging for the Scout Craft Exhibition in the Edward Hall. There was a goodly collection, the Rattan work, the Electric apparatus by the 30th Bangalore Troop, the beautiful drawings especially of the portrait of Sir Robert Baden Powell by a Scout aged thirteen, the comic exhibition, the Scout Stall, the flute playing on the phone—were all highly appreciated. Messrs. Mendis, Ross and M. G. Krishnasamy Rao, 1st class Magistrate, Kolar Gold Fields, were the judges and the silver cup for the best collection was given away to the 30th Bangalore (Basavangudi) Troop. Mr. Ross was of opinion that some of these exhibits would have won prizes if they had been sent to the exhibition at the Great International Jamboree, London, at which he was himself present. This bears testimony to the high value of the handiwork of our Scouts, turned out during their leisure hours after school. "Hobbies" are catching on our boys. At 4-30 P. M. there was a public meeting and a Scout display, for the benefit of the Bowringpet public. Flag Staff Construction, Sig-

nalling, Physical Culture Feats, Fancy Dress, Bridge Building and the Charge were the items successfully gone through. Mr. R. H. Campbell, Private Secretary to His Highness the Maharaja of Mysore, who presided on the occasion, delivered a brief address to the Scouts and then presented the "Thanks Badge" to Mr. C. Seshachar, M. A., Local Scout Commissioner, Bangalore, who had rendered signal service in the spread and organization of the movement in Bangalore.

And then Mr. Mecci read out his address of welcome to the Scouts, showing his great and sincere love for the boys and almost a religious devotion to the Scout Brotherhood. Mr. Campbell's speech came next, during which resolutions



FANCY DRESS.

of Loyalty to H.H. the Maharaja and H.H. the Yuvaraja, Chief Scout, were proposed and carried unanimously.

Mr. Ross then gave an excellent description from personal experience, of the Jamboree in London, which was highly appreciated by our Scouts, who wished, some of them, that they would have gone if only they had been permitted by their purses to do so.

In the evening, the Amateur Dramatic Association of Bangalore staged "Prahlada" in Telugu, to which Scouts were admitted free, through the generosity of Mr. B. S. Iyengar, Secretary of the Association.

*30th December 1920.*

Next morning, the Scout Officers' Conference was held in the Theatre, Mr. Ross presiding. The Conference continued late till 11-30 A. M., expressed its opinion on a number of subjects, such as the "Necessity for and extent of Government Aid," Recruitment and qualifications of Scout Officers, Organization of Local Associations and troops, Special activities and hobbies. The opinions of Messrs. Ross and Mendis added much value to the discussions.

In the evening, the troops were reviewed by Mr. A. Subrahmanya Iyer, Inspector General of Police. The Star Opera Troupe gave a benefit performance and before the matinee commencing

*(Continued on page 9.)*

CAMP FOOD.



## The Scout Director's Outlook.

My Dear Brother Scouts,



The second Mysore State Scout Rally, which has been in every way a great success has, in addition to the pleasure which it has given to one and all, taught us also some important lessons which we ought to keep in mind to help us in our future work. A rally is organized with a view to bring together the scouts of different places and different troops, and enable them to make a close study of one

another's excellences, so as to help each one in his own special work. I have no doubt that many of our scoutmasters have been benefited by the things which they saw at the Rally and will, I dare say, translate their observation into practice as soon as they return to their homes.

### Scout Craft Exhibition.

The most outstanding feature of the Rally was the Scout Craft Exhibition which has been pronounced to be really first rate by one and all who had the privilege to witness it. Mr. Ross who was at the International Jamboree in London, and who had seen the exhibits brought there by the scouts from all parts of the world, expressed his regret that the Mysore exhibits had not been sent to London. But excellent as was the exhibition, it was a matter for regret that, with the exception of Bangalore, very few troops from the mufassal, contributed any important item. This shows that, while scout craft has developed by leaps and bounds in Bangalore, our district scouts are still lagging behind. It is time, therefore, that every scoutmaster in the Districts made it his religious duty to insist on every scout having a hobby of his own without which a scout will be really very imperfect. I expect to see every scout troop in the State demanding a separate stall for its exhibits at our next Rally. Buck up, boys from the Districts. Don't allow Bangalore to run far too ahead of you. Keep pace with them lest you should be left too much behind.

### Fancy dress.

In Fancy dress Hassan and Tumkur carried away the palm easily, Basavaraj's imitation of a beggar was simply superb while the barber from Tumkur deceived even our careful Assistant Director, Mr. B. Tirumalachar. Fancy dress is a difficult art, but at the same time, a really boyish art, in which every one of our Scouts ought to excel. It is only the boy who has a keen observation and power of imitation and who takes a careful note of the character of his surroundings that can succeed in Fancy dress. Observation is an important item in a Scout's training, and Fancy dress shows, if they are organized by troops at their own functions, will be a great help in training this faculty.

### Flag and the hut.

Two points were noted in hut building and Flag staff construction demonstration. Every troop without hardly a single exception put the flag down on the ground which should not have been done. Every scout has to bear in mind that he has to pay the highest possible respect to the flag of his country and the Empire and

so should never put it on the ground. Secondly, the knotting was somewhat bad except in one or two instances. It is not so much the construction of the Flag staff and the hut that matters but the way in which it is done and the neatness of the knots which have been used. I hope that the scouts will bear this in mind and correct the defects at future occasions.

### Signalling.

In semaphore signalling, the angles were well nigh forgotten by all the parties. The message was no doubt correctly signalled and correctly received; but the mode of signalling was very imperfect. Scouts ought to bear in mind that in semaphore signalling the angles which the hands make with the body are very important and ought to be correct, and that the hands should not only be straight but that the flag sticks should be in a straight line with the hands and not bent. It is helpful to insert the ends of the flag sticks within the shirt sleeves while signalling, as this helps the accuracy of the positions.

### Marching.

Marching, in spite of repeated instructions, is sadly neglected by our boys except by a very few troops. We do not want to make our boy scouts into dummy soldiers, but marching with proper steps adds so much grace and beauty, that I earnestly request every Scoutmaster to pay special attention and have a marching parade at every troop class, both in files and columns, at least for ten minutes. Indiscriminate marching was the greatest drawback noticed by all and I sincerely trust that the next Rally will see a vast improvement in this direction.

### Kit.

In spite of definite instructions, several scout troops brought more kit than was absolutely necessary. One of the first principles of a scout camp should be that it should be possible to shift the whole camp with boys and their luggage in about half an hour. We found, however, that when we wanted to go to the gold fields this could not be done, with the result that there was some confusion in putting the luggage into the school building and removing it on our return. We were more like a marriage party in this respect than a scout camp. This could have been avoided if each scoutmaster or leader of the party examined the kit of his boys before the party left their homes. All unnecessary items should be at once rejected. I trust that this matter will be attended to when the next Rally is organized, and also when a troop goes to camp. A small game can be arranged at a troop camp to train boys in this item. When all the boys have gone to bed, suddenly an alarm call should be given and the scoutmaster should give an order that, on account of apprehended danger, the camp should be at once shifted to another selected place within ten minutes. The shifting of the camp should be actually accomplished and the scoutmaster should note if the boys have left any articles behind. No trace of the camp should be left behind for the enemy to detect. A party of scouts may be told off to act the part of the enemy. Some more details can be added to make the game interesting and sensational.

### Public Response.

The greatest lesson of the Rally was, however, the ready response of the public and their enthusiasm evoked under proper guidance. You remember that it was only on 30th November that the Rally at Shimoga, for which every arrangement had been made, was postponed on account of foreseen circumstan-

ces, and it was only on 4th of December that it was finally decided to have a Rally at Bowringpet. There were hardly three weeks for collection of money and making arrangements. But within these few weeks the officers and the public of Bowringpet Taluk put so much of their earnestness and energy into the work that before the month was over, Bowringpet saw a Scout Rally, the most splendid of its kind seen anywhere in India. The whole Shandy was whitewashed, colour-washed and levelled so well that a more ideal place for a scout camp could not be imagined and two of the girl guides who came from Baldwin's High School to visit the Rally exclaimed that they had never seen so lovely a camping place in their life. The whole credit for the selection and arrangement of the camp site goes to Mr. A. J. Donne, the Secretary to the Scout Rally Reception Committee. Merchants came readily with their offers of help both moral and monetary. Mr. A. J. Donne, Secretary, and Mr. M. G. Shama Rao, Treasurer, never spared themselves until the whole amount that was needed was collected. The Marwaries of Andersonpet, under the guidance of Mr. M. G. Krishnaswamy Rao, undertook the whole expenses of the boys during their stay at the K. G. F. Lodging and Boarding arrangements of the boys were attended to both day and night by Mr. M. G. Shama Rao, Vice-President of the Municipality, with the help of his Municipal Staff, and we never found a better and a more anxious party of hosts who would not rest content till they were able to meet the smallest comforts of the Young Scouts.

### Mr. Md. Zahiruddin Mecci.

The whole Rally was organized under the initial inspiration of Mr. Zahiruddin Mecci, Deputy Commissioner of Kolar District, but for whose staunch patriotism and love of the Boy Scout Movement, Christmas would have passed away without a Rally. The Director and the Scouts can never be too grateful for the unexampled earnestness which he has displayed in organizing the Rally and making it a complete success. Several times till midnight and some times even till the early hours of the morning, both before and during the Rally, the Director had the privilege of sitting with Mr. Mecci and discussing with him from the biggest to the smallest detail connected with the Rally arrangement. This he did in the midst of his own official work and many a person has seen the Deputy Commissioner, while attending, to the engagements of the Rally, running apart for a few minutes and sitting on a stone to sign some urgent papers which the clerks brought to him. During the Rally, nights were as good as days to Mr. Mecci.

Once at 12 midnight the Director went to him at the T.B. with the reply of Mr. Campbell accepting to preside, and though the Director thought he would have to wake up Mr. Mecci, he was surprised to find him sitting amidst a file of papers that awaited disposal. The next day till 3 A.M. Mr. Mecci was arranging for the plans of the next day and if he went to bed he did not go to sleep but to think. In all my life I have never seen an equally splendid example of earnestness and devotion to the cause of the scout movement and if the Rally has done nothing, it has revealed a Mr. Mecci to the Scouts to serve as a daily example and an inspiration. It may be pleasant news to many to hear that Mr. Mecci has offered to be a scoutmaster of one of the Kolar Scout troops.

(Continued on page 7.)



### A Scout in disguise.

The last great War has brought many a hero to the forefront. Of course that does not mean that those whose names have not been "mentioned" are not heroes. Nor does it mean that the "private" is less patriotic or less brave or less deserving than the General. The writer of this has the first-hand knowledge of the fighting men of various nationalities. They differed in language, perhaps customs, and other accidentals; but as regards aim, they were one. The Indian soldier though unaccustomed to overseas fighting puzzled the whole world, when he stood comparison with any other soldier of any nationality on the battle-fields of France, Turkey, Egypt, East-Africa, Persia, and Arabia. If one talked to any one of them illiterate Indian soldiers, one's illusions would be dispelled to find that his aim was to safeguard honour, and to fight for the king.

Such were the impressions of those that came across the Indians overseas during the last war. But this impression was given specially by the gallant cavalry regiment that went across from the state of the Double-headed Eagle. The writer of this has observed their meritorious services on the Canal, in the desert of Senai, at Gaza, Diersiniad, the Dead Sea, the Joarden valley, Haifa, round Damascus and at Aleppo. He has seen them days in the saddle, and in drenching rain and without anything fresh or hot to eat or to drink. They lived on "iron rations". They had casualties through disease and in actual fighting, and each one of those that composed the regiment, deserved to be decorated.

Jamadar A. Lingaraj Urs of this regiment had been rewarded several times for his conspicuous and meritorious services till the time he died fighting when Aleppo fell into the hands of his regiment. His men missed a great leader, and a sportsman; but judging from the ordinary spirit of A. Lingaraj Urs, he must have considered it his great privilege to die to safeguard honour.

After the rumours for months that Turkey was on her last legs, she gave in towards the end of 1918, and this news was received in England and announced by placards and posters bearing the words "hats off to India". This meant the national appreciation of India's services to the Empire—appreciation of India as a whole, and of every individual that took part by actual fighting or by morally supporting those in the field. This meant also "hats off" to

the "Regiment from Mysore" and "hats off" to Jamadar A. Lingaraj Urs.

"The Duke of Wellington won the Waterloo on the cricket lawn of Eton" is often stated. If that is so, it can equally be true that A. Lingaraj Urs gave his life and won Aleppo on the Cricket Field of Ursu Boarding School. No scout should fail to honour such heroes. A. Lingaraj Urs' name and deed should be written in gold.

SAM BAKKAL.



A. LINGARAJ URS.

### Smart Ramu.

Smart Ramu is a stripling lad  
Of twenty summers gay,  
In Palghat town of great renown,  
He saw the light of day.

His doting parents' only son,  
Indulgence great was shown,  
Till he in his wild and wanton youth  
Their guidance has outgrown.

Merry as a lark, busy as a bee,  
Clever at a comic song,  
He is the darling friend and idol  
Of all the little throng.

With fair cropped curls, and fur cocked cap,  
A glowing crimson tie,  
With hunting coat and Malaca cane,  
A peerless beau is he.

The father may a Vaidik be  
And deeply orthodox,  
The son is a polished gentleman,  
And highly heterodox.

What if his sire be highly poor,  
And on hard fare doth live?  
Money flows throw his fingers five  
Like water through a sieve.

Stern foe to study and steady work,  
Wedded, though not to books,

Is he to a rich and bloomig bride  
Of bright and pretty looks.

Though low in class, high doth he stand,  
In manly sports well-skilled,  
The champion of many a match,  
The lord of the cricket field.

At School debate, club and social,  
He is the leading light,  
The poor boy's friend, the rich boy's mate,  
Ever cheerful and bright.

Thrice at the door of matric grim  
Persistent did he knock,  
But hard unfeeling hearts did him  
Repel with a rude shock.

Failure he takes in stoic mood.  
With calm unruffled grace,  
To his old school once 'gain he goes,  
And takes his wonted place.

When Ramu next the matric fights,  
I wish him better luck,  
And fortune when he enters life,  
For he is a lad of pluck.

P. K. ANANTANARAYAN, M.A., L.T.

### Song of the Scouts.

(Tune "Onward Christian Soldiers")

We are healthy Boy Scouts,  
Fighting for the right—  
For a world of Freedom—  
And we will win the fight.

Like a mighty river  
Pushing on to the sea,  
We are marching onward  
On to Victory!

Chorus:

Forward happy Boy Scouts,  
Fighting for the right,  
B'neath the flag of Freedom  
We will win the fight.

C. S. SUBRAMANYA RAJ URS,  
12th Sharada Troop.

(Continued from p. 6)

### Thanks-giving.

In closing I have to offer on your behalf our devout thanks to our Bowringpet hosts who have done so well to keep up the position of the Boy Scout movement in the Mysore State. After the whole Rally was over, on the New Year's Day, a magnificent Bhajana party was conducted throughout the whole town of Bowringpet, in which most of the leading citizens, officers and local Boy Scouts joined in devout thanks-giving to God who had blessed the Rally and made it a great success. With the exception of one boy who had slight fever at camp, every one of the five hundred Scouts who came to the Rally enjoyed the best of health, in this cold season, and went happily and safely to their respective homes. Dr. Rajagopal Naidu, D.M.O., of Kolar, and Dr. S. Chokkan Aiyangar of Chennapatna, supervised day and night the health of the boys while at camp for which they will have the best gratitude of all the Campers. In every way, the second Mysore State Scout Rally will make a big epoch in the history of the Boy Scout Movement in India and our scout visitors from U.P., C. P., Madras, Hyderabad (Deccan), and South Canara, who attended the Rally will, I dare say, join with us, in devoutly wishing many more such functions to solidify the link of brotherhood of the boys of India and the world.

Yours faithfully,

K. Sanjiva Ramath.



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### To our Subscribers.

Due to the troubles in the Press and some other difficulties, we were not able to bring out the December issue in time. It was thought advisable therefore, to combine the December and January issues into a Special Rally Number. We trust, however, that our Subscribers will be amply repaid by the increase in the number of pages, by the interesting accounts and what is more by the interesting pictures of the Second Mysore State Scout Rally at Bowringpet.

### YOU.

With the coming of a new year, come new hopes and new aspirations. Progress is tested by the amount of the realization and achievement of our just aims and ideals.

To the Readers of the "School and Scout" the success of the magazine should be one of these just aims. And the School and Scout is not so much the Editor's magazine as your own. It represents the personality, the ideas, the handiwork of its contributors, who are no other than you yourselves. It is to be your magazine, an organ wherein you can give expression to your own thoughts and ideas.

It is contemplated however to introduce one or two new features by and by. Your suggestions for improvement, if any, would be welcome.

Every Scout and every school boy is expected to take his due share in making his own magazine bigger,

### Greetings to H. H. the Chief Scout.

"That the Boy Scouts of Mysore, from all parts of the State, in public Meeting assembled, beg respectfully to convey hearty Greetings to H.H., their Chief Scout, on his safe arrival from his European Tour".

Resolution passed at Bowringpet on the 27th December 1920, on the occasion of the Second Mysore State Scout Rally.

brighter and more useful to himself and to others.

All worthwhile articles, stories, news items, sketches, etc., are welcome with thanks.

So, Come, my lads! Brace up and gird your loins and do your share of the work. You have done much in the past year and thanks for it; but more remains to be done and it is your Right to do it and I am sure, you will do it.

Speech delivered by Mr. Md. Zahiruddin Mecci, B.A., Chairman, Reception Committee, Second Mysore State Scout Rally held at Bowringpet, on the 29th December 1920.

ON behalf of the Reception Committee and the Public of Bowringpet Taluk, I have great pleasure in offering you all a most hearty welcome to the Second Mysore State Scout Rally. While we regard it as a unique privilege to be the hosts of our Young

Scouts, who are veritably the future hope of the country, it is with great diffidence that we ventured at the short notice of 20 days, to undertake so responsible and stupendous a task, as that of entertaining our young friends and looking to the requirements of a great occasion like this.

But thanks to the indefatigable energies of Mr. A. J. Donne, the Secretary and Mr. M. G. Shama Rao, the Vice-President of the Municipality and Treasurer to the Reception Committee, and their able colleagues, and, above all, to the willing co-operation of the citizens, local merchants and brother Officials, it has been possible for us to venture to make the function noteworthy of the great movement in furtherance of which it has been organized.

As you are aware, the Boy Scout Movement was inaugurated about 12 years ago in England, by that great genius Lt. General Sir Robert Baden Powell and there is hardly a civilized country at present where the movement has not spread and taken root. The greatest of men have become alive to the vast possibilities of this movement and have been taking the keenest interest in its growth. In England H.I.M. The King Emperor himself is the Patron of the Movement and H.R.H. the Duke of Connaught the President of the Association while H.R.H. the Prince of Wales is the Chief Scout of Wales. It was only recently that President Wilson, as Hon. President of the Scout Association, made an earnest appeal to the citizens of the United States to support the Boy Scout Movement in America. We have recently heard that H.R.H. the Prince of Wales has graciously consented to be the Patron, and H.E. the Viceroy to be the Chief Scout of the Boy Scout Association in India for both the European and the Indian Scouts.

It is admitted on all hands that the Boy Scout Movement is the greatest moral force the world has ever known, and the recent great international Jamboree held this year, which was attended by Boy Scout Representatives of most of the civilized nations of the world, gave a practical demonstration of the immense potentialities for good, which are inherent in this great movement.

Under the gracious Patronage of H.H. the Maharaja and the distinguished support and fostering care of H.H. the Yuvaraja, who has graciously consented to be the Chief Scout and

(Continued on page 9.)



**MYSORE STATE SCOUT RALLY.***(Continued from page 5.)*

ed, Mr. A. Subrahmanya Iyer, presented the prizes to the winners of the previous day's competitions and delivered an address to the Scouts, praising their readiness on occasions of emergency to be helpful with unselfish devotion to duty. He described the movement as the "greatest moral force the world has ever known." He compared the qualities developed in a Scout and those required in police officers and told how Scouts would excellently well fit into his department. He quoted the following to prove that to be a Scout meant, as a matter of course, to be good. "A Brownie (a girl wolf cub) was saying her prayers, "please God," she began, "make me a good girl" and she went on 'you really needn't bother much, 'cause I am Brownie.'" After the drama, Mr. Mendis delivered a lecture on the Scout movement illustrating it with lantern slides.

Dr. S. Chokkan Iyengar, Assistant Surgeon, offered two medals for the best boys physically developed. Mr. Mendis tested the competitors. Scout K. S. Siva Rao, of the 17th Bangalore Troop, among the Juniors and Mr. K. T. Anantarama Iyengar, among seniors, were the winners of the medals.

*31st December 1920.*

On the morning of the 31st December 1920, the Rally broke up. Before taking train however Mr. Viraraghava-char, a Scout-master from Tumkur, thanked the public of Bowringpet, on behalf of Scouts, for their hospitality. Mr. Mecci, Deputy Commissioner, and Chairman of the Reception Committee, Mr. Donne, the Amildar, and Secretary of the Committee, Mr. M. G. Shama Rao, Vice-President of the Town Municipality, who spared no pains to attend to the comforts of the Scouts and who remained most part of the day and night on the camping grounds seeking opportunities for being helpful, the several merchants and Municipal councillors, who were anxiously watching over and attending to the comforts of Scouts have all deservedly earned the deep gratitude and sincere thanks of the Scouts and the Scout Headquarters. Through the kind ministrations of the M. & S.M. Railway authorities the organizers of the Rally were able to arrange for the convenient carriage of such large numbers and they were also profusely thanked. The Scouts took train at 8-15 A. M. and arrived in Bangalore at 10-30.

On the same evening, Mr. Cooke, Superintendent of the Mines, took

some chosen Scouts and Scout Officers who had come from distant places, like Mangalore, Hyderabad, etc., down into the Mines.

*Distinguished Guests.*

A specially happy feature of the Rally was the visit to the Rally of a number of distinguished guests from abroad. Mr. Langley Moone, Chief Commissioner, Indian Boy Scouts of Agra and Oudh, came down from Lucknow, Mr. Joseph Ross, District Scout Commissioner, Aberdeen, now on Scout duty at Central, also came; Mr. F. G. Pearce and Mr. and Mrs. Mendis of Madras were also present. A party of Scouts from Mangalore under their leader Mr. Sadasiva and another party from Hyderabad (Deccan) under the leadership of Mr. Krishnamachar had come. These Scouts and Scout Officers not only made our Scouts happy by their genial presence and sunny smiles but proved themselves serviceable and helpful in a number of ways by teaching our Scouts new songs, by acting as judges in the competitions and at the exhibition. Our Scouts carry with them happy reminiscences of their fellowship and company and we are sure the happy impressions left on the minds of our young Scouts will ever remain with them, to make their lives happier and better for all generous fellowship and sunny smiles, which they were recipients of during these four days.



PYRAMIDS---PHYSICAL FEATS.

• **Mr. Md. Zahiruddin Mecci's Speech.**  
*(Continued from page 8.)*

President of the Head Quarter Council, and the keen and the abiding interest of the Dewan Saheb as the Vice-President of the Council, the Boy Scout Organization in Mysore has been making phenomenal progress. Though the movement has been in existence for hardly more than 2 years, there were at the end of June 1920 no less than 29 Centres and 91 Scout Troops, with a strength of 2,139 Scouts as against 11

centres and 35 troops with a strength of 897 Scouts respectively, at the end of the first year. More important than the numbers is the degree of appreciation, the Scout Organization in the State has commanded outside, as evidenced by the frequent demands from the various parts of India and other Indian States for Scout Officers from Mysore. Mr. Irwin the First Organizer and his successor Mr. Sanjiva Kamath, the present zealous Director, deserve every credit for the popularity that the Movement has attained.

But in spite of this rapid progress that had been achieved here as compared with the other parts of the country, it is impossible to resist the feeling that the movement has not commanded that amount of public support and has not shown that degree of expansion as was naturally expected of it. It is said that it is due to an idea, that it is a movement foreign to the Indian mind, that it has had its origin elsewhere, and the ordinary people still have their own suspicions and doubts about it mostly based on religious scruples.

But a little reflection and study shows how unfounded these fears and suspicions are, and that far from the Scout movement being against religion, it is calculated to save the rising generation from the prevailing ideals of degenerate materialism, and to make them practise the high ideals inculcated by your own religious books and Sas-tras. They will show that our ancestors have been daily practising these Scout laws as a matter of religious duty, that our religion enjoins these very ideals on us as rules of conduct to be observed in everyday life. Take, for instance, the law that a Scout is a friend to all, and a brother to every other Scout, and that it is his duty to be useful and helpful to all in

need and never to be a "snob". The Hindu Shastric law condemns all envy and self-conceit and the tendency to run down others. According to the "Kaviratnakara" a person is always to do good to others and never to do him any harm though the latter may have harmed him, and he is asked to devote his life and body to the service of others.

Apasthambha in his Dharma Sutra enjoins patience even under provocation. I would in this connection  
*(Continued on page 14.)*





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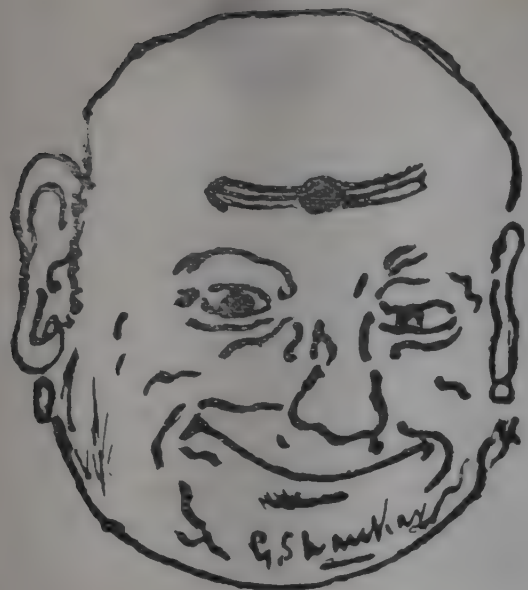
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**Riddles and Conundrums.**

When does a chair dislike you?  
 What lock can't a burglar pick?  
 How can a leopard change his spots?  
 When is a school boy like a postage stamp?  
 When is a tall man short?  
 What is the most dangerous time of the year?  
 When does a woman knit without needles?  
 When is a tradesman above his business?  
 What bridge can't a man cross?  
 Why is the letter T like an Island?  
 Why is wedding ring like eternity?  
 Where will be the Prince of Wales go at 21?  
 What man has the biggest appetite?  
 Where can we always find happiness?  
 (N.B.—Answers will be given in the next issue of the magazine.)

Sent by V. R. Devarajan,  
 Student in IV Form,  
 Bangalore.

**Little man who thought little of himself.**

"Why Mr. B." said a tall youth to a little man in company with half a dozen huge men, 'I protest you are so small. I did not see you before' Very likely' replied the little gentleman "I am like a six pence among six copper pennies—not readily perceived, but worth the whole of them."

**Extraordinary Crow.**

A native of Kentucky imitates the crowing of a cock so remarkably well, that the sun upon several occasions has risen two hours earlier by mistake.

**Thunder!**

An Irish man's description of a cannon:—  
 Take a long hole and pour brass round it.

**A Cleark's Blunder.**

A parson read a chapter from the Bible as follows:—

"Moses was an austere man and made atonement for the sins of his people"

The cleark misunderstanding him read after him: "Moses was an oyster-man and made ointment for the skins of his people."

**Cut it short.**

A gentleman having his hair cut and being annoyed with the operator's stories, in the middle of each, he said, 'cut it short! At last, the Barber in a rage, exclaimed, 'It cannot be cut shorter, for every hair of your head is off.'

**His Secret of Success.**

Barnum being asked one day the secret of his success, simply laughed and said, "Printer's ink."

**An Order of the Day.**

Society is divided into two great parties:—  
 Those who have more dinners than appetites  
 and those who have more appetites than dinners.

All the above sent by

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**Postal Grievance.**

SIR,

I had been to Shimoga to see the town. I wanted to post a post-card to my parents for my safe arrival and I took the card to the General Post Office for posting. I found two boxes kept facing each other with the following heading:—"Letters" and "Packets". Though I searched the whole building for the box for posting post-cards, I was not able to find it. Therefore may I request the Postal Authorities, through your columns, to make arrangements to have a box for cards at an early date to help the people that write only post-cards.

Yours truly, Visitor.

Scout H. R. Yatirajan,

"Sree Chamundy Troop,"

Lakshmipuram A.-V. School.

**Printer's Pie.**

"Philadelphia Evening Bulletin":—

"Two girls presented him (General Perishing) with a large bouquet of roses. 'God bless you my children, and thank you,' he said as he killed both girls."

"Midland Mail:—

A serious situation is often caused by keeping your cycle in good running order"

"Hull Daily News:—

"Leeds equalized, and from thence both sides tried hard for an Equalized"

"Yorkshire Evening Post:—

"The British Troops who were all asleep, replied with revolvers"

T. R. R. P. L.,

IVth Mysore Troop.

Extracts from the lecture delivered by Mr. K. Shankaranarayana Rau, M.A., B.L., Advocate, Bangalore, at Bowringpet on the occasion of the second Mysore State Scout Rally, on 27th December 1920.

OF the many causes that contributed to the war which has almost shattered modern civilization the most important is the waning of spirituality and the consequent increase of selfishness in the world, the denial of the true spirit of brotherhood; and this broad proposition is as true of the individual of a class as of a country of a nation. In the midst of their self-centred activities and the feverish hurry and bustle of the present day life, and an ever increasing anxiety to become great and powerful individuals as well as nations had to be reminded of the truth true for all time that their happiness depended upon that of others.

The disease which spread indeed in an epidemic form made its appearance in all parts of the world in different varieties attacking that particular national organ first which happened to be the weakest. In the west it appeared as affecting classes between the capitalist and the labourer, the rich and the poor and in India as the warring of caste against caste and internationally as the perpetual struggle for ascendancy between nations—as in the recent war, and between the white and the coloured races. The whole world breathes an atmosphere of soulless commercialism and materialism.

The spirit of independence is gone, patriotic feelings have died a natural death, and the system of education in vogue during the last two generations has made a few book-worms only but unfit for everything else.

It is only by a resuscitation of the spirit of brotherhood, of love and of patriotism—which are but different aspects of the same idea—that we can once again become a nation.

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We have a great heritage of the past—a religion which has extraordinary power of assimilation—the capacity of taking up into ourselves as a part and parcel of our own bearing. Religion after religion came into India; we welcomed the new comers with open arms and assimilated what was new and good and the association has been of mutual advantage—mother India has always been known to be an affectionate mother that knows no distinction between her own children and those of others.

With all such points and circumstances in our favour shall we not improve? If so, what is the best and most effective remedy?

The answer is summed up in the expression "THE BOY SCOUT MOVEMENT."

The expression no doubt sounds strange; but the idea is not new. It is an idea practised—lived and even sent out by India to the outside world.

Our Puranas and Itihasas are full of evidence which points to the conclusion that the ancient system of education was one that had the "Boy Scout" idea as one of its essential ingredients. We had a system of education which met at once the intellectual, emotional, religious and physical needs of the student, because the Hindu has always recognized the existence of at least 3 bodies for the soul eternal—the physical, the emotional and the mental and that education must supply the needs and requirements of all these bodies. The boys were accordingly placed under a specialist who consecrated his life for the work of teaching. He imparted instruction on all the lines referred to—took his disciples to great festivals, fairs and places of pilgrimage. He lived with students in forests where there was nature all round—affording opportunities for nature study—cultivation of ideas of beauty, etc. There was scope for service and a practice of the ideal of brotherhood. Look at the lives of the Pandavas, of "Sri Krishna, the Ideal Scout" who inspired all the boys, nay the old and young men and women of Brindavan. Look at his work of love and service. The ideas of caste or class distinctions never appeared as between the students of those days.

But unfortunately in our system of education all these elements were till recently wanting and the Scout organization has thus supplied an urgent need. I have every confidence that in time it is bound to supply the necessary training in religion also if it has not already been doing so when this idea which has

come back to us from the West in a Western form is properly assimilated and transformed by us—with suitable modifications.

We have to handle material that is still pliant and that is the student population. It is at this impressionable age, that the correct ideals have to be presented to the student and he should be made to follow it in his daily life. Make the ideas of service and brotherhood a part of his being, familiarize him with the idea by making it interesting and agreeable.

Don't we complain that the modern boy does not love, respect and obey his parents? Don't we see many a young man becoming disloyal? Have we not been finding our boys wasting time? There are many other points of complaints too numerous to mention.

The Scout Training is intended to meet all such cases.

Of the many fruits that the movement is likely to bring us a few may be referred to self-reliance, strength and presence of mind, spirit of self-sacrifice, fellow-feeling, alertness and patriotism.

Outdoor work and the various crafts and little pursuits in which the boys will engage themselves will better enable them to discover what their own peculiar aptitudes are and will open out a large vista of occupations and opportunities—in the place of the only one end and aim of existence—the one purpose in education joining Government service or taking up the few professions that are already crowded.

You will thus see that the Scout Movement is a welcome organization—which India more than any other country needs to-day.

I have often been asked what has it done? I say how can you prove that the tender plant which has just put forth its leaves is growing? It is only Sir Jagadish Chander Bose—with his wonderful mechanical contrivances that can give a peculiar demonstration of the growing plant.

We are quite new to the idea. We have yet to work it out, test it and after making all necessary modifications in the light of experience gathered we have to go on adopting it to our needs.

It is also stated that it interferes with the studies of our boys. It may be so in those few cases where the boys were never reading their lessons. The good boy has become better; but even the bad boy has not become worse. On the other hand he has improved in some

respects. Selfishness is being gradually supplanted by a desire to serve and in the attempt to serve he has no other alternative than to improve himself.

What is really needed to make the organization more useful is to co-operate with those who are at present working it up. If Mahatma Gandhi's non-co-operation propaganda has not spread much in our State in any other respect at least to this extent it has affected us. We have been non-co-operating with the Scout organization, and that is why we are ignorant of its utility and are apt to misconstrue and misunderstand.

To lift up India in the eye of the world, we must give up the quarrelling spirit—we must cultivate patriotism which in the words of Sir Robert Baden Powell means "character which can face the crisis that is coming with calm courage, clear vision, and the strongest sense of duty to God and their country."

This result can be secured through the Scout Organization which is the only panacea for all the ills through which India is suffering to-day.

May the Almighty bless the movement and help us in enabling India to regain her place as the foremost amongst the nations of the world.

## The Second Mysore State Scout Rally.

Extracts from the Address of Mr. A. Subrahmanya Iyer.

Inspector-General of Police.

The watch-word of the Boy Scouts—'Do a good turn every day' is what I attach most importance to. Whether it be due to the tendency to speak of the past as the 'Golden Age'—or whether it really is the case—selfishness seems to be prevailing now and the teaching of self-sacrifice appears to me to be very necessary. That is one of the objects of this movement. Our friend Mr. Mendis has, in his recent account of the progress of the movement since its inception in 1917, said "If Scouting has thus done good to the Scouts themselves by strengthening the character, it has done much more to replace the natural selfishness in them by patriotic and unselfish service. From the day the boy joined the brotherhood of Scouts and decided to do a good turn to somebody every day he has been eager for greater feats."

2. The Boy Scouts are referred to as the peace-makers of the world; and this will be readily understood by all who had the good fortune of listening yesterday to our friend Mr. Ross's impressive speech on the International Jamboree in London. He described how at the close of the ten days' meeting the Chief Scout Sir Robert Baden Powell adjured all to promote peace. The Boy Scout movement is described as the greatest moral force the world has ever known.

The movement is not intended to divert the attention of the students from their studies, but to direct their activities towards healthy pursuits.

3. During the Influenza epidemic Boy Scouts in Bangalore unmindful of infection volunteered to distribute food and medicine to the stricken patients. The same I dare say has been the experience in other places. The good work done by the Boy Scouts at Mysore in May last when on the occasion of His Highness the

(Continued on Page 15.)



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# Adventures of George Barlow—Detective

(By A. M. Rajagopalachari, I Class, Pachaiyappa's College.)

## CHAPTER I.—(Continued from the last Issue.)

"How the devil did you know that I am here, Tom?" grinned Barlow.

But the servant evaded the question pretending not to have heard and was off.

The cablegram was the reply from the Canadian Police to his former cablegram. It ran thus:—

"The convict is a tall man, with a clean shaven face and rather lean. He has no right forearm. His name is John Colbert. But you needn't rely on that name. It is apt to go many changes."

What a pity that villain who got a sham beard failed to get a moustache, mused the detective. Seeing that there was absolutely no use in looking at the list he sat in a remote corner of the hotel dining hall and surveyed keenly every man that entered. Five minutes later, a tall lean man in full suit with a clean shaven face and piercing eyes entered. He looked this way and that as if fearing recognition.

Barlow smiled. "At last" he cried out within himself. He called a waiter and gave him a sovereign. "Now" said Barlow "to business. When you give the wineglass to that man" pointing to the tall lean man in full suits "don't place the wineglass on the table but hesitate without doing so."

The waiter bowed and pocketed the sovereign. The detective was all alert. The object of his scrutiny had finished his supper. The waiter brought the wineglass. Barlow straightened himself and strained his eyes. The waiter lingered with the wineglass in his hand. The man stretched his left hand to receive it.

"Oh!" An involuntary exclamation escaped from Barlow but fortunately it was checked before it could draw the attention of the man.

The wineglass was emptied at one gulp. "I might hand him over to the Police even now" chuckled the detective. "I have sufficient evidences. But let me see the whole game. Who is his confederate, let me see that." Barlow rose intent upon pursuing the man. The man by now mounted a taxi and was off. Barlow quickly hired another taxi.

"Follow that taxi. Double Fare" he cried out to the Chaffeur.

The pursued taxi stopped before a

magnificent building. The door was opened by a servant.

The door was closed again.

Soon, Barlow got down from his car, and tapped the door of the building. The same servant appeared. He slipped a shilling to the servant.

"Thank you."

"Well."

"Do you know anything of the man that entered just now? You shall have half a crown."

The servant was only too glad.

"He has hired one of the rooms here, Sir" the servant hastily explained. "Never out in day time except to dinner and lunch."

The information was scanty but Barlow paid the money and entered into the building. Suddenly he saw before him a dim, tall figure walking at a brisk pace in the pitch dark. The figure stopped before one of the rooms of the building and knocked gently. The door was opened and the figure entered into the room. Soon Barlow stood near this door, his ears touching the door. He could distinctly hear low whispers.

"Give me my share, Colbert."

"Share" sneered the man called Colbert, "And pray, Sir, what part did you play to demand the share. It was I who bore the brunt of all business."

"I waste not words. Yes or No. There is the telephone here on your table—Thank god for that—and I shall phone to the Police or no according to your answer. Be quick."

Colbert felt himself within the power of his opponent.

He ground his teeth and growled.

A pistol shot was heard!

Barlow pushed open the door with the revolver in hand. A man lay on the ground dead. Colbert had a pistol in hand. He was as white as a sheet of paper. But he soon recovered.

"Who the devil are you?" he growled.

"Well, as to that we shall later on. Perhaps you don't....."

Oh, of "George Barlow!"

"The very same, Monsieur!"

"Enter and you shall be shot!"

"Monsieur is very brave."

"Well, well, clear out or you are a dead man."

"Bye-the-bye who is it that is lying here, Monsieur?"

Why, it is Paterson's Chaffeur! So he had been in league with you, Monsieur?"

Involuntarily, Colbert bent down to look at his victim who had fallen dead. Instantly, Barlow was on him like a hound, and disarming him handcuffed him.

"Barlow" he growled "I shall give you ten thousand pounds—twenty, thirty, forty, fifty, one lac of pounds if you will release me."

"Monsieur is very rich, I presume. His money will be better spent if he will give it to the Charity funds," sneered the detective.

A minute later, Barlow was on the phone and summoned the police. The police arrived and Colbert was marched off to the New Gate.

\* \* \* \*

The next day, Colbert made a clean breast of the whole affair and the sum of ten thousand pounds was restored to Mr. Paterson.

"Half the ten thousand to you, Barlow" grinned Mr. Paterson.

"Well, well. It will be too late to refuse such a generous offer" chimed in the detective.

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**School and Scout News.**

(Due to want of space, other items have been crowded out—EDITOR.)

**Scoutmasters' Training Class.****Chitaldroog**

Under the auspices of the Local Scout Association, Chitaldroog, Mr. C. Subba Rau, Assistant Director of Boy Scouts, conducted a training class for prospective Scoutmasters from the 8th to 20th (inclusive) of Dec. 1920. Nineteen members attended the class, of which one came from Holalkere. He took us through all the 2nd class tests and most of the tests for the first class Scouts. The whole class was treated as a 'troop' and the training was given on the model of the patrol system. Scout Drill and Physical Exercises, Scout tests, Talks on subjects of Scout importance, such as Patrol system, Court of Honour, Proficiency Badge System, Scouting Games and songs,— these formed some items of the daily Programme. Two camps were arranged for Scout practices, one to Marikanive for two days and the other, an evening trip to the Dhavalappan Gudda. On the whole, the classes were made very interesting and were very successfully conducted. On the last day, the class was inspected by Mr. W. Tirumala Rao, Advocate and Secretary, by Mr. K. Sanjiva Chetty, Vice-President of the Local Scout Association, and a group photo was taken. The Headmaster of the High School, Mr. K. Sanjiva Chetty, was always ready to render any help that was necessary in the conduct of the class, and to him and to the Secretary of the Local Association, the sincere thanks of the members of the class are offered.

A MEMBER.

**Mr. Md. Zahiruddin Mecci's Speech.**

(Continued from page 9.)

invite your attention to the Shastric injunction that, in case a death occurs in a street, no Brahmin shall take his food till the dead body is removed and fancy the underlying principles of this law, which is akin to the one now under consideration. It enjoins on every Brahmin in the street to help the bereaved family in all their requirements, and arrange for the prompt removal of the dead body before any one can hope to have his food!

According to law ordained by the Prophet of Arabia, the best of mankind are those who help their fellow beings, and mark the pleasing way in which the Persian Philosopher Poet has decreed the upstartish tendencies of a snob and to inculcate the observance of meekness and humility by saying that it is the branch which is laden with fruit that always lies low.

Take again the Scout law that he is to be courteous and polite, specially to women, children and old people, invalids and cripples, and that he should avoid rough and impolite speech and to answer rude words with calm ones.

Apasthambha lays down that a person should not insult people, but

should try to treat them with respect and consideration. Similarly, the Arabian Prophet has ordained that the person who fails to respect the old and treat the young with kindness and consideration, loses his right to be a Muslim.

As regards thrift which a Scout is required to practise, the Shastras according to which all luxuries are to be avoided by a Brahmachari, including carriages and umbrellas, and a man is to accustom himself to a hard and self-reliant life, go a step further than the Scout law, and require him to go about, without any covering for the feet. According to the 10th law, a Scout has to be clean in thought, in word, and in deed. But the Mahabharata, which condemns gambling and drink and enjoins a temperate life, orders respect for all women and a regard for them as if they were our own mothers!!

A Scout is to be a friend to animals and to save them from pain. What else is this but a translation of Sri Krishna's injunction in the Bhagavadgita, viz., "Not to kill or tease an animal is the greatest Dharma" in any person. The Jains and the Buddhists go a step further and the respect and regard for animal life prevents them from killing even poisonous reptiles,

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SHOW ROOMS

NAGARTHPET, BANGALORE CITY.



so much so that they abstain from taking food after dusk, lest by so doing, they should kill such small creatures, as ants, and moths, etc.

The law that a Scout is true to his word is again a translation of the Arabian Prophet's injunction that a person must fulfil his promise and that person has no "Iman" and has no right to be called a Muslim, who is not true to his word. As regards loyalty to the sovereign and obedience to orders of parents and superiors, compare the Koranic ordinance, "Obey God and His Prophet and those placed in authority over you." Take again the Scout maxim "Be prepared" and compare the parallel nature of the maxim laid down by the Mahabharata "Do to-day what you may have to do to-morrow, and do in the morning what you may have to do in the afternoon." Biblical precept "Do unto others as you wish they should do unto you," seems to cover all the Scout laws referred to above.

Such are the laws that a Scout is required to observe at his joining the Boy Scout movement, and it is upon this solid moral foundation that the whole Scout system has been built up. The system, I have already explained, is however by no means a new one foisted upon the world. It is just a renovation of the old system, touched up here and there, to suit modern conditions, and satisfy modern requirements. To Hindus specially, whose ancestors were brought up in the arcadian system of the Gurukula, scouting is but a type of Brahmacharya, and an Indian Scout is a true modern Brahmachari. The personal contact between the Guru and his disciples, the habits of self-reliance, discipline and simplicity, devotion to learning and religion, respect for honour and personal purity, and education of the young men through example rather than precept, which were among the outstanding features of the ancient Gurukula, have been transformed into the Boy Scout movement, the modern "Gurukula." To the Indian, therefore, scouting must have a special appeal, and I have, no doubt, that all parents and elders will take to it, as the only means by which they can ensure an all round development of the character of their children. Thus it is clear that the suspicion and doubt entertained by the conservative section of the community against this movement is not reasonable, and is, on the other hand, quite the opposite of what one would naturally expect of

them. If it is true, as is being whispered almost on every side, that the present generation of young men are losing their respect for their religion, their parents and elders and are getting intolerant of authority, then it is to their interest that every orthodox follower of any religion, be he a Hindu, Christian, Jain, Buddhist, or Muhammadan, should desire that his son should become a Boy Scout, in order that he may be trained rigidly to observe the Scout laws, which are nothing more or less than the quintessence of what is best in each of those religions, and offending none, for the very nature of the Scout laws shows that they are meant not to be relegated to the limbo of oblivion, but to be acted upon every day and every moment of their life. It will be realized, it is hoped, that our ancestors have been acting the scouts, and practising the Scout laws, only without being known or called by that name. Their sons and grandsons are now required to practise these very laws, only under the designation of the "Boy Scouts." It is the old spirit in a new body and a new name, with a better and more systematic organization for the rigid observance of these Rules.

It is thus that I welcome the Scouts, as an embodiment of the Old Shastric, Biblical and Koranic Laws, as the future hope of the Nation, as well as of the world. I have no doubt that a little closer, personal and sympathetic interest in the movement will tend greatly to improve the tone and outlook of our boyhood, and assist in building the future citizenship, on the most stable foundations of honour, universal brotherhood, self-sacrifice and mutual service.

We deem it a great privilege that we have in our midst Mr. R. H. Campbell who, in spite of his varied and multifarious engagements, has made it convenient to come such a long distance to preside over to-day's function. I need not hardly mention that we welcome him most cordially and trust that, under his guidance, the Rally will be in every way an unmitigated success.

This Rally is unique in more ways than one. In the first place this was the first occasion that any Rally in Mysore has had the honour of a visit of any Girl Guides and I offer them our most cordial welcome to this function. In the second place we have had the pleasure of the presence of the largest number of Scout Officers and Scouts who have come from different parts of

Subrahmania Iyer's.

(Continued from page 12.)

Maharaja's Birthday the galleries put up for the sight seers unfortunately gave way has been appreciated by the Government.

I know of another incident also when in the Dasara of 1919 a Boy Scout restored to its mother a child kidnapped for purposes of theft.

We have all read accounts of the good work done by Scouts at the recent railway collision at Bommidu.

They are reported to have done good work at the Nasik and Pushkaram fairs and I have no doubt they will acquit themselves with credit if assigned a part in the arrangements for the ensuing Mahamakham festival at Kumbhakonam.

4. For the benefit of those who might have not noticed it, I quote the following which I recently read in a newspaper:—"Lady Baden Powell, the Chief Guide, tells this pleasant story about a very small creature of the species called 'Brownie' (Immature Girl guide) who was saying her prayers 'Please, God', she began, 'Make me a good girl! But she went on 'You really needn't bother much, 'cause I'm a Brownie',—the idea as you will all have seen being, that one who was a Brownie was, as a matter of course, good.

5. The spirit of service which I believe is the idea underlying the motto of 'Ichten' of the Prince of Wales is a noble one and an organization that fosters it cannot, I should think, be said to be an evil one.

I dare say that Sir Robert Baden Powell, the Chief Scout, who will visit India shortly, will clear all doubts and that the movement will be firmly established all over India, and the day will not be far off when the word 'Scout' will signify all that is good in human nature as implied in the prayers of the Brownie I have already referred to.

6. The Boy Scout movement is one appealing to a Policeman in as much as the ideals are the same. The Police Constable's Catechism says that one of the Golden Rules for Police Efficiency is—"Be ready to render assistance to all in need of it and consider yourself the *Servant of the Public*. Be ready to oblige the public."

7. There is also another common factor. It is claimed for the Boy Scouts movement that it will develop accurate observation, quick decision and prompt action. These are exactly the qualities that good Police officer should possess. Mr. Gayer, in his Book, says "we find as we read treatise after treatise on the investigation of crime that all teachings base the chances of success on three essentials: immediate enquiry, accurate deduction, and swift action."

8. I may here refer to the fancy dress Exhibition of yesterday which, I might add, corresponds to disguises that are a feature of all Police Force. It impressed me that these scouts should be useful for detective purposes.

9. I shall conclude by saying that the movement is one deserving everybody's sympathy and support. I wish the movement every success.

India to take part in the Programme of this Rally, and to pay the Mysore Scout a Brotherly visit. Mr. F. G. Pearce, Chief Scout Commissioner, who was with us yesterday, has just left and Mr. J. V. Mendis, Deputy Chief Commissioner, South India Boy Scout Association, Madras, and



Mr. A. J. Langley Moone, Chief Commissioner, and Director, Boy Scouts of Agra and Oudh, U.P., Mr. Joseph Ross, Chief Scout Commissioner of Central Provinces have all favoured us with their presence. Besides there are among us just now, Scouts and Scout Masters from Hyderabad (Deccan) and Mangalore who have also undertaken to visit the Rally. I welcome them, one and all with every cordiality, and trust that they will take back to their homes, a pleasant recollection of their stay in Mysore State, amidst of our Scouts. Their presence here has been very helpful in bringing home to the minds of our Scouts a feeling of an All-India Brotherhood, which the Boy Scout Movement has been promoting. I hope that many such occasions will arise, when we shall have opportunities to come into touch with the Scouts and Scout Officers of British Provinces and other Indian States.

The Scouts have already stayed two days in our midst and I hope we have been able, in some measure, to make their stay enjoyable. Owing to the shortness of notice, we are conscious that it has not been possible for us to do what all was required to be done, and what all we proposed to do, for the convenience of our Scout friends and other visitors. But I beg to assure them that in consideration of our love and regard for them and for the movement, they will forgive us for the many inconveniences they are likely to have been put to. We owe a deep debt of gratitude to Messrs. Shankaranarayana Rao, Advocate, Keerthankesari Jayaramachar, J. V. Mendis and Pandit Bhimasenachar, who all contributed towards making H.H. the Chief Scout's Day on the 27th instant a thorough success. The public of Bowringpet will not easily forget the fiery eloquence of Mr. Shankaranarayana Rao, the persuasive oratory of Mr. Mendis, the learned discourse of Pandit Bhimasenachar, and the soul-stirring Harikatha performance of Mr. Jayaramachar. The grand procession on the 27th morning was a thing which was never seen in the history of this Taluk, and the people will look back upon it as a *red letter day*, in the annals of this town. Thanks to the kindness and courtesy of Mr. Cooke, Superintendent of Oorgaum Mining Company, the Scouts were able to have a view of the surface works of the Mining area at Oorgaum. We trust that they will enjoy the rest of the

stay here equally well, and take with them pleasant recollections of this second Mysore State Scout Rally.

In closing, I may just refer to the wonderful enthusiasm which a Rally like the one organized under the auspices of Bowringpet Public, has evoked in the hearts of the young boys. The number of Scouts who have attended this Rally, which is 500, is more than double that which attended the Rally at Chickmagalur during April last, and I earnestly hope that similar Rallies will be organized to give an opportunity to

our Scouts to come together and lead a communal life imbued with cordiality and brotherly love, as they serve as a great moral force to the young Scouts who, throughout the world, make the same promise of loyalty, service and character and who do a good turn daily.

To know that there are so many working under the same flag and for the same aim, ought to serve as a powerful incentive to every Scout to uphold in his daily actions, thoughts and words, the noble traditions of this world-brotherhood.

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# THE MYSORE SCHOOL and SCOUT MAGAZINE.

"KNOWLEDGE IS MORE THAN POWER--IT IS VIRTUE."

VOL. 3.]

BANGALORE, FEBRUARY, 1921

[No. 9.]

## Founder and Chief.

Lieut-General SIR ROBERT S. S. BADEN-POWELL, K.C.B., K.C.V.O., LL.D., F.R.G.S., BART., "Chief Scout of all the World," is in India and is expected to visit Bangalore in the third week of February. He has toured all over the world and has seen Scouts of almost all nations. He comes to India with a noble mission—the mission of Unity and World Brotherhood. The All-India Boy Scouts Association is likely to be admitted into the world-wide B.P. movement. He has come to see and inspect Indian Scouts in person and it is up to us in Mysore to show him of stuff we are made. We have won applause many a time in public but this time we are to be judged by a world-standard and we have to show ourselves at our best. So, Scouts, Be Prepared!

Details of the visit will be notified separately by the Scout Headquarters at Bangalore.

## Who is a First-class Scout?

A boy scout after completing his second class tests and being invested with the second class badge ought to proceed with the first class tests, which are (1) Swimming Fifty yards. (2) Advance First Aid. (3) Signaling and receiving with conventional signs twenty letters per minute in Semaphore or sixteen letters per minute in Morse. (4) One Rupee in Savings Bank. (5) Journey, 7 miles by foot and back, or 15 miles by vehicle (Railways not allowed) and back, and writing a short description of the Journey. (6) The dealing with any of the following accidents: fire-drowning, run-away carriage, snake-bite, stings, electric shock and sun-stroke, bandaging an injured patient and artificial respiration. (7) Cooking some good dishes. (8) Conventional signs of a map and drawing an intelligibly rough sketch map. (9) Using an axe for felling or trimming light timber or producing an article of carpentry, joinery or metal work made by himself. (10) Judging



Photo K. S. Raghavan.  
MR. MUHAMMAD ZAHIRUDDIN MECCI, B.A.,  
Deputy Commissioner, Kolar District,  
President of the Rally Reception Committee,  
Second Mysore State Scout Rally,  
BOWRINGPET.

distance, area, size, numbers, height and weight within twenty per cent error.

Furnishing satisfactory evidence that he had put into practice in his daily life the principles of the Scout Promise and Law. (12) Enlist (if required by S.M.) a boy trained by himself in the points required for the tenderfoot badge. (See for details, p. 12—14, Policy Organization Rules).

The Scoutmaster can easily obtain the help of a local swimming expert to test the scout for test No. 1, of a doctor for test No. 2, and old local engineer or overseer for test No. 8. The Scoutmaster himself can conduct the other tests.

It is not necessary that all the tests should be conducted on the same day. As the boy finishes a test he can be examined and the result recorded.

After the boy finishes all the tests, he can be recommended to the Headquarters for the award on the first class badge.

## The Scout Director's Outlook.

A SCOUT'S HONOUR IS TO BE TRUSTED.



TWO or three incidents which have come within my knowledge during the past few months in my tours have given me an impression that instruction in Scout law is not given as much importance as it ought to be. Every Scout Officer has to remem-

ber that it is Scout law that makes Scouting such a wonderful moral force among boys and it is upon the foundation of the law and the promise the whole movement has been built up. A Scout troop may be the best from every point of view, so far as the routine training is considered, but if, in their daily conduct, the boys do not show their regard for the Scout law and the Scout principles, then that troop forfeits its right to be called a Boy Scout troop.

The two incidents in which there were glaring breaches of Scout law were one in which a Scout got money by misrepresentation from a certain gentleman who believed in a Scout's honour and another in which a Scout stole a purse containing money but confessed it later. It is not palatable to record such incidents, but in the interests of the efficiency and purity of the Movement it is absolutely necessary to mention them with a view to forewarn other scouts of the danger of falling into temptation during unwary moments. While I am ready to appreciate the good work done by Scouts, I shall also consider it my religious duty not to hide the shortcomings of our boys so that correction may be possible.

Every law has its limitations, and so has the first Scout law. It is true that "a Scout's honour is to be trusted" but his honour is to be trusted if he



has one ; every Scout will have honour because he ought to have it ; and if he ought to have honour, he must be first taught what his honour is and an attempt must be made to see that he keeps his honour unsullied in his actions. So the first essential in the training of a real scout is to teach him the value of honour and how to respect it. Unless this is done, breaches of honour are certainly very possible.

In the two incidents above narrated, it is clear that the two young boys were not taught the value of honour and the necessity of keeping it pure. The Scoutmaster should snatch every opportunity to bring home to the mind of the boy the practical side of the Scout law and its importance to the good reputation of the Scout movement.

#### OUR VACATION ACTIVITIES.

Vacation is fast approaching and to the boy who has spent a period of strenuous study, it is a welcome prospect. Vacation, though a period of rest and change, should not be construed to be, in any sense, a period of idleness. I trust that every scout will utilize the vacation to his full benefit.

#### DISTRICT SCOUT RALLIES.

In view of our having had a State Rally at Christmas, we do not propose to organize any big State Scout Rally during the ensuing summer holidays. But we shall try to organize District Scout Rallies in some of the Districts where Scouting has spread in a number of their centres. Hassan District is expected to give the lead in this direction and the beautiful and mountainous town of Saklespur in the vicinity of the Western Ghats, which has a splendid hill fortress, called the Manjara-bad Fort, has been selected as the centre of the prospective Hassan District Scout Rally in April next. I have no doubt Tumkur Scout Officers will organize one for their District either on Devarayandurga or at Maddagiri. Mysore District has a splendid centre for a District Rally in Melkote, one of the most beautiful places I have ever seen.

#### SUMMER SCOUT OFFICERS' CAMP.

Besides these District Rallies, it is proposed to have a Scout Officers' Camp on Devarayan Durga hills, mainly intended for Scoutmasters and Assistant Scoutmasters. The camp is intended mainly for instructional purposes, and Scout Officers will not only have an opportunity to refresh their scouting but will be provided with facilities to increase their Scouting knowledge, specially in first class tests, proficiency badges, woodcraft and physical culture.

## The Adventures of a Musquito.

### "I spread Malaria."

"I was born of a very high family of musquitoes. It was *our* family that first spread malaria. So *our* family was considered all the more a very high family."

"I was tenderly brought up at home with no cares and anxieties. I had plenty to eat and I am now a sturdy youth able to spread malaria more quickly and more effectively than my parents."

"It was a mid-summer night when I sought for adventures and it was not long before I got one which was about to cost me my *noble* life. Ever since that memorable day, I have made up my mind never to step out of my house either in search of adventures or with interest to spread malaria. I, who was *so* bold and ready to encounter any adventure, am now very timid and I tremble in my bed when I remember that day when I would have been crushed to death."

"It was, as I said, a mid-summer night when I went out in search of adventures. Before long I did get an adventure. I went to a poor man's hut and there by biting a woman relieved her once for all of her pain and sorrow which had been caused by my brothers. Without much ado, away went her soul seeking rest and got it."

"Glad at heart for doing my work so nicely and so effectively, I entered the palace of the Emperor. When men big, strong and great, could not enter the palace what should my ability be if I could enter it so easily? This is left for the Mathematicians to calculate. But I did one thing to enter the palace. I lulled the guards by my singing who, besides permitting me to go inside, wanted to reward me and so sought for me. I knew full well what kind of reward I would get if I appeared before them again. I did not want that kind of reward. So, I did not appear before them."

"After escaping the guards' hands I went to the bed-room of the Emperor. I could not but stand admiring the beauty of the bed-room, which I leave the poets to describe. Then the recollections of my house came to me. Had I not such a bed-room of my own? Had I not such a bed? Indeed I had. Then I had half a mind to go home and sleep. But the thought of an adventure detained me there. Another brilliant idea came to my head. Why should I not have a nap on the Royal bed?

I made up my mind to sleep on the Royal bed."

"But, then, there was the difficulty of getting into the bed. How could I pass through the nice curtain intended to shut me out. It was impossible for me to get in as it was. Nothing daunted I began to rack my brains to find a plan by which I could get inside the curtain. Just then the servant of the Emperor came in to spread the bed. He lifted up the curtain. I was not slow to take the tide at the flood. Watching my splendid opportunity I got in without his notice and hid myself in a corner of the frame."

"Shortly afterwards the Emperor came in to sleep. He lay down on the couch and began to snore in spite of his cares and anxieties caused by the responsibilities of the State. My mischievous—rather my dutiful tendency awakened in me the idea of prompt action. I resolved to carry it out. Just then I remembered my first adventure and in that joy began to sing in his ears, and thus woke him up. Thus disturbed in his sleep, he angrily called his servant. Just then I bit him and hid myself in the corner of the frame again. This enraged the Emperor all the more. The servant came in trembling."

"The monarch chid him severely, for not preparing the bed well, and for having allowed me inside. Then the servant with great sorrow and anger, searched for me and found me out. I flew away in haste. The man perceiving me brought his hands near me and clapped them so as to crush me between them. But I flew away between his fingers. The noise of the clapping enraged the Emperor still more who then subjected the servant to a severe punishment.

"The Emperor got Malaria. Many learned doctors tried their best to save him. But all to no purpose. He then lay on his death bed. The sons of the Emperor in this sad plight began to plot against each other in order to get the throne for themselves. One brother murdered another. The people rose in rebellion against the victorious brother and killed him too."

"The king soon died and was buried in all pomp and ceremony. According to a fabulous custom an elephant was sent out with a garland so that the man into whose neck the elephant put the garland was to be the Emperor.



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As ill-luck would have it the elephant got wild and began to trample a number of men who had assembled there. Soon all was anarchy. Enemies invaded the country and overcame the disorderly army of the Emperor and got possession of the town."

"But Malaria broke out throughout the town and many succumbed to it. Thus I found an adventure which cost many of their lives and which was about to cost me my own. My prowess and fame as well as those of my brothers' have reached many learned doctors and many scientists of the twentieth century. I shall not, therefore, trouble you with any more of my adventures or my prowess. I shall take leave."

"SO GOOD-BYE."

Sent by S. R. NARAYANASWAMY, P.L.  
III. Kolar Troop.

**Hints on Conversation.**

1. Look at the person you are speaking to, and when you have spoken give him an opportunity to reply.
2. Don't talk in a loud voice, so

that people at a distance can hear you. Whispering in company is bad taste.

3. Don't touch people when you have occasion to address them. Catching people by the arms or the shoulders, or nudging them to attract their attention, is violation of good breeding.

4. It is a sign of bad breeding to converse in company in any language other than that which all present understand.

5. Don't interrupt a person while he is speaking. Let him have his say and listen politely to him and appear to take interest in his conversation. Don't show repugnance even to a bore. A supreme test of politeness is submission to various social inflictions without a wince.

6. Don't be reading a book or a newspaper to yourself whilst in company. If you are tired of the company, withdraw; if not, honor it with your attention.

7. Be cheerful and gay in company. Do not keep brooding over your troubles, sufferings and mishaps, and do not keep telling about them. Complaining people are pronounced on all

hands great bores. Talk to people about what interests them, not about what interests you.

8. Try to brighten the conversation in company without in any way monopolising it or proving obtrusive. Endeavour to amuse and interest those with whom you are conversing, but never bore or weary them.

9. Do not refer, directly or indirectly, to your own beauty, cleanliness, or good habits.

10. Never reveal a secret or betray a trust. Learn to keep your secrets, for, if you cannot keep them yourself, it is unfair to expect others to do it for you. 'Tell thy friend nothing which thine enemy may not know.'

Sent by M. RAMASWAMY IYENGAR,  
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## From Here and There.

(A Page of interesting and instructive news and notes gleaned from several sources, conducted occasionally, by C. S. R.)

### A School Book Label.

The number of spectacle wearers among school children has moved a British editor to suggest that a piece of paper containing the following advice be pasted on the fly leaf of all school books :—

Your eyes are worth more to you than any book.

Your safety and your success in life depend upon your eyes. Take care of them.

Always hold your head up when you read.

Hold your book fourteen inches from your face.

(We earnestly commend this advice to all our boy-readers).

### The Uniform of the Smile.

A scout has two uniforms, one he seldom doffs the other he oft-times dons. The first is a clean and smiling face, the evidence of a clear conscience and a healthy body, a wonderful invitation to every one around to look and be happy and cheerfully do their bit. This smile is subtle and far-reaching in its influence. It is a sign of self conquest, an emblem of leadership, compelling attention in its radiation of cheerfulness. Scouts, this uniform is yours not made in a loom, but made in the heart and worn to make the world brighter and better and worn to show every one that in your mind and life there is hope, happiness and the courage to look, to say and to act the pledges you made at the moment you promised to be a scout, to be a leader.

Go forth, scouts, with this smile, to win for your plan of life others who will smile with you, carry it like an armour against temptations, discouragements and difficulties. It will put you on the upward road to success. It will win for you in many a struggle, in many a dark hour. More than all it will make you a leader by helping others to win. It will be a service, a constant good turn, never take off the uniform of the smile.

Mr. J. V. Mendis in the *Hindu*.

### Teachers seek Protection from Parents.

At a recent Conference of the London Teachers' Association a resolution was adopted that it should be

made a punishable offence for parents to use violent or abusive language to teachers in school premises. It seems that a tendency is growing in England for parents to interfere with the ordinary discipline in the schools. The laws, as at present constituted, give no remedy to the teacher although a parent might come into the school, upset the work and use most abusive and objectionable language to him. One speaker said that there were cases in which teachers had been followed home and their wives abused.—*Daily News*, N. I.

(While there are serious complaints in India that parents do not take as much interest as they should in the education of the young, it is curious to learn how things trend in the other part of the world).

### Work and Play.

Work is necessary, work is honourable but the man who works and never takes a vacation is a slave. The country is full of such work slaves.

They swarm in the big office buildings and are found in every vocation and profession.

The man who has a mania for work thinks time spent in re-creation is time and energy wasted.

The work mania regards play as sinful. His judgment is warped by one-sided education.

To live, to study, to learn, to investigate, to discover, to enjoy life, to be glad when one is alive, these are the things that make life worthwhile.

The remedy for work mania is play.

The play of the kind we mean should take the form of active, out-of-door exercise.

Does the world offer another tonic so exhilarating as a tramp in the woods, alike over the hills—botanizing, geologizing, hunting with a camera, golf, boating—any thing that combines diversion of mind with exercise and vigor enough to make the heart jump and the lungs puff and the warm blood leap through the veins.

(This, of course, not to the Jack who is all-play. But there are a number of all-work, bookworm, cramming Jacks among our students.)

### Professor and Sailor.

Once a professor was going in a boat. The boat was being rowed by a Sailor.

Professor.—“Do you know Physiology?”

Sailor.—“No, Sir.”

Professor.—“Then one-fourth of your life is gone.”

Professor.—“Do you know Botany?”

Sailor.—“No, Sir.”

Professor.—“Then half of your life is gone.”

Professor.—“Do you know Zoology?”

Sailor.—“No, Sir.”

Professor.—“Then three-fourths of your life is gone.”

At that time the boat dashed against a stone and the boat was overturned.

Sailor.—“Do you know swimming, Sir?”

Professor.—“No.”

Sailor.—“Then the whole of your life is gone.”

### A Large Bath.

The following curious statement about the Lord Chancellor of England appears in a London paper :

#### LORD BIRKENHEAD'S HEALTH.

The latest news about the health of the Lord Chancellor is satisfactory. He is in the Mediterranean.

The news seems to us to be not only unsatisfactory, but positively alarming. To be in a sea for an indefinite time hardly seems good for the health, even if the Chancellor should be a Companion of the Order of the Bath.—*New India*.

### A Courteous Burglar.

#### ANZAC'S VICTORIA CROSS RETURNED.

The *Daily Mirror* states that Mr. Leonard Keyser's Victoria Cross was stolen, but this was returned by post on Monday, with a letter printed in capital letters, regretting that the burglar's financial position prevented the return of the rest of the property.—*New India*.

(A similar incident occurred when a boy stole our Director's purse, emptied its contents and returned the empty purse, with a thousand apologies.)

### Giant Lotus.

The lotus flower on the river Amazon is 3 feet in diameter and 10 feet in circumference. Its leaves are about



10 feet in diameter and one or two inches in thickness and are often used by men as boats, as 2 or 3 men could conveniently sit on them and row them to places where they like. This is a grand flower.

### A Trip to Ooty.

Coonoor, they say, is a sanatorium on the Nilgiri hills. You may wonder at my words when I say that I owe my visit to that place to a wicked dog. But it is a fact. It bit me once, which compelled me to go to the Pasteur Institute of Southern India. Coonoor is a place specially built for the convenience of the white race. Hindus find it extremely difficult to spend even a week patiently without feeling the weight of time. There is no direction in which a house could be found facing and no two roads in the same plain.

In a few days I found it necessary to go up as far as Ooty, ten miles up the Nilgiri Hills from Coonoor. So I started one day with a few friends at about midday. The engine, after its usual tremendous groaning whistle, began to push half a dozen carriages up the rails. The path was zigzag and resembled the body of a snake crawling to escape from a dreadful enemy. The line was bounded by very deep hollow valleys on one side, and rough tall hewn-out precipitous rocks and echoing tunnels and bridges on the other.

As we went higher and higher from the sea level, distant towns and villages seemed scattered, and "the distance lent enchantment to the view."

We arrived at our destination in about two hours and people and goods got off the carriages; relief to the strong giant-like perspiring steam engine.

My friends and I had a pleasant trip round the town along the long bazaar-streets and markets, viewing and peeping at different shops and the miniatures of several respectable English firms and companies like Addison, Wellington, Wrenn Bennet and Spencer. At last we reached the magnificent marble fountain in front of the public gardens. There the Government House, the College steeples and the Governor's Bungalows were all in our view. On either side of the entrance to the garden there is a big vehicle-cannon which attracts the attention of every passer-by. We then took a walk round the pleasant paths of the more pleasant gardens. There were different trees of various kinds from Japan, United States of America and many other distant countries. One most interesting thing was the glass house filled with various plants kept in thousands of flower pots. As we were interrupted by the loud whistle of the engine which was a signal for us to return, we hurried back to the Railway station with the least possible delay.

At last the bell rang and people began running about the platform to get tickets and seats. The sun fell down in the western horizon and darkness began to spread over her gloomy wings. The flowers began to smell at the coming of their lord, the dew wind.

We began to go down the sloping rails and halted at different stations on the way.

The first of these were Fernhill, where palaces of Their Highnesses the Maharaja's of Mysore, Baroda and Travancore are situated. The second was Lovedale, where perhaps is a dale of love. The third was Kati as small as the

name itself. The fourth Aravangadu, where there was a big factory to manufacture gun, cotton and cartridges. The fifth was Wellington which was perhaps founded by one of Wellingtons. And the last was our affectionate Coonoor itself. On the way, a number of lights shone in different places showing the existence of some cottage or bungalow, "Though lost to sight yet to memory dear" like the several twinkling little stars. Thus we bid adieu to beloved Ooty and came back home with perfect happiness and complete health of mind and body.

D. S. SREEPATHY RAO,  
Student, A.-V. School,  
Shimoga.

### His First Smoke.

Young Thomas Mew one morning thought  
How splendid it would be  
To smoke a big cigar and show  
How quite grown up was he.



He found his father's box and took  
The biggest he could find,  
It took quite half an hour to light,  
But Tom said "Never mind."

At last it was lit, and puffing it,  
With such a jaunty air,  
Young Tom reclined in grandeur in  
His father's easy chair.



But soon his head began to swim,  
Strange pains to o'er him steal;  
"Dear me," said he, "what can it be,  
How funny I do feel!"

His first smoke—over what occurred  
A veil we'd better cast  
Please understand that it will be  
Till he's grown up—his last!

Sent by G. SHANKER.

### A Visit to the Daulatabad Fort.

We started from Satara which is on the Madras and Southern Mahratta Railway. Then we had to change railway trains at three places viz., Poona, Kalyan and Manmad. From Manmad we had to sit in the Nizam's Guaranteed State Railway. Then we came to Daulatabad which is in the Nizam's territory. From Daulatabad we went into the town in bullock-carts. There we took rest for the whole night and went to see the fort in the morning. When one has to enter the fort then he must not take pencils, walking-sticks, pen-knife or matches with him.

The fort is a beautiful one and it was once considered to be an impregnable one.

The fort, as its whole history goes, has had broken fate, having fallen into many hands.

The fort is built on a conical rock, scarped from a height of 150 feet from the base. The hill upon which it stands rises almost perpendicularly from the plain to a height of about 600 feet.

There are three lines of fortifications between it and the upper base of the fort. Besides the fortifications, the chief buildings are the Chand Minar and Cheena Mahal.

The Chand Minar, which is 210 feet in height and 70 ft. in circumference was erected by Allaudin Bahamani to commemorate his conquest of the fort. The basement is 15 ft. high and contains 24 chambers. This Minar is considered to be one of the most striking pieces of Mahomedan architecture in Southern India.

The Cheena Mahal, once a building of beauty and excellence has exquisite paintings and decorations. In this very mahal, the last Kutub Shahi King, Abul Hasan Jana Shah, having been imprisoned by Aurangzeb in 1687, spent 13 years of his life.

There are three very old and well constructed guns in different corners of the fort and are placed on high bastions and are undoubtedly fine specimens of Indian art and manufacture.

One of them is called "Killa Shikan" or fort batterer and was owned by Aurangzeb. It is the biggest of its kind and measures 27 feet in length with a calibre of 12 inches. It is said that the gun can easily work up to 14 miles. Over the gun appears the name of Aurangzeb and one carnic line meaning, the help of the God is with us and the victory is at hand.

The other gun named "Siri Durga," is 19 feet and 6 inches long with a bore of 7 inches, and has a capacity of 20 seers of powder. The gun was constructed by Mangalgir, son of Raghunath, a Vaish of Gujrat. There is a Gujrati inscription, saying that the cost of construction was defrayed by certain Banias.

The third one known as 'Kala Faup' is also of appreciable length and well built.

At the top of the fort there is a fine building which commands a very picturesque view of Aurangabad on the east and Roza on the North.

Lone Scout Y. P. BHOSALE,  
VI-A, Satara High School,  
Satara City.

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BANGALORE, FEBRUARY 1921

## A proposed Signalling System for Kannada.

While it is true that the Morse and Semaphore systems are adopted for the English alphabet and can only be used by persons knowing English, there are still a large number of boys and girls in the lower classes who are taught only the vernacular alphabet. The signalling system has to be considerably modified if it is to be of use to such and the following proposals have been made with a view to testing the system and inviting discussion.

The code alphabet consists of 26 letters and the signals "erase" and

"numbers" making a total of 28. The Semaphore system is bound down by the fact that only 28 combinations are possible with one or two flags working out into  $7+6+5+4+3+2+1$  or 28. It is extremely difficult to manipulate the flags further if one wants to ensure accuracy. In the case of the Morse system (international type) one can increase the signals by suing up to 5 symbols for each letter but considerable experience has shown that even here about 30 signals would be a convenient number. In Military signalling 5 symbol combinations are common but they are too complex for ordinary work. We have therefore to fall back upon a 28 letter system and work with alphabets which are most necessary for transmitting messages and forego some which though occasionally required can be replaced by sounds similar or almost similar. In the system now proposed the vowels ಏ, ಆ, ಇ, ಈ, ಉ, ಊ, ಎ, ಐ, ಒ, ಔ have the first ten symbols in the Semaphore code represented by A, B, C, D, E, F, G, H, I, the consonants ಕ, ಚ, ಟ, ತ, ಪ represent the letters in their respective vargas, the letters ಣ, ನ, ಮ, ಯ, ರ, ಲ, ವ, ಶ, ಸ, ಷ have one symbol each and half letters

## The Boy Scouts of Mysore

send hearty Greetings to

Sir Robert Baden-Powell,

Chief Scout of all the World, on his  
65th Birthday and pray for many  
more returns of the happy

22nd of February.

have one common signal which follows the consonant signalled. This eliminates several letters and this fact can be thus explained. In Sanskrit ಎ, ಏ and ಒ, ಓ are represented by only symbol each instead of two and this method has been followed here. In Tamil ಕ, ಚ, ಟ, ತ, ಪ stand for the first 4 letters of each of their vargas and this has been adopted here. ಙ, ಞ and ಷ are rarely used and have not been given a symbol. ಣ, ನ, ಮ are more common and have a symbol each. The following table gives the proposed system together with the English alphabet represented by the symbols.

## Tables.

### Morse Code

A — ಏ  
B — ಆ  
C — ಇ  
D — ಈ  
E — ಉ  
F — ಊ  
G — ಎ  
H — ಐ  
I — ಒ  
J — ಔ  
K — ಒ  
L — ಉ  
M — ಯ  
N — ರ  
O — ಲ  
P — ವ  
Q — ಶ  
R — ಸ  
S — ಷ  
T — ತ  
U — ಟ  
V — ಡ  
W — ಡ  
X — ಡ  
Y — ಡ  
Z — ಡ

### Semaphore Code

A — ಏ  
B — ಆ  
C — ಇ  
D — ಈ  
E — ಉ  
F — ಊ  
G — ಎ  
H — ಐ  
I — ಒ  
J — ಔ  
K — ಒ  
L — ಉ  
M — ಯ  
N — ರ  
O — ಲ  
P — ವ  
Q — ಶ  
R — ಸ  
S — ಷ  
T — ತ  
U — ಟ  
V — ಡ  
W — ಡ  
X — ಡ  
Y — ಡ  
Z — ಡ

### Morse Code

J — ಏ  
Q — ಆ  
I — ಇ  
O — ಉ  
W — ಊ  
K — ಎ  
G — ಐ  
T — ಒ  
X — ಔ  
D — ಒ  
N — ಉ  
P — ಯ  
M — ರ  
Y — ಲ  
R — ವ  
L — ಶ  
V — ಟ  
S — ಡ

C — ಏ  
H — ಆ

Z—Half letters

Same as in } Numeral  
English } Erase

### NUMBERS.

1—One dot  
2—Two ..  
3—Three ..  
4—Four ..  
5—Five ..  
6—One dash  
7—Two ..  
8—Three ..  
9—Four ..  
10—Five ..

A to K = I to O

or the alternative  
international code

### Semaphore Code

F — ಏ  
G — ಆ  
H — ಇ  
I — ಉ  
K — ಊ  
L — ಎ  
M — ಐ  
N — ಒ  
O — ಔ  
P — ಒ  
Q — ಉ  
R — ಯ  
S — ರ  
T — ಲ  
U — ವ  
Y — ಶ  
V — ಟ  
W — ಡ  
X — ಡ  
Z — ಡ

Erase

J — ಏ  
V — ಟ

Numbers

W — ಏ  
X — ಆ

Z—Half letters

Before I conclude I may add that I had a discussion with another gentleman who had worked only on the Semaphore system. His system differed in providing for more consonants and giving one common symbol for lengthening the vowel in every case. This would lengthen the code signalling and after discussion, we have agreed that the present system might be launched out as an experimental measure for trial. It is earnestly hoped that scouts and scoutmasters will work this code and report the result to Scout Head-quarters. For instance "ಮಹಾರಾಜರಿಗೆ" would be sent as ಮ, ಹ, ರ, ಏ, ಜ, ರ, ಇ, ಗ ಎ, the symbol for ಏ being used only when the word starts with that letter as in "ಮವ್ವ" but in every other case the consonant has the sound of ಏ unless modified by any vowel symbol following it.



### Scouting in Manchester.

(We recommend this article for the careful perusal of all our readers as it is of a more general interest than at first sight it seems to be—Ed.)

Since scouting has been known and practised in Manchester for a number of years, it has developed into what is to-day, a very efficient organization manifesting its enthusiasm and activity in many ways.

All members of the movement in Manchester possess an enthusiasm which is gratifying to see, and in order to keep this enthusiasm up to standard pitch, officers are called upon to use their own initiative to a great extent, but are helped considerably in this by an Association called The Scout Officers' Guild. This Guild is open to all officers of the Scout Movement, and meets once monthly in a room rented for the purpose. Members are called upon to pay a small annual subscription which pays for the use of the room, the lighting and heating of same, and also for secretarial expenses.

Lecturers who are fully competent to speak on the management of Scout Troops deliver practical lectures to the Guild. Subjects, such as Camping, Nature, Troop Management, The Scout Law, Health, are chosen and also Lantern Slide lectures are given. After each lecture members are allowed to question the lecturer on points which they think doubtful, until they have all a thorough grasp of the subject under discussion. Then when the subjects are applied in the various troops of the members, the best of results are obtained.

The meetings of the Scout Officers' Guild are distinguished by an air of brotherliness, by which a new member, on his first visit, cannot but be influenced and impressed, and this air of brotherliness is one of the most splendid features of the meetings. Indeed it would be a very good thing for the movement if a Scout Officers' Guild was formed in every town, for the results which must necessarily accrue, are most beneficial.

(It is a matter of great regret that two of our Scoutmasters' Associations, one at Bangalore and the other at Mysore, have since suspended all activities. The Mysore Association, with Mr. R. Krishna Rao as Secretary, was especially very active and formed the nucleus, for a long time, of all Scout activities in Mysore. And is it too much for us to hope that these Associations will revive again in the New year and continue their career of usefulness?—Ed. S. & S.)

Even in a town like Manchester camping forms a substantial and attractive portion of Scout work, and every troop has at least one camp during the year, but of late week-end "hikes" have been growing very popular, and these consist of a number of Scouts leaving the town on perhaps Friday evening for some country spot, and returning on Sunday evening. Week-end "hikes" are generally made for a set purpose either for the study of nature, or a visit and inspection of some ancient castle, or any like purpose which the initiative of the leader of the "hike" may decide upon. Scout troops meet at their club rooms at least once a week, and on club nights a set programme is worked upon.

There are several shields, cups, and medals which the Scouts of Manchester may compete for, and these are awarded to the troops which are most efficient both in Scout work, and in athletics.

These competitions do much towards fostering the Scout spirit of brotherliness and fair play, for the losing teams are always called upon to cheer the winners, while in turn

the winners generally wish the losing teams "better luck next time"!

With such a large number of troops in the town, there are unfortunately bound to be a few troops which are inefficient. This is chiefly the fault of the Scoutmaster and Patrol-leaders, for no troop can be backward if the Scoutmaster will read thoroughly our excellent handbook "Scouting for Boys" and apply practically the instructions therein and whose Scoutmaster and Patrol-leaders frequent the meetings of the Scout Officers' Guild. Scoutmasters must also realize that when picking their patrol-leaders they must have a boy who can lead boys, be able to give advice and help to his patrol, and to have plenty of initiative. With officers of a troop like this, the boys cannot help being efficient, for if they ARE boys they cannot help but respond to the call of Scouting.

Also, some Scoutmasters in Manchester do not seem to realize that Scouts must be smart and neat especially when in Scout uniform, for nothing gives our movement such a bad name as untidy Scouts, if Scouts these can be called. Smartness and neatness are two of the characteristics of a true Scout.

Some months ago the Scouts of Manchester held a Jamboree which was a preliminary to the Great Jamboree in London, and it was a great success. The Scouts gave displays of all the different phases of their work, and the public were greatly impressed. The Scouts who gave the displays also gave them at the Jamboree in London, where the Scouts of all nations assembled to give the public some idea of what Scouting meant. The press gave some glowing accounts of the success of this Jamboree, and so it will be unnecessary for me to add anything further in this respect.

In conclusion I will say that as the Scout Law is the very essence of Scouting, no Scout, whether in a town like Manchester or anywhere else, can be worthy of this name unless he practises it both in the small and large matters of life.

ROBERT BURNS.

(Sent by Scout D.R. Aniruddha Rao of Shimoga.)

### Some Scout Statistics.

(From the Several Reports.)

**Panama.**—The Native Scouts are doing well, and some English Troops have also been formed. There are over 30,000 Scouts and 3,000 Girl-Guides.

**Spain.**—The movement is established in 278 centres, and has the active support of the king of Spain. Recently visited by the Chief Scout.

**United States of America.**—Scouts 400,000 strong and have done great work in connection with the Liberty Loan.

Good work is being done in Argentine, Brazil, Chile, Norway, Peru, Portugal, Sweden, Uruguay, China, Czecho-Slovakia, Esthonia.

In the British Isles, there are about 250,000 Scouts. Perhaps the highest proportion is reached in New Zealand, where there are 20,000 Scouts *i.e.*, one boy out of ten is a Scout.

The number of Scouts in India, of all Associations (there are over 2,000 Scouts in Mysore—Ed. S. & S.), as far as can be approximately judged, about 15,000 of whom, about half, are members of the I.B.S.A. The first troop to be registered in India was in Bangalore, where Cap. T. H. Baker started the movement in 1909.

(Only fifteen thousand Scouts out of a 350 million population in India! That shows how much more remains to be achieved in India and that should nerve every lover of India's boyhood to do his best, his very utmost, for the uplift of the motherland—Ed. S. & S.)

(Continued from page 2)

### VISITS TO OTHER ORGANIZATIONS.

The vacation can be well utilized by some of our Scout officers and Scouts, who can afford the expense, to pay a visit to some of our brother scouts of the other Indian Boy Scout organizations. Scout organizations of Calcutta, Lucknow, Allahabad, Baroda, Hyderabad, Sindh, Indore, and Madras will be glad to receive the Scouts and

give them fullest opportunities to enjoy their stay. As concessions are available in most of the trains, a boy may have to spend a maximum of Rs. 200 for such an all-India visit. Such of those as are anxious to go may write to the Director and he will communicate with the officers of the other organizations to make necessary boarding and lodging arrangements. K.S.KAMATH.



Photo Members of the Rally Reception Committee, BOWRINGPET. B.T. Char

Scoutmasters—Please note.

### Important Notice.

All the Scoutmasters are requested to forward, within the end of March 1921, reports of the work of their Scout troops for the years 1920-21 for incorporation in the Third Annual Report of the Boy Scouts of Mysore Organization.

K. SANJIVA KAMATH,

Director.



## Finding Fault.

In speaking of a person's faults,  
Pray don't forget your own,  
Remember, those with homes of glass  
Should never throw a stone.

If we have nothing else to do  
Than talk of those who sin,  
'Tis better we commence at home,  
And from that point begin.

We have no right to judge a man  
Until he's fairly tried;  
Should we not like his company,  
We know the world is wide  
Some may have faults—and can we say  
That we ourselves have none?  
Perhaps we may, for aught we know,  
Have fifty to their one.

Then let us all, when we begin  
To slander friend or foe,  
Think of the harm one word may do  
To those we little know.

Curses are reaped as easily,  
Remember, as they're sown;  
Don't speak of other's faults until  
You have none of your own.

From "Tit bits."

### Scout Sports and Investiture, Hassan.

A LEGISLATIVE COUNCILLOR INVESTED  
AS A SCOUTMASTER.

At the close of the District Conference, Hassan, on 1st evening, sports for Scouts were held under the auspices of the Conference, in Flag-staff Construction, rescue by Bowline and Semaphore signalling. Senior Scout troop of Hassan carried away the prize for the first item, while the 1st Hassan Troop carried away the prize for the second two items.

The sports over, the Director of Boy Scouts conducted an investiture for the newly trained Scoutmasters and Scouts, and Mr. B. Venkoba Rao, Deputy Commissioner and President of the Local Scout Association, Hassan, kindly presented the badges. Mr. N. S. Nanjundiah, Member of Legislative Council and Vice-President, District Board, Hassan, was invested as the Scoutmaster of 1st Hassan Troop, Mr. B. Ramawamiah, Advocate, as Scoutmaster of Senior Scouts and Mr. B. A. Srinivasaiah, Contractor, as Scoutmaster of 3rd Hassan Troop. Among others who were invested were Messrs. S. Venkatesaiah, Advocate, H. Singa Iyengar, Pleader, Laxman Rao and Chandrasekhara Rao, teachers. (Mr. R. Krishnaswamy Iyengar, son of Rao Bahadur M. Ranga Iyengar, Landlord and Scoutmaster of Hole-Narsipur led the new officers to the investiture.)

The ceremony was very impressive and a number of leading non-official gentlemen from the other taluks of Hassan District who were present as spectators have volunteered for training as Scoutmaster of their local troops.

# FOR SCOUTS

## B-P IS IN INDIA! HAVE YOU READ HIS BOOKS?

	Rs.	as.	
Scouting for Boys	1	4	All by the Chief Scout
The Wolf Cub's Handbook	0	15	
Scouting Games	0	15	
My Adventures as a Spy	2	3	
Boy Scouts Beyond the Seas	1	4	
Yarns for Boy Scouts	0	10	
Girl Guiding	0	15	

### OUTDOOR LIFE.

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Boy Scouts Camp Book—P. Carrington	0	15
Camping Out—J. Gibson	1	4
Camping out for Boys—J. Whitehouse	0	10
Field Pocket Book	1	9
Handicraft for Outdoor Boys	2	4
How to run a Scout Camp	0	15
Lonecraft	1	4
Nature Craft for Boy Scouts	0	10
Tracking	0	10
Tramp Camps and Standing Camps...	0	8
Trek-Carts and Bridge-building	0	10
Woodcraft	0	15
Woodcraft, Book of	6	0

### STORY BOOKS.

Boy Hikers Homeward Bound—C. Fraser	3	12
Boy's Book of Scouts—P. K. Fitzhugh	3	12
Boys of the Otter Patrol	2	3
Boy Scouts' Year Book (American)	7	8
Cornered by Scouts—M. Harborough	2	4
Girls Who Became Famous	4	8
My Tightest Corner	0	10
Rolf in the Woods	6	0
True Dog Stories—E. S. Hardy	5	0
Two Little Savages—E. Thompson Seton	4	6

### PHYSICAL CULTURE.

Body Building—Sandow	1	4
Club Swinging	0	10
Exercises on the Parallel Bar	0	10
Infantry Training	0	9
Manual of Drill	0	8
Physical Culture and Self-Defence...	0	10
Physical Education Drill Book	0	12
Physical Training for Boy Scouts	0	8
Swimming Self-Taught—G. A. Street	0	5
Tricks and Exercises on the Horizontal Bar	0	10

Scout Book List on Request

And the Scout Diary, As. 10.

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## Smile!



PHOTO

K. S. RAGHAVAN.

### Smile

Smile a while,  
While you smile another smiles,  
And soon there are miles and miles  
of smiles,  
Because YOU smile.

### Preserve Your Eye Sight.

An old soldier whose nose had been lopped off gave a few pence to a beggar. "God preserve your eye sight" said the beggar. "Why so?" enquired the soldier. "Because sir" was the reply 'if your eyes should grow weak you couldn't keep spectacles before them'.

### Curious Grammar.

Teacher—Boy, parse the word 'Courting'. Then the boy thought for a moment and said, 'Courting' is an irregular, Transitive verb, Active voice, Indicative mood, Present Tense, 3rd person and agrees with all the girls in the 'town'.

### The Three Punsters.

Three punsters, Strange, More and Right, sat down to dinner one day. After dinner More said 'There is one fool among us, that's Strange'. "Oh!" cried Right, "there is one, More". "Ah!" said Strange "That is Right".

A. N. SAMPATH IYENGAR,  
Scout, 14th Bangalore Troop.

### What—Not.

'Burr-r-r!' went the telephone, and the following dialogue ensued:

'Are you there?' 'Yes.'  
'Who are you, please?' 'Watt.'  
'What is your name, please?' 'Watt's my name.'  
'Yes, what is your name?' 'I say my name is Watt—John Watt''

'Oh? well, I am coming round to see you this afternoon.' 'All right. Are you Jones?'  
'No, I am Knott.' 'Who are you then, please?'  
'Will Knott.' 'Why won't you?'  
'I say my name is William Knott.'  
'Oh! I beg your pardon.'  
'Then you will be in this afternoon if I come round, Watt?' 'Certainly, Knott.'  
'Burr-r-r' went the ring of; and Knott as he sat down again at his desk began to ponder whether Watt said he would be in or not.

"M. N. SWAMI."

### Measure for Measure.

A tall Western girl named Short, *long* loved a certain big Mr. Little; while *little* Little thinking of Short, loved a *little* lass named Long. To make a *long* story *short*, Little proposed to Long and Short *longed* to be even with Little's *short* commings. So Short meeting Long threatened to marry Little before *long*, which caused Little, in a *short* time to marry Long.

Query:—

Did *tall* Short love big Little less, because Little loved Long?

K. MON SINGH,  
P. L. I. Kolar Troop.

\*\*\*\*\*  
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Inspector:—What is a pro-Noun.

Student:—That which stands for a Noun is a pro-noun.

Inspector:—"Mary milks the cow." What part of speech is cow?

Student:—it is a pro-noun Sir,

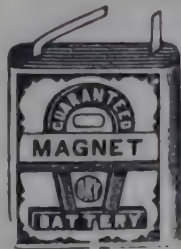
Inspector:—How?

Student:—Because the cow stands for Mary until she milks it.

P. L. S. K. MURTHY,  
13th Bangalore Troop.



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## School and Scout News.

### More Holidays for Schools.

In their order No. 3569 Edn. 213-20-2 of 6th Oct. 1920, Government direct that the two days of Bakrid and one day of Ramzan Kuthbah are to be treated as complete muslim holidays in all educational institutions in the State. The Muhammadan pupils are exempted from attending the morning classes held on those days and these days will be deducted from the whole number of working days for the purposes of computing minimum attendance.

### Thanked for Service.

I have much pleasure in acknowledging the valuable services rendered by Mr. N. Narasimhayya, Assistant Master, Kannada High School, and Secretary, Weavers' Co-operative Society, Hole-Narsipur, in securing several persons, especially of his community, at considerable self-sacrifice for inoculation against plague in the town of Hole-Narsipur during the prevalence of plague in the year 1920. I wish there were more persons of his stamp in the town.

(Sd.) B. KRISHNA RAO,  
Health Officer.



FIRST-AID WORK.

### A Gold Medal for Life-saving.

Scout B. N. Krishna Murti of the 7th Bangalore troop was awarded a gold medal by Mr. S. Rama Rao, B.A., B.L., of Madras for saving his life. It would appear that the gentleman was riding a horse and suddenly, while on horse back, got into fits and was about to be thrown down and trampled. Our friend, who was going on a bike, observed the critical state in which the gentleman was, ran up to the horse and held it by the reins and took the gentleman into his arms, as he was falling. With the help of some other spectators he carried the gentleman to the house of the doctor, who happened to be his friend and thus saved him from what would have been a terrible disaster.

### The First Pavagada Troop

I write to tell you that our troop had been on a trip to the Car-feast of Nagalamadaka which is ten miles away from this place. Our Amildar, President of the Local Scout Association, had arranged for our lodgings and boarding. Police Inspector and Mr. G. Srinivasiah, Shirastedar Member of the Local Scout Association, have helped us very much with regard to our comforts at the fair. About 2,000 people and of the same number of cattle were gathered at the place. We had a very good opportunity of having our good turns done at the fair. We found out some two missing boys (young) and delivered them to their parents. Stopped many petty quarrels that arose in the theatres and in the streets.

Found out some thieves who were carrying jewels and sandles, and handed them to the police. We handed many deceitful merchants who were giving false measures to their customers to the police and got them punished. And many more good turns of this type we did.

T. VENKATA VARADACHAR,  
Scoutmaster,  
Pavagada.

### Extracts from the Report read to the District Conference, Hassan.

ಡಿಸ್ಟ್ರಿಕ್ಟಿನ ಸುಮಾರು ಎಲ್ಲಾ ತಾಲ್ಲೂಕುಗಳಲ್ಲೂ ಬಾಯ್ ಸ್ಕೌಟ್‌ಗಳ ಪದ್ಧತಿಯನ್ನು ಸುಸ್ಥಿರಗೊಳಿಸುವ ಕೆಲಸವು ನಡೆಯುತ್ತಿದೆ. ಕೆಲವು ದಿನಗಳ ಹಿಂದೆ ಹೊಳೇನರಸೀಪುರದಲ್ಲಿ ಸ್ಕೌಟ್‌ಮಾಸ್ಟರುಗಳನ್ನು ತರಬೇತಿ ಮಾಡಿದರು. ಈ ಊರಿನಲ್ಲೂ ಈಗ ಕೆಲವು ದೊಡ್ಡ ಮನುಷ್ಯರು ಸ್ಕೌಟ್‌ಮಾಸ್ಟರುಗಳಾಗಬೇಕೆಂದು ಸ್ಕೌಟ್ ಡೈರಿ ಕ್ಲಬ್‌ವರಿಂದ ಶಿಕ್ಷಣವನ್ನು ಪಡೆಯುತ್ತಿದ್ದಾರೆ. ಹೊಳೇನರಸೀಪುರ, ಬೇಲೂರು ಮತ್ತು ಹಾಸನ ಇವುಗಳಲ್ಲಿ ಲೋಕಲ್ ಸ್ಕೌಟ್ ಅಸೋಸಿಯೇಷನ್‌ಗಳು ಇವೆ. ಹಾಸನದಲ್ಲಿ ಈ ಸಂಘದ ಪ್ರೊತ್ಸಾಹದಿಂದ ಒಂದು ಕೂಟದ ಕ್ಲಬ್‌ನ್ನು ಏರ್ಪಡಿಸಿಕೊಂಡಿದ್ದಾರೆ. ಬಾಯ್ ಸ್ಕೌಟ್‌ಗಳಿಗೆ ಒಂದು ಕ್ಲಬ್‌ರೂಂ ಬೇಕಾಗಿತ್ತಾದುದರಿಂದ ಈ ಊರಿನ ಮೈನಿಮಾಲಿಟಿಯವರು ಈ ಜುಬಿಲ್‌ಹಾಲ್ ಕಟ್ಟಡವನ್ನು ಅವರ ಉಪಯೋಗಕ್ಕಾಗಿ ಸ್ವರ ದಯವಿಟ್ಟು ಬಿಟ್ಟುಕೊಟ್ಟಿರುತ್ತಾರೆ.

### Scoutmaster Training Camps.

Two Scoutmasters Training Camps are reported to have been conducted last month-the one at Tumkur and the other at Hassan. Mr. B. Tirumala Char, Second Assistant Director of Scouts, was in charge of the former while the latter was conducted by the Director himself. Each lasted for about a fortnight and was very successfully conducted. The "Lawyers took the lead" at Hassan. Two overnight camps were conducted to Sivaganga and to Devarayandroog by the Tumkur Scoutmasters.

### A Review.

#### THE MYSORE LOWER SECONDARY EXAMINATION PAPERS IN ARITHMETIC (1891-1920.)

Mr. S. Seetharamayya of the Government High School, Chitaldrug, whose Chart of Mathematical Tables was reviewed in these columns a few months back, has just issued a new book on Arithmetic, being the Mysore Lower Secondary Examination Papers for 29 years, with easy, neat and clear solutions for the questions set therein. The book has elicited very good opinions from several of the Headmasters of our Government High Schools who are competent to make a pronouncement on the subject. Mr. M. Shama Rao, Retired Inspector-General of Education in Mysore, says, "I am sure they (the solutions) will be useful for those who use them—both teachers and students"; and we are glad to recommend the book for the careful perusal of both teachers and students of the Lower Secondary classes and of the lower forms of the High Schools.

### The Mysore Scout Co-operative Stores, Ltd.

The above stores have been duly registered and will start work very soon.

Membership is open to all scouts and scout officers of the age of eighteen and above, to parents of scouts, to members of Local Scout associations and of Head-quarters Council and to others but not above 100 approved of by the Board of Directors.

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# THE MYSORE SCHOOL and SCOUT MAGAZINE.

"KNOWLEDGE IS MORE THAN POWER--IT IS VIRTUE."

VOL. 3.]

BANGALORE, MARCH, 1921

[No. 10.]

## How are Holidays to be spent.

To-day is the last day of the Annual Examination. Let us look at the group of boys who are coming from the examination hall. They come in batches asking each other, how many questions tried and how many answered. This conversation being over, they think of the holidays. Some say that they will read fine story books, some say that they work Arithmetic and some nothing at all. Surely the holidays are cheerful for all students.

### Not to be idled away.

Though holidays are given for leisure, still we must use the time usefully and must not idle away in pleasure only. Time lost in idling away is so much of precious life wasted. Change of work is rest, and you may engage yourself in useful work which will be of benefit both to yourself and to others. You may go to various parts of the country and observe the customs and manners of the people, so that you can get wordly experience. Moreover, you must pay more attention to your exercises, and your health.

### Be Cheerful.

Be smiling and cheerful, from the time when the holidays are announced. Do not shut up your lips always like Philosophers, who think that the world is nought. Have activity; do something.

### Books are interesting and excellent Company.

This is the best time to improve our knowledge in English. There are innumerable books, that are interesting and useful to us. How glad we must be to read them? If we hear the names of some books, they give inspiration to our minds. I do not know anything more useful than the biographies which will inspire our young minds, such as those of Buddha, Asoka, Christ, Muhammad, Sivaji, Gandhi, Vivekananda, Gokhale, Napoleon, and Gladstone. These are interesting and have great lessons to teach for all of us. These are excellent company indeed to sit with all these books on these holidays. Then there



I am off to Camp. What will you do?

Any new stunts for your Summer Holidays?  
If you have none, learn from the two  
articles on this page.

are some books in English, which are really interesting. These are Dod's Students' Manual, 'Secret of Success' by Adams.

When you go to western stories, there are of course Robinson Crusoe, Gulliver's Travels. You may also read Grimm's Fairy Tales. If you want to keep your time interesting and your mind refreshing, you must read "Dickens' Novels." I tell you, that you must not read half penny series, which spoils your intellect.

### Conclusion.

Hence a good student would really be serious about a holiday. To him it is no joke. He will ask what books shall I read, what sights shall I see, what impulses shall I gather? What shall be my hobbies, what are my recreations? When he can answer these questions satisfactorily then only can he assure himself that he has spent his time well.

A IV Form Student.

## How I spent the Vacation.

### GENERAL.

After my daily bath, the morning time was entirely devoted to intellectual pursuits, such as reading, writing and translating into Tamil certain good articles from the *Modern Review*. Some days, I went to the Adyar library to refer to some books on social, and educational subjects. In the afternoon, notes were prepared for the visiting of the villages in the vicinity.

### OUT-DOOR LIFE.

One day during the vacation, was a camping one, I went as the head of the Komaleswaram Boy Scouts, who were all students and occupied myself with the activities of camp life.

### PARTICULAR DUTIES.

During this camp, I visited all the surrounding villages, and had conversation with the villagers. I asked them whether they had a panchayat. They told me that they had nothing like that, but if they decided to celebrate some village festival, they would appoint some of their own men to collect money and conduct the business.

### CITIZENSHIP.

Some evenings I visited the night school in the fishermen's village, and collected all the adults, and read to them religious and moral episodes from the Puranas, such as 'Harischandra and others. This village has no day school, though there are five hundred inhabitants. During Saraswathi Puja there was a religious celebration in three villages. At every place, I explained to the villagers the significance of the Puja and also laid stress on the importance of education by homely examples.

### KOTUR VILLAGE.

This is a village on the other side of the canal. I had been there to read to the villagers the Panchayat Act. There was no panchayat in that village, but they are maintaining a day school for the last four years. Now the financial status of the above is in a sad condition, so they asked me to influence

Continued on page 2.



## A Scout's Honour is to be trusted. Krishna the Boy Scout.

Krishna, also, was in the Court of Honour when it was decided to go camping during the holidays. He had never been to a camp, and so was eager to be off. So he waited for the starting day impatiently, and began to make preparations when it was a week off. So, you can imagine with what high spirits he marched to the parade ground, where all the scouts had to assemble to march to camp. He was one of the earliest comers and at last when all the scouts had assembled, they started for the camp.

The camp was six miles away from the town, in a large plain beside the road, and, as soon as the troop reached the place, positions were marked for the huts of the patrols in a wide circle, with space for the scout master's hut in the centre. Soon the order was given to begin to build the huts. As soon as Krishna began to help to build the hut of his patrol, he saw his uncle's servant coming to him with a letter in his hand.

Now, Krishna's uncle lived in the country, and though he was an excellent person, hated all scouts. He had not known that his nephew was a scout. He loved him very much and always invited him to come to his house during the holidays. Krishna also loved his uncle, but he knew his prejudice against scouts. In his last visit, he had promised to come at the next holidays as soon as his uncle sent for him.

In his letter his uncle reminded him of his promise, and requested him to come to him as soon as possible. The servant told Krishna how he had inquired for him at his house, and been told that he had departed only half an hour ago. So the servant had followed him in a cart.

This was Krishna's first camp and he was very much disappointed at his uncle's letter as he was very unwilling to go from his camp, before it had yet begun. But he had given his promise and was bound on his honour to fulfil it. So, very reluctantly he approached his scoutmaster and explained the circumstances to him. The scoutmaster told him that it was his duty to go and granted him leave. So, Krishna went away from the camp very unwillingly and began his journey to his uncle's house direct from the camp.

As soon as he reached the house, his uncle knew that Krishna was a scout by the uniform he was wearing. So, he got annoyed and began to treat him with indifference. But Krishna showed that scouting was not bad but good, by the following incident. One day, when Krishna was returning from a walk, he saw a cow, frightened by the ball with which his uncle's little boy was playing, rushing at the boy. Krishna ran up and stopped the cow by the horns. Now Krishna's uncle had known that his nephew was a very timid boy, and especially frightened at cows. So this change in him astonished him, and when Krishna explained that this was due to scouting, and further, told him the scout laws, his uncle's prejudice against scouts vanished, and he began even to like them.

From that time, his uncle began to love Krishna more dearly and generally entrusted him with important work now and then. Now, it so happened that his uncle had to send a letter to a distant place at a very short time, and was thinking how that could be managed when Krishna volunteered to do so and promised to do his best to give the letter in time. His uncle accepted his offer and so, Krishna somehow got bicycle and set off on it taking the letter with him. On the way, he saw a child nearly being run over by a coach, and so, leaping from the bicycle he snatched the child away just in time. But by this the horse was frightened and kicked his leg which began to bleed badly. He roughly bandaged it and thought of resuming his journey. But now, a difficulty arose. His leg was wounded in the joint, and so, he could not peddle the bicycle.

But he had promised that he would do his best, to deliver the letter in time. So, though his foot ached very much, he went on riding on the bicycle to the appointed place and gave the letter in time. But he had so pained his leg that he fell insensible after giving the letter. He had to be sent back in a cart.

When his uncle saw him returning in a cart, he inquired Krishna what had happened. He only told him that his leg was injured. But the cartman gave him the details. Hearing his nephew's sense of honour in carrying out the promise he had given at such personal discomfort, his uncle at once

knew that it was scouting that had enabled Krishna to realize that sense of honour and also that kind deed he had done on the way. So, seeing so many advantages in scouting, he took active steps to form a troop in his own place.

Thus Krishna's exemplary conduct in obeying the scout law resulted in the formation of a scout troop in his uncle's place and dispelling the unreasonable hatred of scouts of his uncle. Also, his conduct shows, what other scouts should follow, in carrying out a promise he had given no matter whatever personal discomfort it may cause him, the sense of honour he had. He valued his honour more than his discomfort or pleasure. He had gone on a bicycle when his foot was injured, and had left his camp, that too the very first one, to do the disagreeable task of going to his uncle's house. Thus, he showed that his honour could be trusted.

A. VASUDEVIAM,  
*First Mysore Troop.*

### Tit-Bits from Mrs. Henry Wood.

Dear "Roland Yorke,"

"Lady Adelaide" left "East Lynne" yesterday. She met "Lord Oakburn's Daughters" near the "Red Court Farm." They imparted to her that "the Channings" are in "Danesbury House." She went there to meet them. "The Channings" told her all about the marriage which took place on "St. Martin's Eve" between "Jhonny Ludlow" and "Anne Hereford" in the "Pomerey Abbey." They say that "Dene Hollow" celebrated the marriage ceremony and "Oswald Cray" and "Lady Grace" accompanied the bride and bridegroom. It was "Ecster's Folly" to allow him to marry her. By this marriage the "Verner's Bride" perished and "George Canterbury's Will" changed. "Ashley" became "the Master of Grey lands."

The winsome "Adam Grainger" who was studying in the "Orville College" and who was cherishing from a long time "the Unholy Wish" of running away with his sweet heart "Bessy Rane" the court maid at the "Court Neither leigh" came down the "Park water" to his own "House of Halwell, with her and married her without his parents' consent.

I remain,  
Your loving friend,

By V. Ananthanarayanan, "EDINA."  
Assistant Scoutmaster,  
S.I.B.S.A., Bellary.

*Continued from page 1.*

some Society to take charge of the school. I told them that they must try to rely upon themselves, and asked them to form an Association and collect subscriptions and donations for the school. On the 19th October, they formed a School Committee, and subscribed on the spot eight rupees. The school is now going on.—*New India.*



# Scenes from Travancore.



1. TEMPLE OF GOD PADMANABHA.

## 1. Temple of God Padmanabha.

God Padmanabha is the real Ruler of the Travancore State. The Maharajas of Travancore hold the lands in trust for the God and it is in Padmanabha's name that all administration is carried on.

## 2. The King's procession to the Temple.

Every day, the King goes to the temple to offer worship and to take the God's blessing and advice. In the picture the king is seen in the centre with barefoot and no other clothing than the dhoti round the waist and the upper cloth.



2. THE KING'S PROCESSION TO THE TEMPLE.



3. THE KUTTALAM FALLS.

## 3. The Kuttalam Falls.

Thousands of people flock to bathe in the sacred falls and get "purified." Compare this picture with the Chunchunkatte Falls of the Kaveri.



4. A RURAL SCENE.

## 4. A Rural Scene.

On the shores there are a number of "backwaters" or creeks and the rural life in the vicinity is most fascinating. People live mostly in boats and here you see a party of them.



## What is your Hobby?

### Stamp-Collecting.

I am sure you have heard what a fascinating hobby Stamp-collection is. If you have not heard of it, you may take it from me that there is no other hobby, not even photography, which will keep you on the alert so much as stamp-collecting. Of course, there are other hobbies which are very delightful. But I may tell you every other hobby requires something or other which every boy cannot afford. Photography is an ideal one, but it means money; gardening presupposes that you have got a plot of fertile ground; music and painting need a bit of skill, knack and a lot of instruction. Butterfly and Bird-nest collection is a very unpalatable one to the Hindu's taste. Mineral collection means undertaking long journeys which every one cannot afford. But stamp-collection, otherwise called the science of Philately, is free from all these disadvantages while it possesses all the attractions that a hobby can offer. Its sister hobby, the science of Numismatics, or coin-collection, while equally interesting is prohibitively costly and requires a thoroughly sound knowledge of history which the average boy cannot possess.

The advantages of stamp-collection are varied and many. In the first place it is intrinsically interesting. It means you can get a lot of pleasure by merely going through a good stamp album, or a delightful sensation is produced by looking at a rare stamp from a distant country. In the second place it awakens your mind and broadens your outlook on life. As soon as you begin collecting stamps it brings home to you what a big thing the world is. You will be surprised that there are ever so many countries in the world. By a study of the various issues of a country you will come to learn the history of the country. You will be struck with the change in the nature of the stamp as soon as there is a political change in the country. Some South American stamps are good instances of such changes. Again countries issue stamps to commemorate great issues. Canada's jubilee and coronation issues are very pretty examples. Then again your knowledge of Geography widens. You will have to learn that Helvatia means Switzerland and Reichspost stamps are German ones under the Kaisers. You will have to study where

Labaun, Guatemala, Latvia, Fortuna Islands and a host of other places are.

Then again the various animals, plants, landscapes, etc., pictured on the stamps are exceedingly interesting and instructive of the characteristics of the country. The one rupee and two rupees issues of the present Indian issue show the characteristic gorgeousness of Indian ideas of Royalty. The landscape stamps of Tasmania and other Australasian countries represent the lovely scenery of those lands.

By a careful study of the stamps of the different countries you can almost judge the standard and type of their civilisation. The pre-war German stamps are heavy, neat and clean. The English have an eye for advertisement, and this instinct pervades even their stamps. The Americans are characteristically businesslike even in their stamps. Turkey and Persia have very elaborate floral designs characteristic of the art of their country. Some Indian States introduce religious sentiments even into their stamps, while Japan has got characteristically flimsy stamps. Thus you will be able to read from the stamps the civilisations of the respective countries.

Again stamp-collection when taken seriously puts you in touch with other collectors abroad. Boys and girls in all countries will be only too glad to receive stamps from you and to send theirs in exchange. Thus you can strike up friendships, sometimes a very asting one, right across the seas and bridge the oceans with bonds of goodwill and brotherhood. How would you like to tell your friends that you have a friend in U.S.A., another in Tasmania, still another in France and so on. I am sure that what I have said above must have struck you, and some of you have already resolved on starting a collection. You would also, I believe, like to know something as how exactly to begin collecting stamps, how clean them and mount them on into albums, and how set about getting stamps from abroad. For information on these heads look out for the continuation of this letter in the next issue of the magazine.

In the meanwhile you can start right away, if you intend to take up this hobby, by collecting all kinds of stamps that you can lay hold on, both Indian and foreign, and simply shove them in a box. I will tell you exactly what to do next month.

B. T. CHAR.

### The Value of a Cup of Cold Water.

A certain curious way of dealing with common ailments has been adopted by the Japs from a very long time. The treatment itself is quite simple, and requires no expenditure at all. So, we Scoutmasters as well as Scouts, will be greatly profited if we were to adopt their simple treatment whenever we ourselves feel "Out of sorts." The Japs especially are shocked to swallow the "Doctors Pill" for they say that the simple nature's remedy which they adopt, whenever they are unwell, answers their purpose, and has proved to be the most successful weapon to combat disease and suffering.

Their simple remedy consists in only drinking pure cold water. As soon as a Jap feels unwell, he begins the treatment at once, by performing either a few simple exercises in Ju Jutsu or by performing a few simple breathing exercises (which are more effective for special reasons) drinks an extra amount of cold water (by extra, I mean four to eight ounces more of cold water) after he feels that he cannot drink any more, and runs with warm cloths on for some distance until he thoroughly perspires. Then he finishes the treatment by going to bed well covered and when he awakes he is all right.

The theory of the treatment, they say, consists in getting rid of the poison that has entered the body whenever one is unwell. Water is a great solvent as you all know and when one drinks an extra amount of cold water, it tries to dissolve all the poison in the body and escapes as perspiration and urine when he runs. After a while usually when the sick person passes his urine, the urine will be slightly coloured yellow and shows that the water has brought with it the poison also. The running also sets all the internal excretory organs to work and thus facilitates their work in getting rid of the poison very soon.

Whatever the theory is, my practical experience is that it is a very successful remedy against simple attacks of disease. I have tried it myself and in almost all my attempts I have succeeded. When one is in Camp, the recipe is most handy, and when one is at home, the remedy cuts short the doctor bill and the unpleasant after-effects of drugging. Therefore I request all the Scouts and Scoutmasters to try this simple remedy and become acquainted with it.

T. L. NARAYANAN,  
Scoutmaster.

Mr. A. Srinivasa Raghavachari, Munsiff, Shimoga, writes: A carpenter's shed in which timber was stored accidentally caught fire last evening in my compound. I am glad to inform you that, but for the timely aid rendered by the Head Master and the Scouts of the District Normal School, Shimoga, the damage would have been very much more than what it actually is. I wish the Boy Scout Movement every success.



## From Here and There.

Due to pressure for more space, C. S. R. has consented to reduce his "From Here and There" page by more than a column and half—Ed. S. and S.).

### Scouting.

"The programme of the Boy Scouts is the Man's job cut down to Boy's Size"—says the British report.

### Scouting in Ceylon.

"Ceylon is greatly helped by the keen interest taken by the Director of Education, who is making Scouting part of the curriculum in Government Schools.

There is great hope that we may get similar assistance in India which may help to solve the difficult problems of the Indian (Native) Boy Scouts".

(Thus—the International Scout Commissioner of the British Scout Association, London. In Mysore, the keen interest taken by the Inspector-General of Education has helped greatly to the development of Scouting in the State. Though we may not go to the length of making Scouting a regular part of the curricula, may we hope that more leisure in the evenings may be given our boys for the development of Scouting and Physical Culture as was recommended some time ago by Mr. F. C. Irwin, the late Director of Boy Scouts in Mysore, along with consultation with Mr. B. Dasappa, the Deputy Inspector-General of Education in Mysore).

### Making it Sure.

Little Esther was saying her bed-time prayers, and in conclusion asked: "Please, dear God, make San Francisco the capital of California."

"Why did you ask that, Esther?" interrogated her mother.

"Because I wrote it on my examination paper that way."

### Back Pedal.

Smith was a great cyclist, but had very rarely been on a horse.

One day, however, when staying with a sporting uncle, he thought he would like to follow the hounds, which were to meet near by, so he borrowed from his relative a horse, which was not much accustomed to the hunting field.

At first he went steadily, until the horse, being startled by a rabbit darting from a clump of grass, broke into a mad gallop.

The rider was flung forward on to the horse's neck.

"What are you doing with your arms there, my lad?" jokingly called out his uncle.

"I'm feeling for the break," was the reply.

### God and Man.

God ripens the mangoes, the Farmer shakes the tree; God cures the patient, the Doctor takes the fee.

### The Spirit of the Age.

Since man to man is so unjust,  
We do not know what man to trust.  
We have trusted many to our sorrow  
Pay to-day and trust to-morrow. (Selected.)

## Caught at Last.



BY G. SHANKAR.

THAT Rascal Reynard, hip hooray,  
Is caught at last the papers say;  
Policeman Towser, stern and grim,  
An hour ago arrested him.  
He's in the hands of the Police,  
Good news for chickens and for geese,  
Who really were afraid to roam,  
In daylight even, far from home.

Rs. 10. . . . . GIVEN AWAY . . . . . Rs. 10.

Which is your Best?

What you have to do to get the prize:—

(i) Of the 23 copies of the 'S. and S.' magazine issued since December 1918, say *which* you think is your best copy and *why* it is so.

(ii) Put the answer in an envelope and send it to the Managing Editor, the School and Scout magazine, New Public Offices, Bangalore city. Left hand top corner of envelope should be distinctly marked "*For Which Best Competition*".

(iii) Any Reader of the S. and S. of the age of 18 and under is eligible for entry for the competition.

(iv) The best answer will be published and awarded Rs. 5 in cash. Any other answers published, will also be awarded prizes, the total amount of such prizes not exceeding Rs. 10.

(v) The competitions close on the last day of May 1921, by which time all answers should be in the hands of the Editor.

(vi) The Editor's decision will be final.

(If any one does not possess the back numbers he may write to the Editor, who will send him a bound volume, containing 13 copies from December 1918, to March 1920, for Re. 1 and As. 4 only).



# The Mysore School & Scout Magazine

Published monthly throughout the School Year (June to March inclusive) under the joint auspices of  
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AND  
**The Boy Scouts of Mysore.**

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BANGALORE, MARCH 1921

**A Big "Thank You".**  
With this issue the third volume of the School and Scout closes. Before laying down our pen for the long summer holidays which both you and we are anxious to have we wish to offer our heartiest thanks to all who have co-operated with us in making the third volume of our magazine the success it has been—to the thousands of our readers, our Agents, our patrons, our advertisers and last but not least, our printers whose efforts in making our magazine a fine production of their art have not been vain.

**The Next Volume.**  
The new volume commences next June. We will look forward to meeting all old friends, and we hope many new ones too, after the holidays and by our 'united efforts'—theirs and ours—we will try to make the year 1921-22 the most successful year we have ever seen.

**An Important Announcement.**  
There has been a great demand for a Kanarese magazine of the type of the School and Scout. As the present financial position of

the magazine department does not warrant the starting of a new venture, we have proposed to increase the size of the magazine by four pages more, thus making it into a sixteen page one, and devote the extra pages solely for the purpose of Kannada articles on Scouting and kindred subjects for the benefit of our numerous friends in the A.-V. schools, Kannada High Schools and in the lower forms of the English High Schools. Eminent Kanarese scholars like Messrs. T. S. Venkanniah of the Central College, R. Krishnasastri of Mysore, M. R. Sreenivasa Murty, formerly of the Library Section of the Education Department in Mysore, have readily consented to contribute valuable articles and we hope our students will be immensely benefited by them. We are anxious, however, to have

**Your Suggestions invited.**  
as the magazine is intended to be mainly the handiwork of our student readers, a medium for the expression of their own personality, for the development of their initiative and energy in making their own magazine the big success we and they wish to it to be in the months to come. So don't fail to write to us to say how you want it to improve, what things you would like best to see in it, how you would suggest to make it more popular and interesting. Write to the Editors at the Headquarters who will try their best to satisfy, as far as possible, all tastes.

**Which is your Best ?**  
Since December 1918 we have had 23 magazines. Re-read them all and give us your vote as to which issue you think is the best and why. Cash prizes amounting to rupees ten in all be awarded for the best answers. For details see page 5. If you do not possess all the old copies, write to the Editor who will supply you with a bound copy of the 1st two volumes price Rupee one and annas four only.

**Summer Vacation.**  
Vacations are fast coming on. Elsewhere you will find suggestions from your brother readers as to how they are to be best spent. Any way don't idle the days away. Be active—have something to do, useful to you and helpful to others.

**Summer Camp for Scout Officers.**  
Of course your Scoutmasters will come to the Devarayan Durga where ample opportunities will be provided for them for increasing their knowledge in Scoutcraft, nature-craft, woodcraft, camping and other Scout activities. They have been asked to keep the latter part of April free from engagements to enable them to come and when they return back to their troops after the camp, we hope there will be a Big Push given for Scouting.  
What are your plans for camping in Summer? Wish you a happy holiday!

**Extracts from the speech delivered by a parent at the anniversary celebration of the Scout troops of the Laxmipuram A.-V. School, Mysore.**

One well-founded complaint made against us is that we are apt to be too bookish and to give too little attention to physical exercise and open-air life. If there is any movement that will help us and our children to get rid of this reproach and to turn out healthy

boys and men, I believe it is the Scout movement.  
I would only say that from my personal experience that my boys have been all the better for their scouting and that they have got a world of good from the discipline and the free outdoor life which it encourages. The movement may have its small defects as every human institution is bound to have and it is with the very object of removing them and developing the movement to its fullest advantage that Parents' Committees are being formed. Parents and Scoutmasters may consult and co-operate in the work of spreading the good movement and reaping its full benefits.

There are many directions in which we parents can co-operate with the Scoutmasters. We can spread true ideas about the nature and objects of the movement and counteract the false notions which very easily spring up whenever a good movement is started. One very common charge brought against scouting is that it makes boys too playful and disinclined for their school work. Facts and figures are glaringly against this assumption and as the annals of every school can show, the scouts of the school have carried their motto of "Be prepared" into the examination room and have come off very well through those ordeals. It stands to reason that a proper distribution and adjustment of hours of work and play should produce a healthy type of boys. And even if scouting prevents boys from devoting full attention to their books, why, that is a change for the better which we should welcome for in education it is not the quantity that matters but the quality.

We can also turn our minds to the question of properly financing the movement. Government are ready to supplement the contributions that local associations are able to raise by grants of an equal amount and it behoves us all, therefore, to make special efforts to provide funds for carrying on the good movement. I do not think that any better investment of money can be made than for this object, for the return will be in the shape of better health, better spirits and better test for life and its good things on the part of our own boys. The conditions of camping out may be made a little more comfortable for our boys without taking away the opportunities for "roughing it" which constitute the charm of camping out. The addition of some sort of footwear to the uniform of our scouts seems to me to be very necessary. The holding of scout rallies annually is a very valuable adjunct of the movement and a considerable amount of expense and much time and organization are required. All these things mean money and the formation of a Central Fund with local branches seems to be urgently called for to place the movement on a strong basis.

A third way in which we can help is by taking part ourselves in the various activities of the scouts. I remember very well an occasion on which I felt inclined to absent myself from a gathering of the kind on some trivial ground but my son would not listen to it and he literally dragged me to the scout meeting. Need I say that I thoroughly enjoyed the evening and returned home with a broader outlook and in better spirits. It has been an ambition of mine to join my son on one of his campings-out. We were born too early and missed the active forms of scouting but it is not too late to mix with our children, to get out of our humdrum existence and to be boys for a little while.



# The Chief Scout of all the World visits Madras.

(THE REV. GEO. WILKINS, DEPUTY CAMP CHIEF.)

THE visit to Madras of Sir Robert Baden-Powell, Bart., K.C.B., K.C.V.O., LL.D., Chief Scout, and Lady Baden-Powell, Chief Guide, has aroused great enthusiasm among the Boy Scouts, and has given a real impetus to Scouting throughout the Presidency.

The object of the Chief's visit to India was to help to extend scouting with all its possibilities as a character building force, and to bring about an amalgamation of all the various Indian Scout organizations into the great B.P. Scout Brotherhood. He has been eminently successful in this respect in Madras, and he left Madras greatly cheered as he saw his efforts brought to a successful issue. Hence, much of his time has been occupied in interviews with Scout leaders, and those interested in the Scout-movement, and discussing with them the conditions of affiliation with the B. P. Boy Scouts Association.

But in addition to all this work behind the scenes, a programme was arranged, so that the Chief Scout could see the progress already attained by the Scouts in the Madras Presidency. The three main items of the programme were

I. The unveiling of three tablets erected to the memory of three Scouts who belonged to the Doveton Troop of B. P. Scouts, and who had laid down their lives in the great war.

II. The Indian Scout Village.

III. The Grand Rally.

I. All the European B. P. Scouts turned out to witness the unveiling of the memorial tablets. The drive from the gate to the Doveton College School building was lined on either side by Scouts, Girl Guides, and Wolf Cubs.

As each tablet was unveiled, a wreath was placed in front by an officer of the Girl Guides, and then the Chief and his staff saluted in memory of those who had made the great sacrifice.

The speech of the Chief Scout in the School Hall was impressive, specially when he referred to the affiliation of the Indian Scout Associations with the B. P. Association, and asked all the B. P. Scouts present, to look upon the Indian Scouts as their brethren, play with them, camp with them, and in a word look upon them as their brother Scouts.

II. The Indian Scout Village was scientifically constructed. It consisted of huts and cottages of various designs, made by the Scouts themselves. These were built along broad-streets. In these huts, activities of all descriptions were going on, such as basket, making-weaving, co-operative stores, and scout activities, etc., etc. The village was a great credit, not only to the minds who conceived it, but to the many hands who brought it into being. Perhaps, the village idea was over emphasised to the exclusion of that which pertains to Scouting, but the whole was a great success. The bridge facing the entrance was well built, and stood the strain of a large crowd of people.

The Red Indian encampment with wigwams in a forest, created great interest, specially when the cubs rushed forward, and surrounded the Chief Scout with their weird howls. The

message of greeting in wood-craft language, which translated meant "good scouting peace and camping to chief of all the world," was very cleverly written. Sir Robert and Lady Baden-Powell visited every hut, complementing the workers, and encouraging them in all their activities.

Their Excellencies, the Governor and Lady Willingdon, visited the village, and showed great interest in all that was going on.

III. But the great day was Saturday, when there was a great Rally of over 1,600 Scouts, European and Indian. It was probably the largest gathering of boys, ever witnessed in India. Nearly every district in the Madras Presidency was represented.

On the arrival of the Chief Scout, the cubs rushed up from their hiding places making their howls, until the sound of the whistle brought complete silence. Then, like a great army, came the Scouts, with waving flags and staves, shouting their patrol cries, until a blast from the bugle brought silence. Then, at the word of command, Scouts and cubs in one united voice shouted out the welcome to the chief "Madras greets you."



Trek-cart made by the Scouts of the IX Bangalore Troop.

The Chief Scout and Chief Guide, with the Scout leaders, then made an inspection of every Troop, shaking hands with the Scoutmasters, and King Scouts, and generally encouraging all.

After the inspection, the grand March Past took place. The Chief Scout took his stand at the saluting base.

The Chief Commissioner for India led, followed by the Provincial Commissioner, the Chief Commissioner and Deputy Chief Commissioners of S.I.B.S.A., the Deputy Camp Chiefs, and other Commissioners.

Then came the cubs, with the cubmasters leading, and the Scout troops in order of the districts from which they came. As each troop saluted the chief and passed, the place from which the troop came was indicated on a huge map placed in front of the saluting base.

The cubs and Troops again formed up in their semi-circles, and at a sign from the commander, made a charge, and formed up around the Chief Scout for his yarn.

Every word of the chief could be distinctly heard by all, and the appeal he made to all the lads was one which will long be remembered.

A very interesting function took place at the close of the Chief's Yarn, when Mrs. Besant, who has done so much to forward the Boy Scout movements in Madras took publicly the Scout Promise and was sworn in as a member of the B. P. Scout association. The Indian Scoutmasters were lined up in front of the cubs, and the B. P. Scout Officers were lined up at the saluting base, facing them. At a pre-arranged signal, as the Chief Scout received Mrs. Besant in the B. P. Scout Brotherhood by giving the Scout hand-shake, the B. P. Scouts and the Indian Scouts charged into each other's ranks with an enthusiastic cry, and a period of handshaking and fraternisation of the two bodies ensued, showing the welcome of the Indian Scouts Association into the fellowship of the B.P. Scout Brotherhood, and commenting the agreement that they were all comrades in one great cause. It was a memorable moment, the fulfilment of a day, longed, hoped and looked for.

Cheers were given for the King Emperor, the Chief Scout of the world, and for Mrs. Besant. Before leaving the grounds, the Chief Scout and Chief Guide visited the various displays of the troops in different parts of the field. There were exhibitions of first-aid ambulance work, scout craft-hut, building, bridge-construction, field telegraphy, cooking, basket-making, etc., etc., Sir Robert and Lady Baden-Powell left privately for Calcutta by the night mail.

The Chief Scout and Chief Guide expressed to me their deep regret at being unable to visit the Boy Scouts of Mysore, but sent greetings and good wishes.

\*\*\*\*\*  
\* Scout Officers' Summer Camp, \*  
\* Devarayandroog. \*  
\*\*\*\*\*

APRIL 1921.

\*\*\*\*\*  
\* The Scout Head-quarters are \*  
\* planning a big summer camp for \*  
\* all Scoutmasters and Assistant \*  
\* Scoutmasters in charge of in- \*  
\* dependent troops. The Programme—recreational, educative, instructional—is expected to run over eight days. Scoutmasters and Assistant Scoutmasters and officers above that rank, please keep the period from April 12th—25th free to enable you to attend the Summer camp. \*  
\*\*\*\*\*

\*\*\*\*\*  
\* BUY YOUR SCOUT EQUIPMENT \*  
\*\*\*\*\*

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\*\*\*\*\*



## The Smile of the Lotus.

A Dialogue by H. Gopala Rao, P. L. Chamundy 1st Kolar Troop.

*Enter Krishnaswamy Soliloquising.*

What, after all, does this mean, our school life? Is it a phantom! Do we forget the teachings we received, or are made to receive at the hands of our teachers, when we are men? Do they crystallize and follow us to death?

Enter Doraswamy who had been listening to the moody utterances of his class-mate and taking him by the hand, wishes him Good Evening and turns back.

Krishnaswamy.—Recollecting himself, Oh! not so fast, not so fast. Stop Doraswamy.

Doraswamy.—(Returning), Excuse me: I purposely ran away from you that you may continue in your solitude which is the best friend for one who happens to perceive the uselessness of vanity on earth and tries to drink nectar out of the dry bones of the society he moves in.

Krishnaswamy.—Come, come, Doraswamy we shall walk home circuitously this evening, to-morrow being holiday and talk leisurely on questions that have been suggested to my mind during the day, especially in the Sanskrit class.

Doraswamy.—Let me hear them, please.

Krishnaswamy.—Do you not remember, of a story taught by our Sastry to-day how two birds were severally bought, one by a butcher and the other by a sage's 'Sishya' and nourished with due care. The seller of these tiny creatures happened after some lapse of time, to pay a visit to the butcher's where he perceived the young bird indulging in obscene language and imitating the butcher—in all things its kind patron.

Doraswamy.—Yes, I shall finish the story with your permission. It flashed on his mind to go and see how the other bird fared in the house of the Brahmin sage. Here a different scene occurred. The bird welcomed, not as its former patron, but as a guest. He burst into tears and could not help sympathising with the hard lot of the butcher's bird. He however consoled himself with this idea namely ಸಂಸಾರವೇ ಮೋಕ್ಷಮಾರ್ಗವೆಂಬ, (That Virtue and Vice are dependent in this world, on good and bad company.)

Krishnaswamy.—Oh, yes, my little philosopher, apply it to our everyday life and we find we are brought into contact with various masters of different thoughts, who prove exceptions sometimes to their own teachings.

Doraswamy.—You seem to get disgusted at these small incidents. Steer clear of them, you must. Have before your eyes, clearly the higher ideals that you come across with in your study. In proof of it you must find accordingly. I am afraid how you will believe in the great school of life where real work begins. It is a very difficult task indeed. At every stage you will encounter shame and dissatisfaction and you must experience thereby—'Do not get', say they, 'bewildered but hold your own fast in the world and yet out of it.'

Krishnaswamy.—Well, I will try. Look at the tank before us. How beautifully covered with green circular leaves both big and small. The cool evening breeze sits gently upon it. Would you not like to go there and while away the few moments at our disposal in such conversation.

Doraswamy.—Well, I will follow.

Krishnaswamy.—Come, friend, come, we shall sit near the brink of the water. Sit you here and I will by your side.

Doraswamy.—Now go on with your philosophy. I always knew you took early to religion. From the pamphlets you show and then distributed among the boys and from their habits, I ought to have already expected some thing serious from you of your school life.

Krishnaswamy.—I need no praise. I owe everything to my kind mother. Well, but to our subject. Observe the lotus leaf nearest to your left foot. Observe also the little drops of water over it. It keeps always moving about and never sticks to the leaf. What do you learn from it?

Doraswamy.—(After a pause.) The water that it supports does not stick to it on to the part thrown on water. Strange I did not observe it before.

Krishnaswamy.—This is a common illustration for you to reflect how we are to conduct ourselves in life. For all practical purposes we cannot help being in close touch with all that concerns our existence and we must

play our part accurately well, but in reality we are to have as little connection with the broad page of life—its multifarious details of joys and sorrows, hopes and fears, love and hatred as the drop of water has to the upper surface of the water.

### Hassan Notes.

All will remember the grand opening of a Horticultural garden for scouts by Mr. B. Venkoba Rao, Deputy Commissioner, during the last Boy Scout Anniversary. The scouts have been working very hard at it and have already put a beautiful arecanut palm fence round it. They are now digging a deep trough to store water. The whole work is done entirely by boys. The Deputy Commissioner who saw the boys at work, greatly admired their work and congratulated them on their splendid scout spirit.

Much of the success of Scout work at Hassan is entirely due to the zeal and continued interest of Mr. B. Venkoba Rao, Deputy Commissioner and Mr. N. S. Nanjundiah.

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## Ramblings in the Realm of Nature

By "R."

The short notes on Nature Study and Observation that will hereafter appear in this column, under the above heading, are mainly intended to place before the young readers, some of the more important facts and phenomena of interest in the realm of Nature and thus rouse in them an inclination to go out and observe more for themselves. The proper study of Nature is a great education by itself, perhaps the only way of combining pleasure with instruction which seldom go together otherwise. To all of us, whatever our situation in society or vocation in life, to the poet and to the philosopher alike "the simple sweetness and beauty of Nature" in one or other of her forms, will always be a ceaseless fountain of innocent pleasure and harmless happiness. Everyone of us have, at sometime or other, been impressed by the sight of some kind of natural scenery or other; but to *see* nature and enjoy it is something very different from *observing* Nature and appreciating it: It is not the wandering mind which is content with the vague impressions of a dumb pleasure arising from a distant view of a landscape that finds "tongues in trees, books in the running brooks, sermons in stones and good in everything", but it is one who sits at the feet of Nature, studies her ways and methods, gradually unfolds her mysteries and begins to understand and admire the beauties and wonders of God's creations as displayed in Nature: As the poet has said "Nature is but a name for an effect whose cause is God" and the only way in which we could have some concrete idea of His greatness and His skill is to study His works and learn to appreciate them. The more you admire His works, the more you admire Him; and the more you understand His creations, the better you understand Him too!

So it is desirable, nay necessary, that every one should devote a portion of his time for a proper study of Nature. Moreover, as a famous Naturalist has said "some knowledge of them (the works of Nature) is part of the general body of culture, that makes us, in the best sense citizens of the world." Above all, the study of Nature is the avenue that leads us to a fuller appreciation and admiration of God, the author of them all.

## A Scout's Dream.

The infant moon shone high  
In the blue cloudless sky,  
When our little band merry  
Came to Banshankery.

Banshankery; yes, it was,  
The holy grave of my mother.  
Aft'r light but pleasant repast  
We went to the night's rest.

As I lay in the dim moonlight  
All things seemed to be quiet,  
But for the Double-eagle's flutter gay  
Heavy my eyelids did weigh.

In midst O' my sleep beheld I  
A lone star in the eastern sky;  
Nay, beneath could I outline  
The figure of mother mine.

I wished for wings to fly  
To her; lo! she was near by.  
On her lips smiles flickered;  
In my eyes drops o' joy gathered.

In her left hand did she hold  
The laurel of wealth, as she told:  
"My son, wear this, the dawn  
Shall find thee a rich man."

'N other laurel in the right one  
She held out, and said "My son,  
Wear this, that brings good name  
The world shall sing thy fame."

"Of these," I replied "I want none  
Fortune and fame do I much shun.  
Kind mother, that coronet radiant  
Which encircles thy brow I want."

Anon she took out the coronet;  
And said, pointing a gem in it,  
"I admire thee, thou art wise;  
See how pure and strong this is."

"The wearer of this shall become  
As pure and strong as this gem  
Yes—purity doth the strength bring  
Boldly to face anything."

As she bent to crown my brow  
With the circlet, the gem's glow  
Dazzled my eyes that I shut anon  
And open'd to find me motherless ag'in.

\* \* \* \* \*

At our leader's whistle call  
Round the Double eagle we all  
Rallied, and sang merrily  
"Kayou Sri Goury."

C. SUBBA RAO.

## A Heroic Rescue of a Boy by Two Scouts.

Gopinath a boy of ten years and the only descendant of the Poorna family at Chitaldrug was on Sunday the 6th evening of February 1921 going on a walk along the newly constructed Chikjagur and Chitaldroog Railway Road. As he felt very thirsty he went to a pond named Dalavai Honda very near the railway road. In the act of drinking water he accidentally slipped and fell into the pond and was drowned.

Two Scouts of the Second Chitaldroog (High School) troop by name V. N. Nagappa Shetty and S. N. Kesava Murty were also going along the same road. Shivamma the knitting mistress of the Girls School saw the perilous situation of the boy and shrieked very loud. The two Scouts on hearing this speedily ran to the spot. Immediately they doff'd their coats, jumped into the pond and after some search brought the boy up. After a warm treatment the boy recovered and some of the brother Scouts who came late to that place took the boy home. The boy is quite well now. Mr. P. S. Rama Rao the guardian of Gopinath showed his gratitude towards the two Scouts and expressed his heartfelt thanks to them as well as to the Scout movement.

S. SITHARAMAYYA,  
Scoutmaster.

\*\*\*\*\*  
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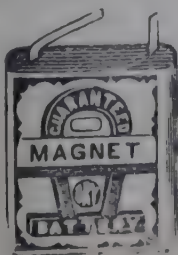
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**A. D. A. Senior Scout Corps.**

Several members of the Senior Scout corps were out on a trip to Chikbanavar on the 19th and 20th February. The party left Bangalore at 8 p.m. with the S.M., Mr. B. T. Char, and trudged the nine miles on foot all their luggage being conveyed by a trek cart kindly lent by the 9th B.E. Very merrily the party marched on passing by sleeping villages in splendid moonlight. Since the party took the pipe line for its route a very interesting situation was caused by a bridge over a rather deep chasm being too narrow for the trek cart. It was a sight to see all the members shouldering the trek cart bodily. It looked very much like a number of soldiers carrying a coffin. The party arrived on the hill at Chickbanavar at 11 p.m. Immediately the party was drawn up before the mantap near the Tower Tank there. Some members were told off for sentry duty and after a quick cleaning of the mantap the rest were speedily under the blankets.

At 6 a.m., on the 20th instant the camp was called up for prayers and flag salute. Then parties were told off for procuring provisions and milk from the village, for cutting and collecting firewood for the kitchen. With a few

instructions and games and a bit of practice in signalling and fire escape the day went off right merrily and the party commenced the return journey by 5 p.m., and this time taking the road route arrived at Bangalore at 8 p.m., having had a 24 hours' camp. The S.M. spoke a few words about the day's camp and wishing for a much better camp the next time, the party broke up after singing the Anthem.

**A Legend of Chitaldrug.**

Chitaldrug, as is well known, is one of the districts that constitute the Mysore province. There are hills and forts in abundance even now in this place whose picturesque ruins are "Like ancient Rome, majestic in decay."

Here in the early part of XVIIIth century flourished a brave polygar in a somewhat doubtful reputation but comparative opulence. Connected with this polygar exists a legend which may seem rather uncertain; but however, gladly would I grace my tale with decent horror, and therefore I do beseech the 'gentle reader' that if all the succedanea to this mysterious narrative are not in strick keeping, he will ascribe it only to be disgraceful innovations of modern degeneracy upon the sober and dignified habits of our ances-

tors. I can introduce him, it is true, into an old and high-roofed temple on a hill, its walls covered on three sides with mossy plants adorned with carvings of fruit and flowers; on the fourth side is the opening into the temple. The polygar, it seems, desired very strongly to erect a tall, massy pillar of stone in front of the temple. He always racked his brain to find out the method of accomplishing this Herculean task.

One night when he was fast asleep, his family deity appeared to him in his dream and said to him thus: "Oh mighty polygar, small of will though great in power, your efforts will prove successful only when a pregnant woman is buried in the space of ground on which you mean to raise the pillar, and this you should do before the fourth day elapses". Desiring to act according to the advice of the deity, he offered great rewards to the sons of that pregnant woman who would willingly sacrifice herself, but all his trials were in vain.

Three mornings passed away, and no solution to the problem. On the fourth day the sun rose brilliantly, forming with his level beams a splendid rainbow in the far off west whither the heavy cloud which for the last two

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hours had been pouring its waters on the earth was now flying before him; even then no 'woman' came forward. The mystery was yet far from being solved as before. True, he had to procure a 'pregnant woman', but then who would offer herself to be buried alive? He was more puzzled than ever; nor did the minutest inspection of the walls and floor of 'Drug' throw any light upon the subject. One thing only was clear—A 'pregnant woman' had to be buried. "It is very singular though" said the polygar. He grew grave and restless; this morning was his last, and if he lost that—. A glance at him could show that his mind in spite of all difficulties was made up; he threw himself upon the bed in his chamber in a state of transition,—half chrysalis, half grub.

A 'pregnant lady' brave though belonging to one of the low castes—so runs the legend—determined at last to sacrifice herself. She was coming to the polygar's mansion. Curiosity mingled with astonishment was at its height; and feelings not unallied to alarm were beginning to manifest themselves, among the softer sex especially, as the people gazed on the 'pregnant woman' her head decorated

with the choicest flowers and her face smeared all over with 'ಕುಂಕುಮ'—the dress which she had worn with the brave resolution to sacrifice herself. Not only this; she was clothed in grey and purple, and in her eye was such a wild supernatural stare that all who espied her, immediately shied the 'sacrificer of herself' and strove to get out of her way.

Bravely did she come and say to the Polygar 'Be patient in thy grief this day, O King, as I expect of thee.' With joy he leapt up hearing her words and he ordered his servants to reward her sons immensely. On this eventful day, the 'pregnant woman' had to be buried and on her the pillar to be raised; and though some shook their heads as they witnessed the haste with which these preparations were hurried on, none ventured to murmur. I shall not stop to describe how many a man came forward to give a helping hand in raising the pillar of stone; suffice it to say that it was done as successful as could have been wished; I am sure all the spectators at that time would have said about the 'pregnant woman'

"There is a calm, a holy feeling  
Vulgar minds can never know

O'er the bosom softly stealing  
Chasten'd grief, delicious woe!"

Other events however arose to distract the attention of the public; men's minds became occupied by the stirring politics of the day; while the near approach of that formidable Haidar's army, so vainly arrogating to itself a title which the very elements joined with human valour to disprove, soon interfered to weaken, if not obliterate, all remembrance of the famous 'pregnant lady' who after mature reflection had sacrificed herself unasked within the walls of the grand fort.

S. RAGHAVENDRA RAO,  
*IV Bangalore Troop.*

#### The Bangalore City Scout Rally. *5th March, 1921.*

The year-end Bangalore City Scout Rally was held in the Cubbon Park on Monday, the 5th instant, at 5-30 P.M. Captain Thyagaraj, of the Mysore Imperial Service Transport Corps, who presided,—presented to several Scouts Proficiency Badges in Swimming and First Aids and also the Senior Scout Badges. He made an inspiring speech and exhorted the Scouts to be worthy of the high ideals of the Movement.

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# THE MYSORE SCHOOL and SCOUT MAGAZINE.

"KNOWLEDGE IS MORE THAN POWER—IT IS VIRTUE."

VOL. 4.]

BANGALORE, JUNE, 1921

[No. 1.]

## Kannadigas' Awake !

ಏಳುಕನ್ನಡಿಗ ನಿನಗೆಷ್ಟುನಿದ್ದೆ (ಪಲ್ಲ)  
ಹೇಡಿತನ ಬಿಡಬೇಕು । ದಿಟ್ಟರಾಗಬೇಕು ।  
ನುಡಿಯಲ್ಲಿ ನಾವೆಲ್ಲ ಒಂದಾಗಬೇಕು ॥  
ಎಡೆಯಕಾದಿಡಬೇಕು । ಒಡಕುತನ ಬಿಡಬೇಕು ।  
ಗಡಿಯೊಡದನಾದನ್ನು ಒಟ್ಟುಗೂಡಿಸಬೇಕು ॥ ೧ ॥  
ಸಕಲ ಕಲೆಗಳುಬೇಕು । ನಿಖಿಲಜ್ಞಾಗಬೇಕು ।  
ಅಖಿಲಕರ್ನಾಟಕದ ಏಳೆಬೇಕು ॥  
ಲೋಕದೊಳಗಿನ ಸಕಲ ಜನಸಹಾಯಬೇಕು ।  
ನೂರೆಗಡ ಜಾತಿಮತ್ಸರವ ನೀಡಬೇಕು ॥ ೨ ॥  
ಮಾತನಾಡಲುಬೇಕು । ಮಾತವಪಡೆಯಲಬೇಕು ।  
ಅತುರದ ದೇಶಾಭಿಮಾನಬೇಕು ॥  
ಮಾತೆ ಕರ್ನಾಟಕದ ಖ್ಯಾತಿಬೆಳಸಲುಬೇಕು ।  
ನೀತಿಯಿಂದಲೆನಾವು ಮುಂದರಿಯಬೇಕು ॥ ೩ ॥  
ಒಟ್ಟುಗೂಡಲುಬೇಕು । ಕಟ್ಟುಮಾಡಲುಬೇಕು ।  
ಕೆಟ್ಟಿಣೆಕೆಗಳನಾವು ಅಟ್ಟಬೇಕು ।  
ಹುಟ್ಟಿಕೆಬೆಂಬನುನಾವು ಕುಟ್ಟಿಕೆಡದಲಬೇಕು ।  
ಸೃಷ್ಟಿಕರ್ತನಮಹಿಮೆ ಕೊಂಡಾಡಬೇಕು ॥ ೪ ॥  
ನುಡಿಯ ಬೆಳಸಲುಬೇಕು । ಅಡಿಯಮುಂದೆ  
ಬೇಕು ।  
ಒಡನೆಹಣವನು ನೆಚ್ಚಿಸಲುಬೇಕು ॥  
ಅಡಿಗಡಿಗಿಹಿರಿಯರ ಮಾತುಕೇಳಲುಬೇಕು ।  
ಸಡಗರದಿ ಶಂಕರನ ನೆನೆಯಬೇಕು ॥ ೫ ॥

## The Scout Director's Outlook.

5TH SCOUT LAW—A SCOUT IS  
COURTEOUS.



QUITE recently a certain important non-official gentleman (Legislative Councillor and District Board Vice-President), and myself went to a certain place to enquire if a certain gentleman had come there. There we found an

officer sitting and on our greeting him, he simply asked us to sit down without even rising from his chair. After some conversation we rose to go, but my friend went on talking still with the officer for nearly another half an hour, all the while, we standing and the officer sitting. At last the officer

\*\*\*\*\*  
A Scout's Honour is to  
be Trusted.  
\*\*\*\*\*

got up, and we took our leave at once and departed.

On going a few steps my friend asked me "Do you know why I persisted in talking for another half an hour after we rose up?" "Yes," I replied, "just to teach the gentleman a lesson in courtesy, to force him to get up from the chair to which he was sticking with such perseverance."

I narrate this incident just to tell you how important are the rules of courtesy which we ought to observe in our daily conduct and how much we as scouts should serve as exemplars to others. If a visitor comes, be he high or low, we should rise and receive him. When he leaves, whatever his business might

## If you can——?

If you can keep your head when all was  
Are losing theirs and blaming it on she  
If you can trust yourself when all the  
you,  
But make allowance for their doubt the  
If you can wait, and not be tired by d of  
Or being lied about, don't deal in lie his  
Or being hated don't give way to h  
And yet don't look too good, nor ts  
If you can dream—and not make e and  
master;  
If you can think—and not make t with the  
aim;  
If you can meet with Triumph agning to  
And treat those two impostors j began to  
If you can bear to hear the gns that  
spoken  
Twisted by Knaves to make a tree, where  
Or watch the things you gave cealed at  
broken,  
And stoop and build'em up t 2 p.m.  
tools;  
If you can make one heap o lay Bhima  
nings  
And risk it on one turn of pitch- Sivaganga  
And lose, and start again at your Caiman's  
And never breathe a word about come to  
If you can force your heart arshmi had  
sinew,  
To serve your turn long after th  
And so hold on when there is nc the signs  
Except the will which says to the the letter  
If you can talk with crowds a the foot of  
Virtue,  
Or walk with kings—nor lose follows :—  
touch,  
If neither foes nor loving friends  
If all men count with you, but nger " Lead-  
If you can fill the unforging min Troop. I  
With sixty seconds' worth of dis, le doing a  
Yours is the Earth and eveything  
And—which is more.—You'll be town. But  
son !  
(Rudyard Kipling to his so ap and am  
quently died in the Great War. remain here  
sent by Mr. K. Chandu.) ease inform  
with them  
I am lost.  
have been, we should ris  
bid him good-bye. rs truly,

There are some of us ther Scout,  
our mode of conduct accOVIND, P. L.  
grade of our visitors. Bhima that he  
right. Courtesy is only ng a good turn  
ing and good education was even at that  
one who shows and and at the same  
wherewith to measure t it was for him  
other who is to receive it. scout of his  
our words or in our actions  
be within the unwritten law



have seen even some of our scout officers and scouts disregarding the fifth scout law. A certain assistant scout master, in the heat of disappointment, forgot to obey it. But disappointment, however great, cannot be an excuse for regarding the scout law.

#### THE SCOUT SALUTE.

It is enjoined on every Scout to give the Scout Salute whenever he meets a brother scout or scout officer; but this important rule is obeyed more in the reach than in the observance. Not

so many scouts omit to salute in brother scouts of the troop, Scouts and Scout officers of the troop. This is very strange and I request every scout to rectify the omission. The Scout Salute is the symbol of our comradeship and a constant reminder of the threefold promise which we make during our investiture and coming on the part of any scout to show sufficient reverence to it.

#### BIKANAHALLI—A PRACTICAL LESSON IN LOCAL INITIATIVE.

The scout troops have been started either on the initiative of the officers or by men trained by the Bikanahalli scout troop. A notable exception to this is Bikanahalli, which is only a village, about 10 miles from Chickmagalur. During the last Rally, both the elderly and the boys saw the scout salute at its best and largely desired to organize one troop in their own village on the initiative of the Headmaster of the school, the villagers subscribed Rs. 250, and equipped the boys with complete uniform. The venture came upon me as a scoutmaster and the way these rural scouts behaved all the time they were so splendid that they were even the best of our scout troops in comparison. The young fellows showed weariness of a march of miles so smilingly, kept the fire, cooked their own food and were so alert in obeying the orders.

I wished there could be more of the type of Bikanahalli in every State. Local initiative is so important in this State that I have been despairing about the future of the Scout Movement. But Bikanahalli has given me fresh hope in me and I am sure that the example of Bikanahalli will soon be emulated in every part of the State.

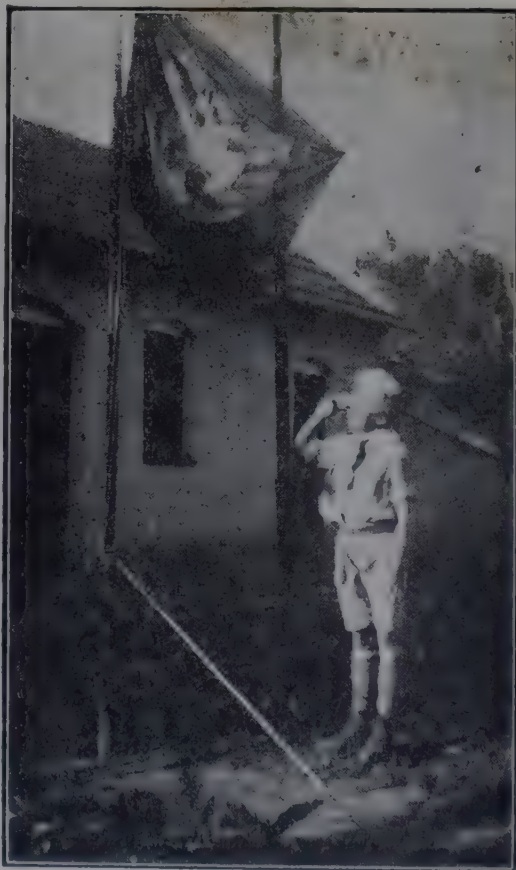
*Anjiva Ramath.*

#### An Appreciation.

The Headmaster, Government High School, Kolar, has sent the following letter for publication:—

I have the honour to say that it gives me much pleasure to be informed by the Sub-Postmaster, Kolar, that at a time when the clerks, postmen, and menials, servants of the Department, were one after the other laid up with influenza and when no other suitable relief arrangements could be locally made, you were kind enough to place at his disposal the services of eight well-trained boy scouts and one assistant scout master, and that all of them were worthy of the badge they have worn, discharged their duties faithfully and zealously and you have thus established precedent and earned the gratitude of the department as well as the local public. I request that you will kindly accept my sincere thanks for the service rendered by you, and convey to the boys my warm appreciation of the efficient manner in which they discharged the duties intelligently and well.

*Superintendent of Posts, Mysore (West).*



#### A Scout is Loyal.

This place is called Harihar after the God and Guharanya (गुहारण्य) after Guha. Then all the people and Gods were glad and praised the Almighty very much. K. BALAJI RAO, SCOUT, II Chitaldroog Troop.

#### A Short Story of Harihar.

In old olden times, in this place there was a very wild forest. In this forest there lived a Raksha by name Guha (गुह). He made penance to the God Brahma (ब्रह्म) for many years. God Brahma was very much pleased at his penance (तपस्) and appeared before him. Guha asked God to give him a boon that he should be killed by neither animals nor men nor Hari nor Hara nor he himself nor by any. God Brahma said "yes" and disappeared.

Now, Guha was very proud of Brahma's boon and began destroying all the yagas and killed all the animals that came on his way. In this way he began to give trouble to all in the world. Then Indra with his Gods and sages went to Brahma and asked him to punish Guha who was giving them trouble.

Brahma welcomed them all and recollected that he had given Guha a boon and that it was not possible for him to destroy the Raksha. So he went with them all to his father Vishnu.

Then all praised God Vishnu and begged him to destroy Guha, a troublesome fellow to them. But God Vishnu thinking that it was not possible for him also went to God Siva, God of Kailasa (सिव).

These explained all their difficulties to Him and requested His help. But He too could not help them to destroy the Raksha. Then all trembled, for, they thought that none could help them.

Then God Vishnu smiled and said to them "Oh Gods, Guha will not be killed by Hari and Hara separately. But I (Hari) and Siva (Hara) will give our bodies and will become one God Harihara and will kill him. Don't be afraid." Then all were overjoyed and went to their places.

Then God came according to his promise to destroy Guha, a troublesome fellow to the world. Many battles took place for many years between God Harihara and Guha. At last Guha was so much tired that he could no longer fight. So he bowed low before the God and said "Oh powerful Almighty, I am tired. I cannot fight any longer. I plead for mercy". Harihara was very much pleased at his prayer and told him that He had given him a boon to which Guha asked "Oh God I want this place should be called after me and I want that my heart should be fixed on you." He said "Yes" and sent him to Patala (पाताल) by pressing him by the foot. So God Harihara's feet are not to be



# "His Second Promise and Third Law."

## (A SCOUT STORY.)

In Cheeripore there is a scout troop containing three patrols:—the "Rams" the "Lions," and the "Tigers." The "Tigers" had Govind for their P. L.—a boy who had the true spirit of scouting in him and was the ideal of chivalry.

One day he went a mile out of the town and hid himself among a cluster of trees by the roadside; for he was the Lion in the Lion-hunting game which his patrol was then playing.

A few minutes afterwards he heard the sound of horse's hoofs and the rattling of a cart's wheels. He was surprised; for the particular road where he was hiding was proverbial for its solitude. In a short time the coach itself arrived near the cluster of trees where he was hiding. It was a coach drawn by a single horse, driven by a fiery looking man, and with all its windows shut.

Oh what is it! He heard a moaning sound coming from within the vehicle. He listened. He caught the words "O God, who will help me?" Sure it was a feminine voice.

In a moment he guessed that it was a woman in the carriage who was being carried away forcibly by some miscreant or other. What was he to do? "Oh, that is it." Soon he planned within himself what he was to do.

No sooner had he planned than he was on the rear seat of the car. Then he opened the rear window and let himself noiselessly into the car. "Oh God what is this! Why it is Lakshmi the daughter of the famous banker of Cheeripore and the opposer of the scout movement."

He saw Lakshmi lying in the car with her hands and feet tied. He signed to her with his hands to preserve silence as the driver might overhear them. Then click went the belt swivel, out came the knife and in a short time Lakshmi was free from her bondage.

He whispered something into her ear and soon he who a few minutes before was the "Tiger" Leader Govind was transformed into another Lakshmi with the help of a saree which he took from Lakshmi's baggage. So there were now two Lakshmis in the carriage! Once again the false Lakshmi whispered something into Lakshmi's ear.

At once the true Lakshmi slipped out of the car by window and made for

the hedge where Govind was hiding at the outset, and which was now a mile away as the car was moving all the while.

All this was done in a short time without attracting the attention of the driver.



### A Scout is Useful and Helpful to Others.

It was a weary drive of 40 miles which our false Lakshmi had to do. At the end of the journey the car stopped and the locked door was opened by the driver, who though surprised to find the cards cut, made no question about it as he was satisfied that Lakshmi was safe within. He asked him to step out and enter a large house surrounded by an extensive tope. Our hero made a feigned sigh and entered the house. There he found to his horror the widely-spoken-of white armour of Caiman the notorious robber-chief.

All was now clear to him. Caiman had sent a coach to decoy Lakshmi—the incarnation of beauty.

But he had frustrated his foul attempt on the way and so saved the lady the

contempt of all the world. "Thank God" he murmured within himself, "for having given me a chance of doing a good turn worthy the risk".

What would happen to him if Caiman were to discover the trick played upon him! Anyway he had done his DUTY—come what may.

The first day was spent by the servants of Caiman in preparing rooms for the newly-arrived lady.

The next day when our hero was sitting in his room at the window she saw some scouts playing among the trees about 9 a.m. So that is the chance! Soon the scheming head of the false Lakshmi found a way for his escape.

At once he went to his table and wrote something on a paper. With the letter hidden at his waist he went to the backyard of the house feigning to enjoy the free air. There he began to mark the scout's tracking signs that led to the foot of a palmyra tree, where he hid the letter that was concealed at his waist. This was done at 2 p.m. that day.

At 4-30 p.m. on the same day Bhima the "Tiger" Leader of the Sivaganga (a town half a mile from Caiman's house) Troop happened to come to the well where the false Lakshmi had begun the tracking signs.

Soon he began to follow the signs and consequently came upon the letter which our hero had laid at the foot of the palmyra tree. It ran as follows:—

Dear Brother Scout,

I, the writer, am the "Tiger" Leader of the first Cheeripore Troop. I chanced to come here while doing a good turn to a lady of my town. But here I am caught as in a trap and am under Caiman's power. I remain here in a feminine attire. Please inform the police and come here with them within 7 p.m. to-day or I am lost.

Yours truly,

Your Brother Scout,

GOVIND, P. L.

What a joy it was to Bhima that he had the chance of doing a good turn that day for which he was even at that time wandering there and at the same time what a sad thing it was for him to note that a brother scout of his



should be under the power of Caiman whom even the police feared to approach!

Soon Bhima reached the police station. Oh what a misfortune! The police Inspector with five other constables had just gone out on some important affair leaving only one constable to watch the station. It would take him an hour to return. What was he to do but wait, and he waited.

It was at 8-30 p.m. that the Inspector came with the constables. Soon the matter was explained to him by Bhima. All was ready at 8-45 p.m. when Bhima, the Inspector, and four constables all armed to the teeth, started for Caiman's house. They reached their destination at 9 p.m.

Lo, what a disappointment! They found the door locked outside and for all their tappings at the door they received no reply. Alas! they were too late.

At once Bhima who was in his scout uniform, with the permission of the Inspector, took out his scout axe and set to work with it. In a moment the door was shattered into two equal parts and afforded an entrance by which all the six entered.

Not a living soul was found within. They entered the huge hall. "Oh what is that huge mass that lies huddled at that corner" shouted Bhima. At once all of them ran to the specified spot. Oh, Lord, what a deed! There in the corner lay a scout in his uniform, all gagged to the mouth, bound hand and foot, and with a wound on his thigh through which the blood oozed out. By his side there was a torn silk saree. He lay there quite unconscious.

Bhima spoke not a word. At once he bent down and took away the ball of cloth which was used to gag his mouth. Then he applied artificial re-

spiration successfully; for Govind recovered his senses soon. What was he to do for the wound! He took out his ambulance box that was dangling by his side and bandaged the wound after washing it with cold water that was kept in a pot in the hall. A stretcher was improvised with the nicely shattered door (Bhima with sufficient forethought had shattered the door into only two parts). Govind was placed on the stretcher and carried to the Red Cross Station that lay two furlongs from Caiman's house by the constables, as the Inspector would not allow Bhima to have a hand in carrying the stretcher as he was very much tired by mental and physical work.

The Red Cross Surgeon looked after Govind with great care and Govind recovered fully well in two days during which time Bhima was in constant attendance upon him.

As soon as Govind was discharged from the R. C. Station, Bhima led him to his own house at the former's parents' consent. There in the presence of the police Inspector Bhima, and his parents, Govind narrated his adventures which concluded thus:—

"At 6 p.m. on the night of hiding my letter to Bhima, Caiman came fully drunk to the hall from his room and was loitering there. But he was unsteady on account of excessive intoxication, and many a time he was on the verge of losing his balance. It was about 7 p.m. that I, in my female attire, chanced to cross the hall. Just when I came near him he chanced to slip on a banana skin and was about to fall, when he tried to catch hold of me for support. But in trying so he caught only my saree which was of silk and he fell. Unfortunately my saree was torn by his weight and my scout dress was exposed. No sooner had he discovered the trick

that was played upon him by me than he flew into a rage and tried to dagger me. Oh, God! but for you I had not been here now! For he missed his aim and dagged my thigh. He was beside himself with rage and suspecting further danger blew a sharp whistle (which I afterwards knew was a signal for his servants to take to their heels) and ran out of the house with his armour on. All the servants prepared to run when one seeing me, bound me hand and foot and gagged me. Soon all the servants ran out of the house, and by the clash they made at the door I concluded they locked the door." Meanwhile let us see what became of the real Lakshmi, the banker's daughter. It has already been said that as soon as she leaped out of the car she made towards the cluster of trees where Govind lay hidden at the outset of the story. There she was seen by the other scouts of the "Tiger" patrol who came there to hunt the Lion but in its place they found a Lioness. Soon she explained to them all about her adventures and was restored to her anxious parents who were looking for her.

No sooner had Sivananda heard about the matter from her daughter than all his former prejudices against scouting vanished away. He even offered himself to help the S/M of the first Cheeripore Troop financially and bodily in his efforts to find out Govind.

That same evening the Scoutmaster, Sivananda, his two servants and two of the "Tiger" patrol started, with meals to last for two days, to follow the coach track. It was an easy task for them to follow the track as it was the only track on the road and therefore not mingled by any other tracks. At 2 p.m. next day they reached Caiman's house where the track was mangled by many foot steps. They gazed

*Continued on page 8.*

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# "From Here and There"

(A page of interesting news and notes, gleaned from several sources, conducted occasionally by C. S. R.)

## "Stupids and Blockheads."

Is it not true, as a matter of history, that Edison, the inventor of a thousand patents, was sent home by his school teacher with a note saying he was "too stupid to be taught?"

Is it not true that Newton and Darwin, founders of the scientific method, were both regarded as blockheads by their school teachers?

Quoted by B. P. from the Teachers' World.

## Scout National Headquarters.

THE BOY SCOUTS OF AMERICA.

National Headquarters here is a very busy place. The offices now in use comprise almost one half of the eighth floor of one of the largest office buildings in New York City, several more rooms on the seventh floor and a retail Scout Supply Store on the main or ground floor. In another building across in the next street, three whole floors are devoted to the work of the Department of Scout Supplies which is really a mail order department store doing a business of upwards of million dollars a year. Some days the incoming mail totals between five and six thousand letters! The total number of employees of the National Council is at present 288. With the exception of about thirty-five, who are attached to one or other of the eight district offices of the National Council throughout the country, all of these are employed here in New York. The magazine department alone has a staff over thirty people devoting their entire time to editorial work, advertising and circulation promotion and accounts. Boys' Life has a total circulation of nearly 125,000 copies monthly, and now occupies the front rank position amongst the boys' magazines of America. Scouting, too, is a very different paper to-day to what it used to be. I hope that you continue to receive both regularly.

From a letter from Mr. F. C. IRWIN.

## Hotels in Universities.

It is understood that two of the American Universities, Cornell and Illinois—are about to offer courses in Hotel Management. The instruction will by no means be theoretical only; but in each instance a special building will be erected and equipped as assort of laboratory for practical work on this unusual subject. The curriculum will include a great variety of subjects—painting, paper hanging, book-keeping, Diatics, cooking, etc.—(Excelsior!—ED.)

## Played them Both Up.

A boy was playing with an iron hoop in the street, when it bounced through the railings and broke a window in the area beneath.

Mrs. Stern, waited with anger in her eyes, for the appearance of the hoop's owner. Presently he arrived.

"Please, I've broken your window," he said, "and father's come to mend it."

Sure enough the boy was followed by a man who at once set to work, while the boy, taking his hoop, ran off.

The window finished, the man said: "That will be three shillings, ma'am."

"Three shillings!" gasped Mrs. Stern. "But your little boy broke it—the little

boy broke it—the little fellow with the hoop. You are his father, aren't you?"

The man shook his head.

"Never seen him before," he said. "He came round to my place and said his mother wanted her window mended. You're his mother, aren't you?"

And the good woman could only shake her head. Words failed her.—*Tit Bits*.

## Why not Season Tickets?

On the road to pleasure mighty people think of buying a return ticket.

## Of Course?

For a fact it is not the hole at the bottom of your pocket through which the money goes but the hole at the top.

R. KRISHNASAMY,  
Hole-Narsipur.

## History as Written by a Schoolboy.

The following is an essay reported to have been written by a Natal schoolboy at an examination held at the Pietermaritzburg Indian School: Henry VIII was the greatest widower that ever lived. He was born at Anno Domini in the year 1066. He had 510 wives, besides women and children. The first was beheaded, and afterwards executed. The second was revoked—she never smiled again. The greatest man in his reign was Lord Wolsey. He was called "The Boy Bachelor," being at the age of 15 unmarried.

\*\*\*\*\*

**A Scout is a Friend to All  
and Brother to Another  
Scout of whatever  
race or creed.**

\*\*\*\*\*

Had he served his king he would not have deprived him of his grey hairs. Henry VIII quarrelled with Lord Wolsey because he courted Anne Boyleyn. He also quarrelled with the Pope because he called him Fide the Offensive, Dandy Lion, and other unpleasant appetites. He also quarrelled with the monasteries. He pulled down barns and built greater; and the last state of that man was worse than the first. He died on the Field of the Cloth of Gold; his horse trod on a hot cinder, and there was weeping and gnashing of teeth. In this reign the Bible was translated into Latin by Titus Oates, who was ordered by the King to be chained up in the church. It was in this reign also that the Duke of Wellington discovered America and invented Curfew bells to prevent fires in theatres. There was also a great fire in London called the "Black Death"; and after the earthquake a still small voice. Henry VIII was succeeded by his great grandmother, the beautiful and accomplished Mary Queen of Scots, sometimes called the "Lady of the Lake" or the "Lay of the Last Minstrel."—N. I.

## Getting Insured:—

I came to the conclusion lately that life was so uncertain that the only way for me to stand a fair chance with other people was at once to get my life insured and so I took an opportunity of calling on the agent of the Local Insurance Company and answered the following questions which were put to me over the top of a pair of spectacles by a sleek old fellow with a round grey head on him as ever was owned "Are you a male or a female, and if so, state how long you have been so? Had you a father or a mother; if so, which? Are you subject to fits, and if so, do you have more than one at a time? What is your precise fighting way? Did you ever have any ancestors and if so, how much? Do you have any nightmares and if so, at what time of the day? Are you married or single, or are you a bachelor? Have you ever committed suicide and if so, how many times and how much did it affect you?" After answering all these questions in the affirmative, like a man, the sleek, little fat old fellow with the gold spectacles said I was now insured for life and if I behaved myself would very likely remain so for years. I thanked him and smiled and retired.

From the SHORTHAND JOURNAL.

## Camp at Maklidrug.

A summer camp for Scout Officers of Mysore State was organized by the Director of Boy Scouts at Subramanya Ghat, Maklidrug, a very picturesque hilly spot in M. & S. M. Railway line from Bangalore to Guntakal. The locality is an ideal camp site for scouts. The camp lasted from 4th to 13th May, 1921. Instruction was given in physical culture, First aid, Photography, weaving and star study, the last being the most interesting. Mr. Narasimhiah, Instructor in stars, showed how by applying the ancient Hindu sutras which are to be found in Jyotisha Sastra, time could be found out during night by the movements of the constellations. Four excursions were conducted to Malleswaram hill fortress (Maklidrug) the famous Nandidrug, Nandi temple and Chikballapur and Manahanahalli kanive. The camp was greatly enjoyed by one and all. The camp was formally closed on 10th when the Director invited the members of the camp to a dinner party and Mr. K. Narayana Rao, Retired Assistant Collector of Customs, and Secretary of the local Scout Association, Malleswaram, invited them to a tea party.

## Notice to our Contributors.

1. MSS. should be legibly written on one side of the page only.
2. Descriptions of news and events must be brief.
3. All extracts and quotations must be acknowledged.
4. A free copy of the magazine will be sent to every contributor of stories, poems, articles and sketches, which are published in the magazine.

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**Cheerfulness.**

"Wondrous," says Thomas Carlyle, "is the strength of cheerfulness."

And what truth lies in this sentence!

There are times naturally when it requires no small effort on our part to be cheerful, especially when suffering from some painful illness, or when things have gone contrary to our wishes.

But even at these times, if we be wise enough to greet such events in a bright and courageous spirit, we shall find that we are able to bear them ever so much easier. A desponding state of mind will not help to alleviate our condition; on the contrary, it will only tend to make matters worse.

This is as far as we ourselves are concerned. But there is another way of looking at it also.

Who is there that does not appreciate a cheerful face? What sunshine it brings with it! How it helps to dispel melancholy, and serves to gladden the hearts of those around us! Therefore it becomes a duty to endeavour to be as cheerful as we possibly can. We should strive to meet all adverse circumstances with courage, and not allow ourselves to be cast down by the various difficulties which may happen to arise in our path.

Many things which are apt to upset us, are, when we come to view them in a proper light, of such little importance compared to the way in which we look upon them.

We are too often prone to meet troubles halfway, and will frequently spoil to-day's pleasure by looking with fear as to what the morrow may bring forth.

It would be well were we to try to think less of ourselves, and seek to ameliorate some of the sufferings of those around us, and, in so doing, we shall be surprised to find how our own will decrease. Whereas if we allow ourselves to be continually pondering on our own condition, and wishing for that which we do not possess, we shall grow morose and despairing, our health will suffer in consequence, and instead of our being welcomed in society, we shall in time find ourselves shunned.

Does it not behove us, therefore, to strive our very utmost to crush down every little feeling of discontent and envy, and learn to look upon all that which befalls us—which may not be precisely to our liking—as sent to strengthen and improve our characters.

Then, on each day may be silently fought a little battle, until at last a

victory over ourselves be gained as great and grand as was ever won on the battlefield; and which, besides ennobling our characters, and giving us the power of brightening the lives of those around us, will, also serve to make us worthy of occupying a place in some higher sphere.

M. L. XAVIER.



**A Scout is Cheerful.**

**Department of Education.****NOTIFICATIONS.**

D. O. 449, dated 4th April 1921: the following books are recommended for use of High Schools.

(1) The Great war, published by Oxford University Press (Price 11 as.) for Library.

(2) Let us praise Famous Men—by W. S. Armour, M.A. (Price 8 as.) for Library.

(3) A Little Book about Rocks by Annie Reid, for High School Elementary Science classes. Oxford University Press.

*Notification D. No. 115, dated 12th April 1921.*

The Kannada Book 'Methods of Preparing Notes of Lessons' by Mr. M. Subba Rao, B.A., Headmaster, District Normal School, Bangalore (Price Re. 1) is recommended for use by students of Normal Schools and Teachers of Primary Schools in the State.

**Miss Grace Pitchamuttu.**

Miss Grace Pitchamuttu, a young girl of about 12 years, tops the list in the Mysore Lower Secondary Examination for the year 1921. She gets 412 marks out of a maximum of 480, the difference between her and the next candidate being more than fifty. We congratulate her on her brilliant success and wish her brighter honours in her future educational career.

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**Which is your Best?**

What you have to do to get the prize :—

(i) Of the 25 copies of the 'S. and S.' magazine issued since December 1918, say *which* you think is your best copy and *why* it is so.

(ii) Put the answer in an envelope and send it to the Managing Editor, the School and Scout Magazine, New Public Offices, Bangalore City. Left hand top corner of envelope should be distinctly marked *For Which Best Competition.*

(iii) Any reader of the S. and S. of the age of 18 and under is eligible for entry for the competition.

(iv) The best answer will be published and awarded Rs. 5 in cash. Any other answers published, will also be awarded prizes, the total amount of such prizes not exceeding Rs. 10.

(v) The competitions close on the last day of July 1921 by which time all answers should be in the hands of the Editor.

(vi) The Editor's decision will be final.

(If any one does not possess the back numbers he may write to the Editor, who will send him a bound volume, containing 13 copies from December 1918 to March 1920, for Re. 1 and As. 4 only.)



### Ramblings in the Realm of Nature By "R."

Having seen the manifold advantages both in the way of pleasure and instruction to be derived from a proper study of nature, we might next acquaint ourselves with the aims and methods of such a study. Though there is no need for our purposes to go into the technical details of the several individual subjects comprising natural science; yet it would be desirable, nay, necessary just to know the scope of some of the more important of its component branches.

Starting with the general idea of nature, which includes an endless variety of objects which we can see and feel around us, we can conveniently group all of them into three broad classes. First we have the whole group of animals—ranging from the tiniest animalcule down to the greatest monster of animal creation, and it is not difficult for us to see the vast variety in shape, size and organization among the various members of the group. One branch of natural science concerns itself mainly with the study in all aspects of these animals; and to that branch the name Zoology is given—the prefix zoo—meaning animal and

—ology meaning study—in the science dealing "with the study of animals:" so that whenever we talk of zoology it is obvious we refer to this branch of natural science about animals.

Another branch of natural science—known as Botany—deals exclusively with the study of plants: we all know that plants form quite a prominent portion of nature and show as much variety as the members of the animal kingdom; so that Botany constitutes quite an important division in Natural science. We very frequently hear of another subject in connection with natural science—Biology—which merely means "the study of life" and considers the principles and laws of life in general both plant and animal.

The third great division is that which concerns itself with the study of all the inorganic members of Nature, and is called Geology—meaning the study of the Earth. It is needless to say that the scope of this subject is obviously much vaster and includes a greater variety of objects of study than either Zoology or Botany.

The study of Nature, therefore, now resolves itself into the study of these three subjects—Zoology, Botany and Geology. It is left for the academic student to go over the details of these subjects and master all their technique. For us, it is enough if we know what these sciences are and be able to recognise them whenever any future reference may need it.

#### Ancient History.

Teacher : What happened to Babylon ?  
Student : It fell.  
Teacher : And what happened to Nineveh ?  
Student : Destroyed.  
Teacher : And to Tyre ?  
Clever Student : Punctured.

#### New Way to Read.

I always begin a novel in the middle of it.  
What is that for ?  
" Why," Then I have two problems to be excited over : How the story will end and how it begin.

1. What was Joan of Arc made (Maid) of ?—Orleans
2. What becomes lengthened by being cut at both ends ?—A. Ditch.
3. What part of speech are shop keepers most naxious to dispose of ?—Articles.
4. What is that which is neither of flesh nor bone and it has four fingers and a thumb ?—Gloves.
5. Without what two letters in the English Alphabet, man cannot live ?—A R.
6. Which letter can fly ?—B.
7. What goes from Mysore to Bangalore without moving ?—A. Road.

S. R. SUBBA RAO,  
P. L. Kolar.

(Continued from Page 4.)

at the shattered door and the empty house and were unable to make out anything. Just then some scouts came along that way. They were soon questioned by the tracking party and were informed about the whole affair and concluded that at that time he was at the headquarters of the Sivaganga Troop.

The tracking party were led to the headquarters by the Sivaganga scouts where they were beside themselves with joy when they found Govind teaching the Morse Code to some scouts there.

There was an outpour of congratulations on either side; and the heroic action of Govind was the main topic during the picnic that was then given to the Cheeripore scouts by their Sivaganga brothers. The picnic was over and there was a parade of all the scouts which terminated with the National Anthem and a prayer to the Almighty for having happily delivered Govind out of the clutches of Caiman.

A "Thanks Badge" was given to Bhima by Govind for the timely help given to him.

Next day two vehicles were hired by Sivananda and all the party including Govind departed for Cheeripore and reached there without any further incident.

Two days after, two boys applied for admission into the 1st Cheeripore Troop and an application from a banker to join the local Association reached the troop. Who should the two boys be but Ramu and Suri, Sivananda's two sons, and Sivananda was the applicant for admission into the local Association. In a month Sivananda became the president of the Local Association.

#### OBITUARY.

It is with a sad heart that I mention the expiry of Sivananda a year after the preceding incidents.

A month after his expiry Govind was surprised to hear from Lakshmi that her father had left Rs. 2,000 for him in his last will and testament.

He received the sum next day through Sivananda's lawyer. What did he do with it? Take it for his own use? No. Half of it was sent to the Red Cross Ambulance Association, Madras, and the other half went to the First Cheeripore Boy Scout Troop, which in turn gave half the money it recieved to the First Sivaganga Troop.

Thus did Govind do his duty as a Scout and was called by the inhabitants of his town as the "Knight Errant" and he deserved it too. God save him. *The End.*

By R. VENKATSUBRAMANIAM,  
P. L. Troop II, Town High School,  
Kankumobam.

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## ಸುಳ್ಳು ಕಾಗದ.

(ಎಂ. ಆರ್. ಶ್ರೀನಿವಾಸಮೂರ್ತಿ, ಬಿ.ಎ.)

ಮಾಧುರಾಯನು ತನ್ನ ಕೊಠಡಿಯಲ್ಲಿ ಕುಳಿತು ಬಹಳ ವಾಗಿ ಆಲೋಚಿಸುತ್ತಿದ್ದನು. ಅವನಿಗೆ ಆ ದಿನದಲ್ಲಿ ಉಟ ವೇ ಸೇರಲಿಲ್ಲ. ಕೈಯಲ್ಲಿ ಒಂದು ಕಾಗದವನ್ನು ಹಿಡಿದು ಕೊಂಡು ಆಗಾಗ್ಗೆ ಅದರಲ್ಲಿದ್ದ ಒಕ್ಕಣೆಯನ್ನು ಓದುತ್ತ ನಿಟ್ಟು ಸುರು ಬಿಡುತ್ತಿದ್ದನು. ಕಾಗದವನ್ನು ಯಾರು ಬರೆದವರು ಎಂಬುದು ತಿಳಿಯದೆ ಹೋಯಿತು. ಆ ಕಾಗದ! ಹಾಳು ಕಾಗದ!! ಯಾರು ಬರೆದರೋ? ತನ್ನ ಮೇಲೆ ಏತಕ್ಕೆ ಹೊಟ್ಟೆಯಕಿಚ್ಚೋ ತಿಳಿಯಲಿಲ್ಲ. ತರಗತಿಯಲ್ಲಿ ಮೊದಲನೆಯ ವನಾಗಿರುವುದು ತನ್ನ ತಪ್ಪೇ? ಅದಕ್ಕಾಗಿ ಹೊಟ್ಟೆಯುಂ ಯುಂಟಾದರೆ ತಾನೇನು ಮಾಡುವುದು? ಈ ಆಲೋಚನೆಗಳಲ್ಲಿ ಒಂದೊಂದು ತಡವೆ ಕಣ್ಣೀರಿನ ತೊಟ್ಟುಗಳನ್ನು ಒರಸಿ ಕೊಳ್ಳುತ್ತಿದ್ದನು.

“ಮಾಧೂ, ಮಾಧೂ”

“ಯಾರದು?”

“ನಾನು—ರಾಮು—ಒಳಕ್ಕೆ ಬರಲೇ?”

“ಹಾರಯ್ಯ ರಾಮು, ಅದೇನು ಹಾಗೆ ಕೇಳುವೆ?”

ಹೊಸದಾಗಿ ಬಂದವನು ರಾಮರಾಯನೆಂಬ ಹುಡುಗನು. ಮಾಧೂರಾಯನೂ ಇವನೂ, ಹೈಸ್ಕೂಲಿನ ನಾಲ್ಕನೆಯ ಘಾಂನಲ್ಲಿ ಓದುತ್ತಿರುವರು. ಇಬ್ಬರಿಗೂ ಹದಿನಾಲ್ಕು ವರುಷ ವಯಸ್ಸು. ಮಾಧೂರಾಯನು ಬಣ್ಣದಲ್ಲಿ ಸ್ವಲ್ಪ ಕೆಂಪು, ರಾಮರಾಯನು ಸ್ವಲ್ಪ ಕಪ್ಪು. ಇಬ್ಬರೂ ಲಕ್ಷಣವಂತರಾದ ಹುಡುಗರು. ರಾಮರಾಯನು ಒಳಕ್ಕೆ ಬಂದನು.

“ಮಾಧೂ, ನೀನು ಎಂದಿನಂತಿಲ್ಲ—ಏಕೆ?”

“ರಾಮೂ, ಇಲ್ಲಿ ನೋಡು ಈ ಕಾಗದದಿಂದ ನನಗೆ ಈ ದಿನ ಬೈಗಳು ಬಹಳವಾದವು. ನನ್ನ ತಂದೆಗೆ ಬಹಳ ಸಿಟ್ಟು ಬಂದಿರುತ್ತದೆ. ನಾನೇನು ಮಾಡಲಿ?”

ರಾಮರಾಯನು ಕಾಗದವನ್ನು ಒಂದು ಬಾರಿ ಓದಿ “ಮಾಧೂ, ಇದೇನು ಅನ್ಯಾಯ—ಇದರಲ್ಲಿರುವುದು ಸುಳ್ಳೆಂದು ನಿನ್ನ ತಂದೆಗೆ ತಿಳಿಯಲಿಲ್ಲವೇ? ನೀನು ಎಂದರೇನು? ನೀನು ಸಿಗರೇಟು ಕುಡಿಯುವುದು ಎಂದರೇನು? ಯಾರೂ ನಂಬುವುದಿಲ್ಲವಲ್ಲ!”

“ನೀನು ಹಾಗೆ ಹೇಳುವೆ; ತಂದೆಯೆಂತು ನಂಬುತ್ತಾನೆ?”

“ನಿನ್ನ ತಂದೆಗೆ ನಿನ್ನ ಯೋಗ್ಯತೆ ತಿಳಿಯದೆ?—ಜಿನ್ನಾಯಿತು. ಪ್ರಾತಃಕಾಲ, ಸಾಯಂಕಾಲ, ತಪ್ಪದೆ ನೀನು ಸಂಧ್ಯಾವಂದನೆಯನ್ನು ಮಾಡುತ್ತಿರುವಿಯಲ್ಲ. ಅದು ಕೂಡ ತಿಳಿಯಲಿಲ್ಲವೇ?”

“ನಾನು ಎಷ್ಟೋ ಹೇಳಿದೆನು. ಆದರೇನು, ಕಷ್ಟಕಾಲಕ್ಕೆ ಯಾರೇನು ಮಾಡುವರು, ಬರುವ ಕಷ್ಟಗಳನ್ನೆಲ್ಲ ಅನುಭವಿಸಲೇ ಬೇಕು.”

“ಇನ್ನೇನು ಕಷ್ಟ?”

“ಇನ್ನೇನು ಕಷ್ಟವೇ? ಹೇಳುವೆನು ಕೇಳು. ತಂದೆಯು ಸಿಟ್ಟಿನಿಂದ ‘ನೀನು ನನ್ನ ಹೊಟ್ಟೆಯಲ್ಲಿ ಹುಟ್ಟಿಬಾರದಾಗಿತ್ತು. ನಮ್ಮ ಮನೆಗೆ ಅಪಕೀರ್ತಿ ತಂದೆ. ಕಂಡವರಿಗೆ ಮೋರೆ ತೋರಿಸುವುದೆಂತು? ನಿನ್ನ ಮಗನು ಪೋಕರಿ. ಸಿಗರೇಟು ಸೇದುತ್ತಾನೆ—ಹೆಂಡ ಕುಡಿಯುತ್ತಾನೆ—ಎಂದು ಹೇಳಿದರೆ ನಾನೆಂತು ಸಹಿಸಲಿ? ನಿನ್ನ ಮುಖವನ್ನೇ ತೋರಿಸಬೇಡ. ಎಲ್ಲಿಯಾದರೂ ಹೊರಟುಹೋಗು’ ಎಂದು ಗದರಿದನು. ಅದಕ್ಕೆ ನಾನು ‘ಅಪ್ಪಾ, ನಾನು ಸುಳ್ಳು ಹೇಳುವುದಿಲ್ಲ. ನಿನ್ನಾಣೆ; ಅಮ್ಮನಾಣೆ; ನಾನು ಅಂಥವನಲ್ಲ. ಯಾರೋ ನನಗಾಗದವರು ಸುಳ್ಳು ಕಾಗದವನ್ನು ಬರೆದಿದ್ದಾರೆ’ ಎಂದು ಎಷ್ಟು ಅಂಗಲಾಚಿ ಕೇಳಿಕೊಂಡರೂ ಕಿವಿಯಲ್ಲಿ ಹಾಕಿಕೊಳ್ಳದೆ ‘ಇಲ್ಲಿ ಬಾ, ನಿನ್ನ ಜೇಬುಗಳನ್ನು ಹುಡುಕುವೆನು—ಏನೇನಿರುವುದೋ ತಿಳಿಯುತ್ತದೆ’ ಎಂದು ಕೂಗಿದನು. ನಾನು ಧೈರ್ಯದಿಂದ ‘ನೀನೇ ನೋಡು, ಅಂಥ ಕೆಲಸವನ್ನು ನಾನು ಮಾಡುವನಲ್ಲ’ ಎಂದು ಪಕ್ಕದಲ್ಲಿ ನಿಂತೆನು.

“ಆ ಮೇಲೆ”

“ಆ ಮೇಲೆ, ರಾಮೂ, ನಾನೇನು ಹೇಳಲಿ.....”

ಕಣ್ಣೀರು ಮಾಧುವಿನ ಕಣ್ಣುಗಳಲ್ಲಿ ನಿಲ್ಲಲಾರದೆ ಧಾರಾ ಧಾರವಾಗಿ ಕೆಳಗಿಳಿದು ಹೋಗುತ್ತಿತ್ತು. ಆ ನಸುಗೆಂಪಿನ

ಮುಖದಲ್ಲಿ ಶೋಕರಸವು ನಿಲ್ಲಲಾರದೆ ಸುರಿಸುಬೀಳುತ್ತಿದ್ದಂತೆ ಕಾಣುತ್ತಿತ್ತು. ರಾಮರಾಯನು ಪಕ್ಕದಲ್ಲಿ ಕುಳಿತು ‘ಮಾಧೂ, ದುಃಖಿಸಬೇಡ—ಏನಾಯಿತು ಹೇಳು—ನಿನ್ನ ತಂದೆಯು ನಿನ್ನಲ್ಲಿ ತಪ್ಪಿಲ್ಲೆಂದು ತಿಳಿಯಲಿಲ್ಲವೇ’ ಎಂದನು.

“ರಾಮೂ, ನನ್ನ ಸರ್ವನಾಶವಾಗಿ ಹೋಯಿತು. ನನ್ನ ಜೇಬಿನಲ್ಲಿ ಕೈ ಹಾಕುತ್ತಲೂ, ಅವನ ಕೈಗೆ ಒಂದು ಸಿಗರೇಟು ಒಂದು ಕಡ್ಡಿಯ ಪೆಟ್ಟಿಗೆ ಸಿಕ್ಕಿದುವು”. ಎಂದು ಅಳುತ್ತಾ ರಾಮರಾಯನ ಎದೆಯ ಮೇಲೆ ಮುಖವಿಟ್ಟು ಅವನ ಅಂಗಿಯನ್ನೆಲ್ಲಾ ತೋರಿಸಿಬಿಟ್ಟನು.

“ಮಾಧೂ, ಇವು ನಿನ್ನ ಜೇಬಿನಲ್ಲಿ ಹೇಗೆ ಬಂದವು? ನೀನು ಸಿಗರೇಟು ಕುಡಿಯುವನಲ್ಲ ಎಂಬುದನ್ನು ಎಲ್ಲಿ ಬೇಕಾದರೂ ಪ್ರಮಾಣ ಮಾಡಿ ಹೇಳುತ್ತೇನೆ”.



### A Scout is a Friend to Animals.

“ಹೇಗೆ ಬಂದವು? ನನಗೆ ತಿಳಿಯದು—ಆ ಕಾಗದದಲ್ಲಿ ‘ನಿಮ್ಮ ಮಗ ಸಿಗರೇಟು ಸೇದುತ್ತಾನೆ; ಪೋಲಿ ಹುಡುಗರ ಸಹವಾಸ ಮಾಡುತ್ತಾನೆ’ ಎಂದು ಬರೆದುದಕ್ಕೆ ಸರಿಯಾಗಿ ಸಾಕ್ಷಿ ಕೊಟ್ಟಂತೆ ಇವು ಸಿಕ್ಕರೆ ತಂದೆಯ ಮನಸ್ಸು ಹೇಗೆ ಇದ್ದಿತ್ತು? ನನ್ನ ಮನಸ್ಸು ಹೇಗೆ ಇದ್ದಿತ್ತು. ರಾಮೂ, ಭಾಮಿಯೇನಾದರೂ ಪಾಳಾಗಿ ತೆರದಿದ್ದರೆ ಅದರೊಳಗೆ ಇಳಿದು ಹೋಗುತ್ತಿದ್ದೆನು. ನಾನೇನು ಮಾಡಲಿ—ನನ್ನ ಹಣೆಯ ಬರಹ”

“ನಿನ್ನ ತಾಯಿಗೆ ಹೇಳಲಿಲ್ಲವೇ?”

“ಆ ಹೊತ್ತಿಗೆ ನನ್ನ ತಾಯಿಯು ಬಂದಳು. ಆಕೆಯು ನನ್ನ ನೋಡಿ ನನ್ನ ತಂದೆಯು—‘ಇಲ್ಲಿ ನೋಡು—ನನ್ನ ಮಗನು ಮುದ್ದುಮಗನು, ಜಾಣ, ಒಳ್ಳೆಯವನು, ಎಂದು ಹಿರಿ ಹಿರಿ ಹಿಗ್ಗುತ್ತಿದ್ದೆಯಲ್ಲ. ಸಿಕ್ಕಿದ ಕಡೆ ಪೋಲಿ ತಿರುಗುವುದು, ಸಿಗರೇಟು ಸೇದುವುದು, ಹೆಂಡ ಕುಡಿಯುವುದು, ನೋಡಿ ಸಂತೋಷ ಪಡು’ ಎಂದು ಜರಿದು ಮಾತನಾಡಿದನು. ನನ್ನ ತಾಯಿಯು ‘ಅದೇಕೋ ಮಾಧೂ, ಸಿಗರೇಟು ಸೇದುವುದನ್ನು ಯಾರು ಕಲಿಸಿದರೋ—ಜಿನ್ನಾಯಿತಪ್ಪ—ಪಕ್ಕದ ಮನೆಯ ಆಚಾರ್ಯ ಬಂದರೆ ಏನು ಹೇಳುವುದು? ಏನೋ

ಸಂಪ್ರದಾಯಸ್ಥರು ಎಂದು ಈ ಬೀದಿಯವರೆಲ್ಲ ತಿಳಿದಿದ್ದಾರೆ. ನಿನ್ನಿಂದ ನಮ್ಮ ಮಾನ ಹೋಯಿತು’ ಎಂದು ಕೂಡವನ್ನು ಕೆಳಗಿಟ್ಟು ನನ್ನ ಮುಖವನ್ನು ದೃಷ್ಟಿಸಿದಳು.

“ಇದಲ್ಲ ನಿನ್ನ ಗ್ರಹಚಾರ. ನೀನು ಎಡ ಮಗ್ಗುಲಲ್ಲಿ ಎದ್ದಿದ್ದೆಯೇ ಏನೋ?”

“ರಾಮೂ, ನಿಷ್ಕಾರಣವಾಗಿ ಕೆಟ್ಟ ಹೆಸರು ಬಂತಲ್ಲ. ಎಂದು ಬಹಳ ವ್ಯಸನವಾಗುತ್ತದೆ.”

“ಇರಲಿ, ನೋಡೋಣ. ಆ ಕಾಗದವನ್ನು ಕೊಡು. ಇದನ್ನು ಪತ್ತೆ ಮಾಡಬೇಕು. ಯಾರೋ ನಮ್ಮ ತರಗತಿಯವರೇ ಈ ಕೆಲಸ ಮಾಡಿರಬೇಕು. ನಿನ್ನ ಪಕ್ಕದಲ್ಲಿ ಯಾರು ಕುಳಿತುಕೊಳ್ಳುತ್ತಾರೆ?”

“ಎಡಗಡೆ ಮಂಗೇಶರಾವ್—ಬಲಗಡೆ ಮೆನಿಸಿ.”

“ಮಾಧೂ, ಈ ಕಾಗದವನ್ನು ನೋಡು—ಇದನ್ನು ಸೀಸದ ಕಡ್ಡಿಯಿಂದ ಬರೆದಿರುತ್ತಾರೆ. ಕಾಗದವಾದರೋ ನೋಟು ಪುಸ್ತಕದಿಂದ ಹರಿದುದು.”

“ಆದರೇನು?”

“ಆದರೇನು? ಇವುಗಳಿಂದ ಕಾಗದ ಬರೆದವರಾರೆಂಬುದನ್ನು ಸುಲಭವಾಗಿ ತಿಳಿಯಬಹುದು.”

ಆ ದಿನ ಸಾಯಂಕಾಲ ರಾಮರಾಯನೂ, ಮಾಧೂರಾಯನೂ ಬೀದಿಯಲ್ಲಿ ಬರುತ್ತಿರುವಾಗ ಮೆನಿಸಿನು ಒಂದೆರಡು ಕಾಗದಗಳನ್ನು ಹಿಡಿದುಕೊಂಡು ಪೋಸ್ಟಾಫೀಸಿನ ಬಳಿ ಸುಳಿದಾಡುತ್ತಿದ್ದನು. ಅವನು ಇವರಿಬ್ಬರನ್ನು ನೋಡಿ ಕಾಗದಗಳನ್ನು ಜೇಬಿನಲ್ಲಿ ಇರಿಸಿಕೊಂಡು ಎಲ್ಲಿಯೋ ನೋಡುತ್ತಿರುವಂತೆ ನಟಿಸುತ್ತ ನಿಂತನು. ಈ ಸ್ನೇಹಿತರು ಅವನ ಬಳಿಗೆ ಬಂದು ‘ಏನಯ್ಯಾ ಮೆನಿಸಿ—ನಮ್ಮನ್ನು ನೋಡಿದರೂ ನೋಡದವನಂತೆ ನಟಿಸುವೆ—ನಿನ್ನ ಜತೆಗೆ ನಾವು ಬರಬಾರದೆಂದು ನಿನ್ನ ಅಭಿಪ್ರಾಯವೋ’ ಎಂದರು.

“ಇಲ್ಲ. ನಾನು ಆಲೋಚನೆಯನ್ನು ಮಾಡುತ್ತಿದ್ದೆನು. ನೀವು ಬಂದದ್ದು ನನಗೆ ತಿಳಿಯಲಿಲ್ಲ”

“ಒಳ್ಳೆಯದು—ನಮ್ಮ ಇತೆಯಲ್ಲಿ ನವಿಯ ಕಡೆಗೆ ಬರುತ್ತೀಯಾ?”

“ಬರುತ್ತೇನೆ—ನಡೆಯರಿ”

ದಾರಿಯಲ್ಲಿ ರಾಮರಾಯನು ಮೆನಿಸಿನ ಭಾವಗಳನ್ನು ಪರೀಕ್ಷಿಸುತ್ತಲೇ ಬರುತ್ತಿದ್ದನು. ಅದೊಂದು ಬಗೆಯ ಭೀತಿಯೂ, ಕಳುಹಿತನ ಭಾವವೂ ಅವನಲ್ಲಿ ಕಂಡುಬಂದವು. ರಾಮರಾಯನು ಇವನಲ್ಲಿ ಬಹಳವಾಗಿ ಸಂಜ್ಞೆ ಪಟ್ಟು,

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“ಮೆನಿಸಿಸ್—ಯಾರೋ ಕೆಲ ಹುಡುಗರು—ಎಂದು ಕಾಗದವನ್ನು ಬರೆದಿದ್ದಾರೆ” ಎಂದು. ಮೆನಿಸಿಸನು ಬಿಟ್ಟು ಬಿದ್ದನು. ಇದನ್ನು ರಾಮರಾಯನೂ ಮಾಧೂರಾಯನೂ ಇಬ್ಬರೂ ನೋಡಿದರು.

“ಯಾರು ಯಾರಿಗೆ ಬರೆದಿದ್ದಾರೆ?”

“ಮಾಧೂರಾಯನಿಗೆ ಯಾರೋ ಹುಡುಗರು ಬರೆದಿರುವರು. ಸಿಗರೇಟು ಸೇದುತ್ತಾನೆ—ಪೋಲೀ ಹುಡುಗರ ಸಹವಾಸ ಮಾಡುತ್ತಾನೆ—ಎಂದು ಮುಂತಾಗಿ ದೋಷಾರೋಪಣೆಗಳನ್ನು ಮಾಡಿ ಅವನ ತಂದೆಗೆ ಕಾಗದವನ್ನು ಬರೆದಿರುತ್ತಾರೆ.”

ಮೆನಿಸಿಸನು ತಲೆಯನ್ನು ತಗ್ಗಿಸಿಕೊಂಡು ನಡೆಯುತ್ತಿದ್ದನು. ಪ್ರತಿ ಮಾತುಗಳನ್ನು ಆತದ ಜೋಲು ಮುಖದಿಂದ ನಡೆಯುತ್ತಿದ್ದನು.

“ಆ ಹುಡುಗನನ್ನು ಪತ್ತೆ ಮಾಡಿ ನನ್ನ ತಂದೆಯ ಬಳಿಗೂ ಯುಬೇಕು. ಸುಳ್ಳುಕಾಗದವೆಂದು ನನ್ನ ತಂದೆಗೆ ಹೇಳಿಸದ ಹೊರತು ನನಗೆ ಸಮಾಧಾನವಾಗುವುದಿಲ್ಲ. ಕಾಗದವನ್ನು ಯಾರು ಬರೆದಿರುವರು ನಿನಗೆ ಗೊತ್ತೇ ಮೆನಿಸಿಸ್—ನಿನಗೆ ತಿಳಿದಿದ್ದರೆ ಹೇಳು.”

“ಮಾಧೂರಾವ್, ನನ್ನನ್ನು ಕೇಳಬೇಡ—ನಾನು ಆ ಕಾಗದವನ್ನು ಬರೆದವನಲ್ಲ.”

“ನೀನು ಬರೆದೆ ಎಂದು ಮಾಧೂರಾವ್ ಹೇಳಲಿಲ್ಲ. ನಿನಗೆ ತಿಳಿದಿದ್ದರೆ ಹೇಳು. ಗೆಡ್ ಮಾಸ್ತರಿಗೆ ಸಂಗತಿಯನ್ನು ತಿಳಿಸೋಣ.”

“ರಾಮರಾವ್ ಈ ಸಂಗತಿಗಳನ್ನು ಹೆಡ್ ಮಾಸ್ತರಿಗೆ ತಿಳಿಸಬೇಡ. ಏನಾದರೂ ಅನರ್ಥಗಳುಂಟಾಗುತ್ತವೆ. ನಿನಗಿದ್ದರೂ ನಮ್ಮನಮ್ಮಲ್ಲೇ ಸರಿಪಡಿಸಿಕೊಳ್ಳೋಣ.”

## A Scout is Courteous.

ಇಷ್ಟು ಹೊತ್ತಿಗೆ ಹಿಂದಿನಿಂದ ಮೆನಿಸಿಸನ ಹೆಸರನ್ನು ಹಿಡಿದು ಯಾರೋ ಕಾಗುತ್ತಿದ್ದರು. ಮನಕು ಮನಕಾಗುತ್ತ ಬಂದದರಿಂದ ಆ ವ್ಯಕ್ತಿಯನ್ನು ಗುರ್ತಿಸಲಾಗುತ್ತಿರಲಿಲ್ಲ. ಮೆನಿಸಿಸನಿಗೆ ಧ್ವನಿಯಿಂದ ವ್ಯಕ್ತಿ ಇಂಥವನೆಂದು ತಿಳಿದು ಹೋಯಿತು. ಕೂಡಲೇ ರಾಮರಾವ್ ಕಡೆಗೆ ತಿರುಗಿಕೊಂಡು ‘ರಾಮರಾವ್ ನಾನು ಹೊರಡುತ್ತೇನೆ—ಈ ಕಾಗದದ ವಿಚಾರದಲ್ಲಿ ದುಡುಕಬೇಡ—ನಾನು ಬೇಕಾದರೆ ಬಂದು ಸುಳ್ಳು ಕಾಗದವೆಂದು, ಅದನ್ನು ಬರೆದವನು ಹೊಟ್ಟೆಕಿಚ್ಚಿನಿಂದ ಬರೆದವನೆಂದೂ ಸಾಕ್ಷಿ ಹೇಳುತ್ತೇನೆ’ ಎಂದು ಹೇಳಿ ಹೊರಟುಹೋದನು.

ಸ್ನೇಹಿತರಿಬ್ಬರಿಗೂ ಮೆನಿಸಿಸನ ಮೇಲೆ ಬಹಳವಾಗಿ ಸಂದೇಹವುಂಟಾಯಿತು. ದುಷ್ಟಾತ್ಮನಾದ ಮೆನಿಸಿಸನೇ ಈ ಕಾಗದಕ್ಕೆ ಕಾರಣನೆಂದು ನಿರ್ಧರಿಸಿಬಿಟ್ಟರು. ಆಗ ಉಂಟಾದ ವ್ಯಸನದಲ್ಲಿಯೂ, ಆ ವ್ಯಸನದಿಂದಂಟಾದ ಕೋಪದಿಂದಲೂ ಈ ವಿಚಾರವನ್ನು ಹೆಡ್ ಮಾಸ್ತರಿಗೆ ತಿಳಿಸಿ ಮೆನಿಸಿಸನಿಗೆ ದಂಡನೆ ಮಾಡಿಸಬೇಕೆಂದು ಮನಸ್ಸು ಮಾಡಿದರು. ಮಾರನೆಯ ದಿನ ಪ್ರಾತುಕಾಲದಲ್ಲಿ ಹೆಡ್ ಮಾಸ್ತರನನ್ನು ನೋಡಬೇಕೆಂದು ಸಂಕಲ್ಪಿಸಿಕೊಂಡು ತಮ್ಮ ತಮ್ಮ ವರ್ಗಗಳಿಗೆ ಹೊರಟುಹೋದರು.

ಮರುದಿನ ಪ್ರಾತುಕಾಲ ಆ ಗಂಟೆಗೆ ರಾಮರಾಯನು ಬಂದನು. ಬರುವಾಗ ಕೈಯಲ್ಲಿ ಒಂದು ಸೋಟುಪುಸ್ತಕವನ್ನು ಎರಡು ಕಾಗದಗಳನ್ನು ತಂದನು. “ಮಾಧೂ, ಕಳ್ಳನು ಸಿಕ್ಕಿವನು. ಇನ್ನೇನೂ ಸಂಜೆಹವಿಲ್ಲ. ಈ ಪುಸ್ತಕವೂ ಈ ಕಾಗದಗಳೂ ಒಳ್ಳೆಯ ಸಾಕ್ಷಿಗಳಾಗಿವೆ. ನಡೆ ಹೆಡ್ ಮಾಸ್ತರ ಬಳಿಗೆ ಹೋಗೋಣ” ಎಂದನು. ಇದ್ದ ಸಂಗತಿಗಳನ್ನೆಲ್ಲ ಆ ಪ್ರಾತುಕಾಲದಲ್ಲಿ ಹೆಡ್ ಮಾಸ್ತರಿಗೆ ತಿಳಿಸಿದರು. ಹಿಂದಿಗಿಂತ ಬರುವಾಗ ಸ್ನೇಹಿತರ ಮುಖಗಳಲ್ಲಿ ಹಿಂದಿನ ದಿನದ ವ್ಯಸನವಿರಲಿಲ್ಲ. ಸುಳ್ಳು ಕಾಗದವನ್ನು ಬರೆದವನು ಸಿಕ್ಕಿದ ಸುಖವು ಕಣ್ಣಿಗೆ ಕಾಣಿಸಿತು. ಆ ವಿಚಾರವನ್ನು ಹೆಡ್ ಮಾಸ್ತರು ತಿಳಿದು ತಕ್ಕ ದಂಡನೆಯನ್ನು ವಿಧಿಸುವುದು ಒಂದು ಕಡೆಯಲ್ಲಿ; ಮಾಧೂರಾಯನ ತಂದೆಗೆ ಹೆಡ್ ಮಾಸ್ತರು ಕಾಗದವನ್ನು ಕೊಡುವುದು ಇನ್ನೊಂದು ಕಡೆಯಲ್ಲಿ ಇವುಗಳಿಂದ ಸ್ನೇಹಿತರ ಮುಖಗಳ ಮೇಲೆ ಪ್ರಕೃಷ್ಟವಾಗಿತ್ತು.

ಆ ದಿನ ಮಧ್ಯಾಹ್ನ ಸ್ಕೂಲಿನಲ್ಲಿ ಎಲ್ಲರೂ ಗುಸುಗುಸು ಮಾತನಾಡುತ್ತಿದ್ದರು. ನಾಲ್ಕನೆಯ ಘರಂನಲ್ಲಿ ಯಾರಿಗೂ ಪಾಠದ ಮೇಲೆ ಗಮನವಿರಲಿಲ್ಲ. ಅಲ್ಲಲ್ಲಿಯೇ ತಲೆಯನ್ನು ತಗ್ಗಿಸಿಕೊಂಡು ಪಿಪಿಸಿ ಮಾತನಾಡುವರು. ‘ಯಾರೋ ಸುಳ್ಳು ಕಾಗದವನ್ನು ಬರೆದಿರುವರು. ಅದು ವಿಚಾರಣೆಗೆ ಬರುತ್ತದೆ.’ ಹೆಡ್ ಮಾಸ್ತರು ತರಗತಿಗೆ ಬಂದು ವಿಚಾರಣೆ ಮಾಡುವರು ಎಂದು ಕೆಲವರು ಅಂದುಕೊಳ್ಳುತ್ತಿರುವರು. ಮತ್ತೆ ಕೆಲವರು ‘ಅಯ್ಯೋ ಪಾಪ, ಅವನಿಗೆ ಬಹಳ ಅಪಮಾನವಾಗುತ್ತದೆ’ ಎನ್ನುವರು. ಇನ್ನು ಕೆಲವರು “ಆಗಬೇಕು ಅಂಥವನನ್ನು ಸ್ಕೂಲು ಬಿಟ್ಟು ಓಡಿಸಬೇಕು” ಎನ್ನುವರು. “ಯಾರು ಬರೆದುದು, ಯಾರಿಗೆ ಬರೆದುದು” ಎಂದು ಇತರರು ಕೇಳುವರು. ಪಾಠವನ್ನು ಹೇಳುತ್ತಿದ್ದ ಉಪಾಧ್ಯಾಯನಿಗೆ ಬಹಳ ಬೇಸರಿಕೆಯಾಯಿತು. ಹುಡುಗರೆಲ್ಲ ಆಸ್ತಮನಸ್ಕರಾಗುವುದು ಸುಲಭದಲ್ಲಿ ತಿಳಿದುಹೋಯಿತು. ಕೋಪದಿಂದ ಒಬ್ಬಿಬ್ಬರನ್ನು ಹೊರಕ್ಕೆ ಹೋಗಬೇಕೆಂದು ಹೇಳುವುದರಲ್ಲಿದ್ದನು. ಆ ಸಮಯಕ್ಕೆ ಹೆಡ್ ಮಾಸ್ತರು ತರಗತಿಯೊಳಕ್ಕೆ ಬಂದರು. ಹುಡುಗರೆಲ್ಲ ಎದ್ದು ನಿಂತುಕೊಂಡರು. ಇವರನ್ನು ಕೂಡುವಂತೆ ಹೆಡ್ ಮಾಸ್ತರು ಅಪ್ಪಣೆ ಮಾಡಿ ಕುರ್ಚಿಯ ಮೇಲೆ ಕುಳಿತರು. ತರಗತಿಯಲ್ಲಿ ನಿಶೆಬ್ಬ. ಒಂದು ಸೂಜಿಯು ಕೆಳಗೆ ಬಿದ್ದರೂ ಧ್ವನಿ ಕೇಳಿಸಬಹುದಾಗಿತ್ತು. ಹುಡುಗರೆಲ್ಲ ಒಬ್ಬರ ಮುಖವನ್ನೊಬ್ಬರು ನೋಡುವರು.

ಹೆಡ್ ಮಾಸ್ತರು ಗಂಭೀರ ಭಾವದಿಂದ ‘ಯಾವನೋ ಹುಡುಗನು ಮಾಧೂರಾವ್ ತಂದೆಗೆ ಸುಳ್ಳು ಕಾಗದವನ್ನು



LIENT. ALPORT'S TROOP ON HIKE.

## A Scout is Thrifty.

ಬರೆದಿರುತ್ತಾನೆ. ಮಾಧೂರಾವ್ ವಿಚಾರದಲ್ಲಿ ಎಲ್ಲರೂ ಅವನನ್ನು ಶ್ಲಾಘಿಸುವರೇ ಹೊರತು ದೋಷಾರೋಪಣೆಯನ್ನು ಮಾಡುವುದಿಲ್ಲ. ಕಾಗದವನ್ನು ಬರೆದವನು ಈಗ ಎದ್ದು ನಿಂತು ಕ್ಷಮೆಯನ್ನು ಬೇಡಿದರೆ ಸ್ವಮಿಸಿ ಬಿಡುವೆನು” ಎಂದರು. ಯಾರೂ ಎಳಲಿಲ್ಲ. ಎಲ್ಲರ ಹೃದಯಗಳಲ್ಲಿಯೂ ಧಡ್ ಧಡ್ ಎಂದು ಹೊಡೆಯುತ್ತಿದ್ದಿತು. ಪ್ರತಿಯೊಬ್ಬರೂ ಮನಸ್ಸಿನಲ್ಲಿ ‘ಯಾರು ಎಳುವರು ಯಾವನಿಲ್ಲುವರು’ ಎಂದು ಒಬ್ಬರೊಬ್ಬರ ಮುಖಗಳನ್ನು ನೋಡುವರು. ಹೆಡ್ ಮಾಸ್ತರು ಇನ್ನೊಂದು ಬಾರಿ ಹಾಗೆಯೇ ಹೇಳಿದರು. ಆದರೆ ಯಾರೂ ಎಳಲಿಲ್ಲ. ಹೆಡ್ ಮಾಸ್ತರಿಗೆ ಕೋಪ ಬಂತು. ಬೆತ್ತವನ್ನು ತರಿಸಿದರು. ಬೆತ್ತವು ಬರುತ್ತಲೂ ಇನ್ನೊಂದು ಬಾರಿ ಹೇಳಿದರು. ಆದರೂ ಯಾರೂ ಎಳಲಿಲ್ಲ. ಕಡೆಗೆ ಹೆಡ್ ಮಾಸ್ತರು “ಒಳ್ಳೆಯದು ನಾನು ಮೂರು ಬಾರಿ ಅವಕಾಶ ಕೊಟ್ಟರೂ ತಪ್ಪಿತಕ್ಕನು ಮುಂದಕ್ಕೆ ಬರಲಿಲ್ಲ. ನಾನೇ ಅವನನ್ನು ಹಿಡಿಯುವೆನು” ಎಂದು ಹೇಳಿ ಸೋಟುಪುಸ್ತಕವನ್ನು ಮೇಜಿನಮೇಲಿಟ್ಟು ‘ಇದು ಯಾರ ಪುಸ್ತಕ’ ಎಂದು ಕೂಗಿದರು. ಹುಡುಗರೆಲ್ಲ ತಮ್ಮ ಪುಸ್ತಕಗಳನ್ನು ನೋಡಿ ಕೊಳ್ಳುತ್ತ ಕದರಿಕೆಯನ್ನು ಹೊಂದಿದರು. ಆಗ ಮಧ್ಯದಲ್ಲಿ ಹುಡುಗನೊಬ್ಬನು ತನ್ನ ಪುಸ್ತಕಗಳಲ್ಲಿ ಒಂದನ್ನು ಕಾಣದೆ ಗಡಗಡೆ ಸಡುಗುತ್ತಿದ್ದನು.

“ಇದು ಯಾರದು? ಎಂಬುದಕ್ಕೆ ಯಾರು ಎದ್ದು ನಿಲ್ಲುವುದಿಲ್ಲ. ಆ ಹೆಸರನ್ನು ನಾನೇ ಹಿಡಿದು ಕೂಗಲೋ” ಎಂದು ಪುಸ್ತಕವನ್ನು ಮುಗುಚಿ ನೋಡಿದರು.

ಆಗ ಗಡಗಡೆ ನಡುಗುತ್ತ ಮಂಗಳೇಶ ರಾವ್ ಎದ್ದು ನಿಂತನು. ಮಂಗಳೇಶರಾವ್ ಗೆ ಬಾಯಿಂದ ಮಾತು ಹೊರಡುತ್ತಿರಲಿಲ್ಲ.

## High Schools' Headmasters.

We understand that the following transfers of Headmasters and District Inspectors were ordered recently.

1. Mr. K. Srinarasimhaiya, M.A., L.T., Headmaster, Maharaja's Collegiate High School, Mysore, to be Headmaster, Government Collegiate High School, Bangalore.

2. Mr. R. V. Krishnaswamy Iyer, B.A., Headmaster, High School, Hassan, to be Headmaster, Maharaja's Collegiate High School, Mysore.

3. Mr. K. Narayana Rao, B.A., District Inspector of Education, Shimoga, to be Headmaster, Government High School, Hassan.

4. Mr. C. Subba Rao, B.A., Science Assistant, Government High School, Hassan, to be District Inspector of Education, Shimoga.

5. Mr. B. Vasudeva Rao, M.A., Headmaster, Govt. High School, Chickballapur, to be Headmaster, Govt. Collegiate High School, Shimoga.

6. Mr. K. Sivaram Krishna Iyer, B.A., Headmaster, Govt. Coll. High School, Shimoga, to be Headmaster, Govt. High School, Chickballapur.

## A Scout Obeys Orders.

### Quite Well ?

“How are you getting on at school?” asked Dick. “Not bad,” returned Pip. “Last Thursday the teacher asked the class a question, and I was the only one who could answer it.”

“Splendid!” cried Dick encouragingly what was the question?

“Who poured the ink in the teacher's hat!” answered Pip with a grin.

### (Un)-Usual.

“How old are you, friend?” asked Blanche as she rode beside her friend.

“Fourteen and a bit” answered the youngster, “I am six stone two; four feet six and a half inches high on week days, and four feet seven on Sundays!”

“What makes the difference between week days and Sundays?” asked Blanche in surprise.

“I wear a pair of rubber heels on my best boots on Sundays,” was the reply.

H. V. SRINIVASA MURTY.

### Saving Trouble.

A clever boy who was once buying sweetmeats from a man who was a cheat, saw that he was giving him short measure.

Boy:—Oh! you are not giving me full weight. Sweetmeat seller:—No matter, you will have the less to carry.

Then the boy gave him the money, by less one pice.

S. S.—Here, aye, boy? You have given me too little money.

Boy:—No matter, you will have the less to count.

B. S. VENKATRAMIAH,

II Chitaldroog.



## SAFE.



**L**isten to the tale I tell,  
Of a little nig,  
And a big rhinoceros,  
Very very, big.

Everybody laughed at him  
As he led him through,  
Sambo chuckled to himself,  
Strutting in the Zoo.

"He knows very well", said he,  
"He is safe with me;  
He is but an animal—  
I'm a man, you see!"

## NOTICE.

## The Boy Scouts of Mysore Pamphlets.

(1) The Tender foot Tests

Price 1 Anna.

(2) The Scoutmaster, Being Hints on  
How to start and organize a  
Troop of Scouts

Price 2½ As. only.

Also, Scout Law Posters, 1 Anna each.  
Troop Progress Charts,

1 Anna each.

Apply to—

THE DIRECTOR,

The Boy Scouts of Mysore,

BANGALORE.

Public Examination Results,  
1921.The following percentage of passes  
are announced:—

Lower Secondary 54% (Approx.)

S. S. L. C : 44% (Approx.)

\*\*\*\*\*  
\* A Scout is Clean in \*  
\* Thought, Word and Deed. \*  
\*\*\*\*\*

Quite So.

Rama—(Smoking) Do you like to have a  
smoke, Govind?Govind—Certainly not. I hate the ciga-  
rette so much that I bite it at the one end and  
burn it at the other.P. L. S. K. MURTHY,  
13th Bangalore Troop.

Notification D. No. 104, dated 16-3-21.

In accordance with a resolution pass-  
ed by the Education Conference held  
in September last it is hereby notified  
that the privilege of borrowing books  
from the Education Library located in  
the office of the Inspector-General of  
Education in Mysore, Bangalore, is  
extended to Aided Institutions also.

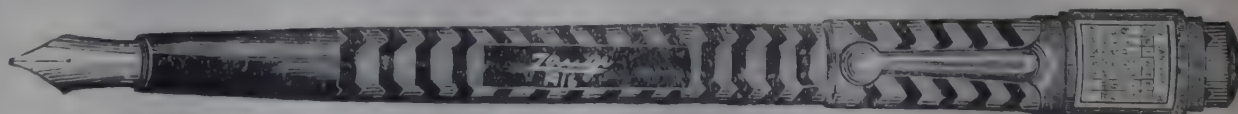
Notification D. No. III, dated 21-4-21.

Taranada Muttege (ತರನಾದ ಮುತ್ತೇಗೆ)  
price one anna three pies per copy, is  
recommended for use in school Libra-  
ries. Copies of the book can be had  
from the author Mr. K. Subbaiya,  
Clerk, General and Revenue Secre-  
tariat, Bangalore.

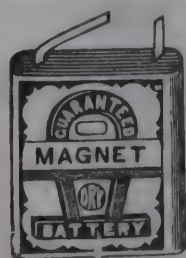
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# THE MYSORE SCHOOL and SCOUT MAGAZINE.

"KNOWLEDGE IS MORE THAN POWER--IT IS VIRTUE."

VOL. 4.]

BANGALORE, JULY, 1921

[No. 2.

To **C. R. REDDY, Esq., M.A., (Cantab.),**

Inspector-General of Education and Chairman of the Head-quarters Executive Committee of  
The Boy Scouts of Mysore, Bangalore

Dear Sir,

We, the members of the Boy Scouts of Mysore Organisation, desire to convey to you, on your relinquishing the office of the Chairman of the Executive Committee of the Head-quarters Council of the Boy Scouts of Mysore, our deep sense of appreciation of the services you have rendered to the cause of the organisation and development of the Boy Scouts in the Mysore State.

During the three and odd years that the movement has been in existence in the Mysore State, it has attained a very large measure of popularity and usefulness, and has come to occupy a foremost position among similar movements in India and the rest of the world. It has won the appreciation of many, both European and Indian, who came into direct and intimate touch with the movement. Within the short period of its existence, it has been able to enlist considerable

Wherever it has been introduced, it has evoked for itself ready public appreciation by the activities which it has initiated and fostered, and the spirit of discipline and service which it has inculcated.

This vast measure of success which the Boy Scout movement has attained during the brief period of its existence has been mainly due to your foresight and sympathetic guidance. Your knowledge of the movement in England and America enabled you to see in it its vast national importance, and it spread its benefit broadcast among the boys of this State. Your formal severance from the movement at the present juncture will be looked upon by one and all as a great calamity, relieved by this one consolation, that your interest in the affairs of this State is so great that even your formal severance from its service will not hinder you from doing your best for its peoples. We trust that in whatever sphere of life you may throw in your lot in the interests of the public good, you will continue to evince a deep affection for the Boy Scouts of Mysore and actively promote its welfare.

We need hardly add anything more but to pray that you may meet with every success in your future career and that your work may conduce to the best welfare of our common Motherland and the Indian Nation.

We remain,

Dear Sir,

Yours in service,

THE BOY SCOUTS OF MYSORE.



C. R. REDDY, ESQ., M.A., CANTAB.

monetary support from the Mysore public, which has been utilized in organising rallies and equipping Local Scout Associations and Scout Troops.

Besides these external indications of the popularity and usefulness of the movement, many instances in which the Scouts have been much in evidence have proved the great moral and organising value of the movement in training boys and equipping them to be worthy citizens of the Motherland. Fully appreciating the cultural value of the Boy Scout movement, many leaders and other gentlemen belonging to various professions have enlisted themselves, in spite of their several pre-occupations, as active Scoutmasters, and have taken upon themselves the sacred duty of training the future citizens.

The Boy Scout movement has not only penetrated into District Headquarters but also Taluk towns and villages.



## The Scout Director's Outlook.



**B**OTH Mr. Humza Hussain and Mr. C. R. Reddy, in their remarks at the Third Annual Meeting of the Headquarters Council, emphasised upon the fact that what Indian Scouts needed most was not so much the spirit of service, which they already possessed from time immemorial, but discipline. This is a remark which is well worth our earnest consideration. Discipline is the first criterion of a well educated person and without it, it is impossible to scale the walls of success.

Discipline is of three kinds—discipline of body, discipline of mind, and discipline of character. All the three types of discipline are inter-related and so cannot be separated.

### DISCIPLINE OF THE BODY OR PHYSICAL DISCIPLINE.

A healthy body is the first criterion for a healthy mind. To practise discipline of body, one must eschew many of the civilized comforts to which we are getting ourselves accustomed at the present day. All stimulants and tasty foods should be carefully avoided. One must live a life as true to nature as possible. The following habits if well cultivated will help the discipline of the body: 1. To bathe in cold water and take exercise every morning. 2. To sit and walk erect and sleep upon a hard bed, if not on the floor. 3. To eschew coffee, tea, cocoa and other similar stimulants. 4. To eschew smoking, eating betel leaf, nuts, cloves and such other things that excite passions and make self-control difficult. 5. To eat simple, vegetarian food, neither too tasty nor spicy. 6. To do as much work as possible on foot. 7. To wear simple and loose dress and 8. To lead as much as possible of open air life.

These are only some elementary suggestions to promote discipline of the body. I would request every scout to try to put these suggestions into practice.

### DISCIPLINE OF THE MIND OR MENTAL DISCIPLINE.

This is very important, when we consider the amount of loose talk that is common not only among the common people but also among the student population and the educated community. Gossip or scandal is far too prevalent and must be put down with a

strong hand. If gossip is true, there is hardly a single man of any importance in the Mysore State who has any character left. Immorality is the most common allegation advanced against an individual if his character is to be demolished, mainly because it always appears, on account of its extremely private nature, to have some colour of truth. Any other allegation can be more easily refuted and so is less common. The kind of books, magazines, and newspapers that are placed in the hands of boys is chiefly responsible for this unfortunate state of affairs. Discipline of mind is, therefore, a very essential virtue which ought to be cultivated. I would just give a few suggestions to promote this discipline: (1) Do not talk ill of any man when you do not know him for certain to be bad. 2. Do not think a man to be bad because a "reliable" friend of yours says that he is so. 3. Credit a man always to be good until indisputable proofs have proved him to you to be contrary. 4. Read good books. 5. Associate with good company. 6. Do not neglect your religious observances. 7. Do not use bad language even for fun. 8. Practise concentration of mind. 9. Keep your hands always busy with useful work and your mind busy with pure thoughts.

### DISCIPLINE OF CHARACTER OR MORAL DISCIPLINE.

This is the most important discipline and can be easily realised if the first two types of discipline are practised. Statistics go to prove that immorality has spread among boys to an alarming extent in European and American countries, and it is making rapid strides even in India, specially in the large cities, where boys promiscuously mix without any control over them. This is one of the reasons why all disciplinary movements, including the Boy Scout Movement, find it hard to bring urban boys under their healthy influence. It would be worth while to appoint a commission to enquire into the condition of Indian boys in all the important scholastic and collegiate centres, and I have no doubt very awful facts will be brought to light. These five years I have travelled in important centres in South India, Mysore, Travancore, etc., and my observation goes to show that this vice has spread and is spreading to an alarming extent even here. It is a pity that medical inspection of school children has not assumed any practical shape so far. A system of voluntary medical inspection was instituted in Bangalore a few months

ago with the co-operation of Dr. M. Srinivasa Rao and Dr. A. S. Bellimal, and the facts collected are really very bad and need an effective remedy. Our Scoutmasters have a special duty by the boys entrusted to their care, and any amount of attention bestowed on an adolescent boy will be too little when we take into consideration the many varieties of evil influences that are operating in the student world. I specially warn the parents and guardians of fair boys to take particular care of their children and wards. "Discipline" will be our watchword during this new year of our work. Our two respected leaders, Messrs Humza Hussain and Reddy, have placed this ideal before us for our execution, and I trust we shall not be wanting in energy to carry out this holy task. Our duty is all the greater when we know that it is the parting message left with us by our respected I. G. of Education before his resignation. We shall try, by all means at our disposal, to advance the cause of this three-fold discipline, to restore it wherever it is extinct, to introduce it wherever it is absent and to further it wherever it has been introduced. Single-handed this work will be difficult. But with the co-operation of our energetic scoutmasters, no difficulty can stand in our way for long.

I shall revert to this subject again in my next outlook.

Yours fraternally,

*K. Sanjiva Ramath.*

MR. B. TIRUMALACHAR.

On the expiry of his term of office as the Assistant Director of Boy Scouts, Mr. B. Tirumalachar, B.A., deemed it necessary to resign his service in the Education Department and go to Bombay for a more suitable occupation. We take this opportunity to thank him for the valuable assistance he rendered during his term of office and the loyal co-operation which he always extended to us in developing Scout work in the State. The continued efficiency of the A. D. A. Senior Scout Corps is entirely due to his efforts. His training classes at Tumkur and Bowringpet were very successful and he succeeded in getting the love of the members of the classes. His volunteering arrangements at the All-India Conference on Drama at Bangalore was very efficient. In every way he has tried to discharge his duties to the satisfaction of one and all. It is a matter for

(Continued on page 3)



# First Mysore State Scout Officers' Conference, and the Third Annual Meeting of the Headquarters Council.

MYSORE, 15th—18th JUNE 1921.

**D**URING the Birthday week in Mysore, two important Scout functions were held—the Annual Meeting of the Headquarters Council and the Scout Officers' Conference.

## THE SCOUT OFFICERS' CONFERENCE.

The Conference, which was attended by about forty-five Scoutmasters from all parts of the State, was formally opened on the morning of the 16th instant. Mr. S. Venkatesiah, B.A., B.L., Advocate, Hassan, presided. An address of welcome was read out by Mr. M. S. Krishna Rao, B.A., B.L., Secretary of the Local Scout Association, Mysore, on behalf of the Mysore City Scoutmasters. The Director of Scouts delivered his opening address, out-lining the future course of the policy of the organization in Mysore and appealing for the active co-operation of the public in the further development of the Movement in the State, as only a spirit of goodwill and fellowship that will help any great movement such as this. The President made a long and impressive speech, in the course of which he drew the attention of the assembled Scoutmasters to the ideals of Education in the best days of Greek civilisation, of the feudal age and some of the modern English Universities and schools like Eton, Oxford and Cambridge. The scoutmaster should be a man of unfailing character and a source of inspiration and guidance to the youths placed under his charge. The patriotic and unselfish endeavours of the scoutmasters have achieved much, but a great deal more remains, and he felt sure that they would do their best to popularize the movement and to carry it to every corner of the State.

## THE ANNUAL MEETING.

On the 17th was held the Third Annual Meeting of the Headquarters

*(Continued from page 2)*

extreme regret that he had thought it necessary to leave his native country, which probably has not treated him as well as he deserved, and we earnestly hope that fortune will smile upon him in the new sphere of work which he has chosen. He carries with him all our Scouty greetings. Bombay Scouts! Please note and enlist Mr. Tirumalachar among you.

Council of the Boy Scouts of Mysore, Mr. Mir Humza Hussain, Member of Council, presiding. The Annual Report was adopted and after the President's speech, formal business was proceeded with. A number of resolutions were passed and the Executive Committee for the next year was elected. Mr. C. R. Reddy, Inspector-General of Education in Mysore, and Mr. S. Venkatesiah, Advocate, Hassan, made stirring speeches appealing for funds in support of the movement, which it is the policy of the Headquarters to completely de-officialize and remove it from the pale of red-tapism.

18TH JUNE, 1921.

The Scoutmasters' Conference continued and subjects were discussed. The following among other resolutions were passed:—

1. That attempts should be made to nationalise the uniform; and pending any decision, the following be allowed as an alternative for Scouts, especially in country parts:—

White jubha, white pyjamas, white turban and sandals.

2. That in the recruitment of scoutmasters, age, culture and status in society should be carefully considered.

(In this connection, the following standards were fixed. Age: 21; culture: S.S.L.C. or 30 years of age; Status: add the words "and a man of some means or material welfare" after "character" in clause C, rule 19. As far as possible students may not be enlisted as scoutmasters.)

3. That, as far as possible and practicable, only married men be warranted as scoutmasters.

4. That married boys should not be enlisted as scouts.

5. That regular and well organised training should be given before warrant is issued.

6. That all recommendations for scoutmastership should come through Local Scout Associations. Where there are no Local Scout Associations, certificate of conduct from three gentlemen of local standing be obtained before warrant is issued to any one as a scoutmaster.

7. That metal may be substituted for cloth in all instances where at present cloth is used for scout badges of various ranks.

8. That metal stars be substituted for green ribbon service stripes.

The Conference was closed by the Director on the evening of the 18th with the usual closing remarks.

## IMPORTANT INFORMATION.

1. Two Scoutmasters have been elected to the Headquarters Council and one to the Headquarters Executive Committee at the Third Annual Meeting of the Headquarters Council of the Boy Scouts of Mysore on 17th June, 1921, at Mysore. Mr. T. Venkatakrishnaiya, our oldest scoutmaster in point of age (nearly fifty), and Dr. S. Chokkam Aiyangar of Channapatna (the latter to the Executive Committee also) one of our ablest scoutmasters, are the scoutmasters specially honoured by this distinction and have our united warm congratulations.

2. Every Local Scout Association has been given the privilege of electing one of its members to the Headquarters Council.

3. Scoutmasters at places where there are six or more Scout troops have been given the privilege of electing one of their number to the Headquarters Council.

4. The Headquarters Council at its last annual meeting passed the following resolution unanimously and amidst acclamation:—

"That the members of the Headquarters Council of the Boy Scouts of Mysore desire to place on record the devoted and unselfish services rendered to the Boy Scout movement in the Mysore State by the Scoutmasters and other Scout Officers and also by the officers of the Local Scout Associations."

Proposed by Mr. C. R. Reddy and seconded by Mr. S. Venkatesaiya, Advocate of Hassan.

## A Mystery to the Professor.

"Are you laughing at me?" demanded the Professor sternly of his class. "Oh, no, sir," came the reply in chorus.

"Then" asked the Professor even more grimly, "what else is there in the room to laugh at?"—Selected.



# Life Saving in Water.

V. S. RAMACHANDRA RAO, Assistant Captain.

*The Swimming Club, Bangalore.*

THIS is an article for those who know swimming. If you don't, begin at once and learn it up. Swimming is no "necessary evil" like doctor's pills which one has to take to preserve his life. It is a delightful and healthy exercise. It is as pleasant as cycling and as easy to learn too.



Fig.1.

When learning swimming you had better discard the use of floats, or swimming bladders. "Swimming" with their help will really be very jolly but you can make no head-way in learning the art, if you trust to them, for you can never learn the correct strokes, which after all is the real

item in swimming, and when you begin swimming without them you will not have any boldness about you. Get a good swimmer to help you. A length of rope may prove a good asset also. With one end about your waist and the other in your friend's hands, and after noting the theory of a stroke, you may enter the water boldly, conscious, that, in case of danger, there is one to help you, you may splutter on for half a dozen paces, and come out proudly as though you had swam the Arabian Sea.

The stroke to which beginners naturally take is the 'crawl' stroke. The name signifies the thing. You swim as you would crawl. The hands are moved up and down alternately scooping the water towards the thighs. The legs also beat alternately. Great care must be taken to see that *the limbs are not brought above the surface. Keep the head low.* After some practice you should be able to move through water without anybody's aid.

If you want to do a good turn to anybody drowning you will have to learn much more. *Specialise in swimming on the back.* Lie on your back in the water, with the back well hollowed and chest forward. Keep the head as far back as possible, in fact till the ears are actually covered by water. Take up the arms to the arm-pits and part the water towards your legs with both the hands, at the same time kicking away the water with your legs. You will be going away back most surprisingly quickly.

You will have to learn swimming on the back without the use of your hands, for they will be occupied in grasping



Fig. 2.



Fig. 4.

the subject when he is being rescued. Try swimming with the hands, doing *namaskar*. Then folded across the chest, etc., you will have to give short quick strokes with the legs.

Now you might learn how to drag a person out of water. To begin with it is better to have a little practice out of water. Let one of your friends be the subject. The drowning person will naturally be facing the bank and you and it is your interest to see that he has his back to the bank. At caution '1' step up to your man and catch hold of his left hand a little above the elbow with your right hand and his

*(Continued on page 8)*



Fig. 3.



## What is your Hobby?

IN the March issue, my friends, I wrote generally on the attractions of stamp collection. I would now like to tell you a few things as to what you should actually do to begin one. I am also sure that many of you have followed my advice and collected a number of stamps of all sorts, from three pies to one rupee value in Indian stamps, and halfpenny and penny stamps of England, and five cent stamps of France, with probably a number of one cent, two cent and five cent stamps of U.S.A.

Now let me tell you, in the first place, that a complete collection of all the world stamps is impossible, as the varieties are far too many and not at all in your reach. Hence it is best to restrict yourself to a few countries and do your best with them, say the stamps of the British Empire, or Indian States only. So, if you are not over ambitious, and are prepared to be satisfied with a general representative collection of the world's stamps, well, there is nothing to prevent you. You can begin right away.

Now there are two ways again for having a collection: (1) To purchase packets of stamps and mount them on to an album, and (2) to collect them. Of course the first way is as you know for silly geese with lots of pocket money to spend and I am sure none of you scouts care for it. The second way is the right royal way and I expect every scout to do it that way only.

To begin with pull out your box of stamps which you have already collected. Sort them out into their respective denominations of annas  $\frac{1}{4}$ ,  $\frac{1}{2}$ , 1,  $1\frac{1}{2}$ , 2,  $2\frac{1}{2}$ , 3, 4, 6, 8, and one rupee and possibly two rupees also. The stamps of the other countries also may be suitably sorted. In stamp collection the most important point is that the stamp should in no way be damaged, and preference is always given to *used* stamps only, i.e., those which bear the post office seal on it. Select, therefore, good used stamps, say, a dozen of each variety.

To clean stamps, float the stamps one by one on lukewarm water with their faces upwards, and, after a time, all the adhering paper can be easily removed, then blot on a clean sheet of white blotting paper or clean cloth and allow to dry in a clean place. After

drying put each set in an empty envelope and label on top and keep by.

You must necessarily know a few terms which you will be meeting with in philatelic literature. The *face* of the stamp, as you all know, is that side on which the name of the country and the value of the stamp is printed, and the other side, which is gummed, is the *back*. The *edge* of the stamp is indented on all four sides, due to the row of holes along which a stamp is separated from its fellows; these indentations are called *perforations*. There is usually a particular design or a picture in each with the head of a reigning sovereign, etc., included in the design. Such small portraits, etc., included in the stamp amongst other details is usually termed an *inset*. Then about colours. It is very important that you should be able to distinguish between carmine, rose, deep-rose, scarlet, etc., and again between, purple, sepia, mauve, magenta and what not. So also should you know the slight variations in the same colour much as, olive, deep green, sea green, leaf green, pale green, blue green and so on. You must go to the nearest artist drawing-master to help you in this matter. One other thing which you should know is the *watermark*. This is very important as by a careful study of it you can easily distinguish false stamps, or *fakes* as they are called, which dirty philatelic companies unscrupulously put, at times, on the market as genuine stamps. If you take a cleaned quarter anna stamp and put it face downwards on a black surface and hold it so that the light falls on it from the front you will see a faint impression of a star-shaped figure. This is called the *water-mark*. The *water-mark* varies in different stamps. The post office seal is called the *p. o. impressions*. It will do for the present for you to know only this much about the technical terms. Remember that every good stamp should have all the parts described above in good order.

Now about *mounting* the stamps. Stamps are not stuck on to an album with a little gum at a corner. They are to be so attached to an album that it must be easy to remove them without damage to the stamp and with little damage to the book itself. This is effected by a simple device called the stamp mount or hinge. The stamp

hinge is a piece of thin, tough, transparent paper about  $\frac{3}{4}$  of an inch in length and  $\frac{3}{8}$  in width, which is gummed on one side. This is folded along the middle of its length in the form of an inverted V with the gummed side outward. The hinge is then moistened and pasted on to the stamp so that one fold of the hinge is attached to the back of the stamp and the other with the album. Thus while the stamp is secure in the album it is at the same time easily detachable. The hinges can be got at the cheap price of about twelve annas a thousand from any philatelic dealer. (e.g., The Bombay Philatelic Coy., Ltd., Fort, Bombay). Get some of these mounts at once.

With the aid of these mounts mount one complete set of Indian stamps on a half-sheet of tissue paper. If tissue-paper is not available very thin typing paper will do equally well. Prepare a dozen of such sheets, fold them neatly and keep by.

The next thing to do is to obtain the addresses of a few foreign scouts. One each from England, U.S.A., Holland, Canada, and such other important countries. You can do it by applying to the Boy Scout Headquarters or to any friend of yours who is having foreign correspondence. Then send a sheet to each scout with a request that it may be handed over to a stamp collector in his country and request him to send you a set of his stamps in exchange, which, if he is a true scout, he will readily do. Thus you will come into touch with foreign scouts and you can develop a sort of friendship across the seas. Later on you can ask him to put you in touch with his stamp collecting friends in his neighbouring country. Thus a scout friend of yours in Holland may introduce you to one in Belgium; or a friend in Germany put you in touch with a brother scout in Austria. Thus in course of time you will obtain a set of good genuine stamps from each country. As they keep coming on you will have to see that they are all cleaned and ready for mounting into an album.

In the matter of getting a postage stamp album you must be careful. Do not go in for a cheap and nasty thing. Wait for some time, save pocket money, and when you happen to go over to Bombay, Madras or Bangalore go to a big bookseller's and purchase a decent *illustrated* one. You can get a decent one for about ten or fifteen rupees. And as you keep on receiving stamps mount them on into the album

(Continued on page 12)



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AND

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BANGALORE, JULY, 1921

### EDITOR'S PAGE.

The following changes in the wording of the Scout Law and Promise are proposed by Mr. V. S. Ramachandra Rao, Asst. Scoutmaster of the 22nd Bangalore Troop. They are published in the School and Scout for inviting criticisms and further suggestions.

"As an apology for a preface I should like to say that the scout oath should aim at brevity without risk to clearness and should not contain superfluities."

"I propose in the first part of our promise the elimination of the words 'The King-Emperor' and 'of Mysore.' My idea is that it should stand 'God and the Maharaja.' There can be no trouble about the lucidity of the expression in as much as it cannot but be acknowledged that we are all loyal to the King-Emperor so long as we are loyal to the Maharaja and he to the King-Emperor. An express statement of both is a mere superabundance of words. As for the other, no comment is necessary, for no other Maharaja but ours would be intended by us in the oath. It would be interesting to note the view of some other scout associations in this matter. Thus England has 'God and the King'; America 'God and the country.'"

Similarly the words the King-Emperor can be deleted from the second law.

"Coming down to the seventh law, I believe the words governed by 'of' are put in for no practical purpose. The law should stand simply as 'A scout obeys orders.' While the old way not only extremely limits its application but may also be detrimental. Thus, in the absence of the patrol leader, a thoughtless scout may, on the (supposed) authority of this law, refuse to obey the second or somebody else delegated. Of course, we know that the second is as patrol leader in the latter's absence and that it was wrong on the tenderfoot's part to disobey, but the scout law should give no occasion for pondering over it. Moreover, this law seems to imply that no others but the three enumerated here ought to be obeyed and by the wording of it this law seems to hint that it has been designed for the purpose of scouts below the rank of patrol leaders. No sir, it should apply for all and when it so happens that an inferior should happen to be possessed of the means of ordering he should be obeyed. Suppose there has been an accident somewhere where there is a scout troop. We shall take it, for such things can happen, that most of the troops do not know the locality except an ordinary scout. There should be no delay in formally making him a temporary patrol leader but the whole troop should begin to obey him. I do not think there would be anything to feel shy of there.

"The phrase 'without question' is of immense advantage to the Officer Commanding. But it nettles the obeyer for no other reason but that it is there, and coolness may happen to come in between. There is a likely chance that shy lads will interpret this 'without question' in such a way that they may set about their task without any question of explanation, and hence but slightly understanding it may cause incalculable harm.

"The eighth law has an appendage which, while not being of any harm, may as well be taken off for the sake of brevity and insurance, against emergencies. Cheerfulness may so often be mistaken for hilarity and the intrusion of the latter will not be appreciated at all under certain circumstances. Even under the worst conditions a scout should be able to say to himself 'A scout is cheerful' and try to be so."

The opinion of other scoutmasters and other scout officers are invited. Correspondence on scout subjects were invited and we hope the lead given by Mr. Ramachandra Rao will be eagerly taken up.

### Presidential Speech of Mr. Mir Humza Hussain to the Headquarters Council on the 17th.

(Extracts)

WHEN the Movement was started nearly 4 years ago, there were misgivings in some quarters as to whether it would have any influence for good upon the education of the boys. Subsequent events have happily dispersed these doubts and fears, and the network of Scout Organizations spread all over the State is an unmistakable proof of its popularity. From small beginnings the Organization has developed both in numbers and in sphere of its activities and I understand that there are now not less than 85 active troops with a total strength of nearly 3,000 boys. This is a result upon which the

Executive Committee, the Director and his Assistants deserve to be congratulated.

The aim of the education should be a harmonious development of the faculties enabling the youth of the country to lead a full life and the Scout Training supplies a very effective instrument for the fulfilment of this subject. The corporate life to which it accustoms the boys and the habits of self-help and social service which it inculcates in the impressionable years of their lives are sure to be of great value to them when they grow to manhood and are confronted with its responsibilities. When I was the Inspector-General of Police, two instances of the valuable work done by them came to my notice. One of them was the work done by them during the influenza epidemic, regardless of personal risks and dangers, and the other was in connection with the fire that broke out in a cloth godown in Bangalore. The Scouts appeared on the scene at once and did yeoman service. The policemen who at first resented their interference and regarded them as busy-bodies were all admiration for them afterwards for the pluck and resourcefulness shown by them. On this occasion with their aid the fire was soon brought under control and a great catastrophe was averted. I have no doubt the Director will have more of such instances to tell us in his report which we are awaiting with interest to hear.

It is not necessary for me to say anything about the intrinsic merits of the scheme when the practical results of which are so well known, but I cannot help saying that it has solved an important educational problem which defied solution at one time. I refer to the question of development of character in our school. It was at one time the fashion to criticise our educational system by saying that it was not conducive to the development of character, that our boys were losing respect for their parents, were impatient of restraint, and were not amenable to discipline. There were also other charges levelled against them, which need not be mentioned here. Various remedies were suggested, one of them being the introduction of religious and moral education in our schools. The subject no doubt appeals to us at first, but the practical difficulties in the way of devising a satisfactory scheme are so great that the question remains still unsolved. But the best remedy it seems to me, has been afforded by the Scout Movement. Boys under this system will develop a high sense of honour and duty, will become amenable to authority and will not be impatient of restraint or outside control. I am sure the parents will find in them dutiful sons, the teachers obedient, well-behaved, and attentive pupils and the state peaceful and law-abiding citizens, animated by a high sense of social and civic duty.

With regard to the question of the de-officialization of the Movement. The Executive Committee have already appealed to the public for funds to secure this object. But considering the fact that a large sum of Rs. 10 lakhs will have to be collected for the purpose it will be a long time before this idea becomes an accomplished fact. Whether the Movement continues under official auspices as at present or is made independent of official control, public support is indispensable for its expansion, and I hope that the appeal of the Executive Committee for funds will meet with a ready and generous response.

There is one point upon which I want to lay particular emphasis. The Scout Movement is a great liberalizing and unifying force



## Adventures of George Barlow—Detective.

(A. M. Rajagopala Chari, *Pachaiyappa's College, Madras.*)

### CHAPTER II.

#### A Double Tragedy.

The telephone bell rang.

It was not even 7 o'clock in the morning. The sun was just making his appearance on the horizon. Ferrox had not risen from his bed. He was rolling this side and that and was trying to open his eyes, which would not obey him unless 7 o'clock was announced by the shrill chimening of his "Marigold" clock on the mantelpiece. But as we have aforesaid when the telephone bell rang he was all alert. He rose from his bed in an illmood, we should say. "Telephone at this time of day" he muttered moodily and taking up the receiver sent a formal "who are you, please?"

"No. 13907, please."

"That is?"

"Tommy, of the Remington Band please."

"Oh, Tommy! Tommy! who is wanted by the police for various offences, murder, robbery, decoity, forgery and many others. Ho! Ho! And pray, sir, what on earth do you want with me?"

A bitter laugh was heard to burst from the man on the other side. Ferrox shuddered.

"You would give worlds for handing me over to the police, eh? Only if you could! But you can't and shan't."

"Confound your can't's and shan't's. One word to the police and—"

"You will know your fate."

Ferrox was really unnerved. This great criminal wanted by the police of all countries, France, England, Canada, and others, threatening him, rather blackmailing him, was too repulsive for him. He had some ulterior motive

and I shall indeed be very sorry if it is tinged in any way by a sectarian basis. The Movement is essentially a modern one and should be based not upon the authority of the sacred books of the Hindus and the Musalmans but upon the broad foundations of truth, honor and rectitude which are the common heritage of mankind. Under its banner should flourish alike all classes of people, whether they be Hindus, Mohamadans, or Christians, and they should be drawn together in a common brotherhood. I am not therefore in favour of organizations of the Scout troops upon a religious or communal basis, for which I find a tendency here and there, but more especially in the mofussil, and I hope that the Executive Committee will try to find out and remove all those causes which may produce a tendency towards the separation.

in this blackmail. What could it be, Ferrox failed to see. Again he shuddered involuntarily. He thought of ringing up.

"Good morning, Tommy" he sent forth in quivering voice affecting to be cheerful. But he was horrified when he heard the reply.

"Don't ring up, Ferrox. Or you shall repent for it." Ferrox was motionless. The receiver in his hands quivered so much that it would have fallen had he not with an effort prevented it from falling down.

"I am not a fool to ring up for you and go without an answer." Tommy resumed authoritatively. "I have a purpose in phoning for you, Ferrox. Briefly, I want you to give your daughter, Mary, in marriage to me. I love her, I have pined for her for a long time since, and, depend upon it, I shall bring her up worthy of a millionaire's daughter. Never fear that. There is a choice for you. Choose, to give your daughter to me or die a cruel death. Out with your answer!"

Ferrox's fear for Tommy died away and desperate anger took its place.

"I prefer death, you villian, to giving my daughter to you, a base criminal, scoundrel, half-baked scamp! But you think that killing me is so easy? Let us—" The receiver fell to its place with a bang. Next moment the windows of his room were mysteriously shut up. Suddenly a shrill wailing rent the morning air!

\* \* \* \* \*

Mary came to that room half an hour later, and covered her face with her hands while pearlike tears stole from her cheeks. Ferrox lay dead on the carpeted floor! Soon she locked the room where her father was mysteriously murdered and hired a taxi. Half an hour and she was being whirled down the market of London and the car stopped before George Barlow's bungalow.

George Barlow was coming out from his room when he met Mary with red swollen eyes on the way and detecting something wrong with her accosted her. But Mary did not see him. She was intently looking at Barlow's room.

"Good-morning, Madam" greeted Barlow.

"Good-morning, Barlow. I have come to see you," said Mary looking

at him for the first time. "To be brief this morning at 8 o'clock my father was found mysteriously murdered." Barlow's eyebrows went to his forehead and he looked very grave.

"You may go, Madam, I will be there in another half an hour" he said briefly.

\* \* \* \* \*

Half an hour later Mary and Barlow were in the former's room. Barlow inspected Ferrox from head to foot. He soon caught sight of a brazen plate attached to Ferrox's coat. He took it and surveyed it. On it was engraved "Remington." So he was a victim of the "Remington Band," he muttered to himself. Suddenly turning to Mary he asked "Do you know anything about your father before you saw him dead?"

"He was speaking on the phone with somebody"

"At about?"

"Say 7-30."

"Well, good afternoon."

He was off in a moment. He went to the telephone office and asked the man who connects wires for engagements whether any one at about 7-30 had asked him to engage the wire to Ferrox's bungalow. The man asked for the number of Ferrox's phone. '2903' was the answer. He took a small book from his pocket, and opening it, said, "At about 7-30 eh? Yes. There was an engagement."

"And the number?" asked Barlow eagerly! "13907" replied the man promptly.

After slipping a shilling in the hand of the man—who only expected such a donation, by the way—Barlow opened the telephone catalogue and hunted after No., 13907. Suddenly he saw it. It was "72 Oxford street." He went to his own bungalow, took out his bag in which were detective's accessories, telescope, pokers, etc., and hiring a taxi cab in half an hour's time he came to No. 72 Oxford street.

To his astonishment he found the house locked. He smiled. "A fit place" he muttered. He looked up. A window was open. He clambered up and was just going to enter the house when the light of a bull's eye lantern flashed on his face. "Get down, you there" thundered the voice of the constable—By the way, it was now night, about 11 o'clock, which was a fitting time for a detective to his work without being seen—"Curse him" murmured the detective, getting down. But he was very angry.



"Having a try at the house eh?" sneered the constable, catching hold of him.

"Out with your jokes, you fool, unless you want to loose your post" and so saying Barlow thrust a red card which stated his membership in the Scotland Yard, near the face of the constable.

"I beg your pardon, sir" begged the constable. "Alright, see that no one comes here. I have pretty hard job here."

'Alright, sir' returned the constable.

And he again clambered up the window and breaking the window pane and bars with his file entered the room. The room was very dark. He lit up his electric torch. He was terrified! In the middle of the hall—for the room turned out to be a hall—a man apparently the waiter of the house was found murdered. Upon examining the body the same brass plate engraved on which was 'Remington' was found on his coat. A grim smile displayed itself on Barlow's face. "A double tragedy indeed!" he murmured with his electric torch lit up, he examined every nook and corner of the hall. In one of the corners where the dirt and rubbish was thickest he concentrated more attention. He was duly rewarded for his pains. For there he found an envelope which bore no address. He tore it open eagerly. The contents were as follows.

Dear Jimming,

After you have done with Ferrox you go directly to your residence. Two days afterwards, go to Ferrox's bungalow again at 12-30. You will find Mary sleeping in her father's bed. Bind and gag her and bring her to 72 Oxford street. This house is deserted and I will make further arrangement for her safety. No fear of attack. Therefore no need of a revolver.

Tommy (Remington.)

"So they have determined to kidnap her. A pity Tommy slipped this cover." The detective said to himself.

Suddenly thrusting the envelope into his pocket he quickly got out of the window and down to the Oxford street and quarter of an hour later he was on his own easy chair with a cigar in his mouth. A day of inactivity, a pause. Next day, Barlow went to Ferrox's bungalow and asked Mary's permission to let him lie in one corner of her father's bedroom that night. She was astonished and asked the why of it but the detective only smiled.

"To-night only and you shall know the whole story by the morrow" said

Barlow exultingly. Mary's eyes gleamed with joy.

"Alright" was all she could say. That night at about 10 o'clock Barlow gently knocked at the door of Ferrox's bungalow. Mary came hastily to open it. After refastening the door, Barlow and Mary went to the latter's father's bedroom where Mary, after putting out the light, went to bed. Barlow covered himself in a black shawl and sat in a corner with a revolver and electric torch ready in hand expecting the villains.

He sat there with throbbing heart. One hour seemed to him one day and when the clock in the room chimed 12 o'clock with its shrill note Barlow got impatient.

"So long a time of waiting and only 12" he muttered. At a last the half hour was announced. Barlow held his breath. Footsteps were heard. But they were very faint. Next the sound of breaking the windows; then the head of a man; then the legs; then a whole man!

He groped along the hall and came near the bed where Mary was lying. Suddenly an electric torch was lit and was flashed on the man's face. A revolver was pointed towards him. A tall figure muffled in black stood before him. It was Barlow!

The extreme power of the torch roused Mary from the sleep. She opened her eyes and shrieked at seeing the scene. But the next moment seeing one of the two men was Barlow she was calmed a little and looked at Barlow with agony. Barlow asked Mary to bind the man while he pointed his revolver to the man's forehead to prevent him from escaping. Barlow asked him what his name was. "Jimmy" was the rejoinder. Next he took his whistle and blew three notes which are familiar to the constables. In quarter of an hour four constables came to the hall. Barlow ordered them to march Jimmy to the New Castle.

He called four more constables and went to 72 Oxford street and posting them all down, he climbed up to the hall already mentioned. He found a figure in the dark and lighting his torch held the revolver to his head before the other had time to arm himself. Barlow disarming the man hand-cuffed him. He asked his name. The other sneeringly said "Tommy".

"Of the Remington Band, I presume," added Barlow. Now all sneer went out of the man and agony took its place.

"Barlow! I never recognised you all this time."

"And suppose you had recognised?" added Barlow.

"Well I would have submitted even without being handcuffed." was the meek reply.

"A light compliment, eh?" It was now Barlow's turn to sneer. "But Scotland Yard is in sore need of you and you will do well to satisfy them."

Tommy was led down and marched to the New Castle where his mate Jimmy greeted him.

\* \* \* \* \*

Next day, Tommy and Jimmy were examined and they confessed that they were responsible for the double murder. Tommy confessed that he had killed the waiter of the house in Oxford street and Jimmy had murdered Ferrox and had tried to kidnap Mary at his own instigation.

### A Glorious Good Turn.

(The incident came to our notice only recently. It is published though three months have elapsed since.)

On the 26th of March, 1921, while I was washing my clothes in the river Hemavati, I heard a cry from a drowning man. This cry was promptly and boldly responded by Mr. K. Ramanujaiengar, Scoutmaster of this place, who, in an instant, went to the rescue of the drowning man and brought him safe to the bank. When I ascertained who this man was, I was told that he was the son of Sirdar M. Gopala Raj Urs. He had come to this place for attending the Mysore Lower Secondary Examination. May God shower his blessings on this boy and also on the Scoutmaster. I wish the scout movement success in the State.

H. R. Vittobachar.

(Continued from page 4)

right forearm with your left. At '2' push vigorously away with the right hand and pull with the left so that the subject is turned a right angle. At caution '3' do as before so that the subject has now his back towards you.

There are three ways of holding the person when bringing him ashore. When the subject is not violent catch hold of his head over the ears pressing with your hands as in Fig. 1. Fig. 2 shows how the rescuer takes the subject to the shore.

When the drowning person is violent catch hold of his hands above the elbow as in Fig. 3 and swim. Another method is to cross your hands over his chest as in Fig. 4.

(To be continued)



## Ramblings in the Realm of Nature of by "R".

In our last article we saw that the study of Nature might generally be considered as being made up of the study of plants and animals together with the study of minerals, rocks and such other inorganic members of Nature which together constitute what we call Nature. More generally speaking, we might divide Nature into two broad divisions—the animate, endowed with life, and the inanimate, not endowed with life. The first of these classes would include both plants and animals while the second would take in all the inorganic members of nature. It is certainly not surprising to us now-a-days—though it might have been so not many years ago—to be told that plants should be considered as animate objects as much as any animal that we see moving about us: In spite of so many differences that we might see between plants and animals in their general organisation and mode of life—yet there is now overwhelming and indisputable evidence—thanks to the work of J. C. Bose and such other scientists—to show that plants *live*—in the fullest sense of the term! When we come to consider the fundamental characteristics of *life* in general—as we shall do some time later on—we can easily see that they are possessed to the same degree both by plants and animals. Whenever we talk of plants and animals with a view to contrast their nature, we are apt to merely compare some of the higher animals around us with plants in general, and so are led to believe that there is not much in common between them. But the biologists will tell us that if we go deeper into the question and take into consideration some of the more lowly organised and primitive plants and animals such as are often impossible even to see with the naked eye, we will find it very hard to draw a dividing line between the two: Even to this day, there are a number of cases of living organisms—very low and primitive in the scale of life—where it has not been possible to say whether they are plants or animals—there is such a commingling of characters. A study like that shows us at once that the distincts between plants and animals is certainly not so sharp as we are apt to believe in at first sight: we are forced to the conclusion that the two merely represent two phases of one and the same *life*.

But the difference between the animate and the inanimate, between plants and animals on the one hand and the

inorganic member on the other is more evident. Any boy could recount a number of points of difference, for instance, between a piece of stone or rock and an animal like a rabbit. But even here it must be remembered that many of these points of distinction between organic and inorganic bodies would disappear if we only considered some of the lowest of the organic members and compare them with inorganic bodies. The important point for us to remember, therefore, is that though for purposes of study we might divide and classify Nature under several headings, yet the several classes often merge one into the other and the divisional lines are very faint indeed: we will, however, revert again to this subject a little later on.

### CLIMB UP!

Life holds out a ladder tall,  
Climb up!  
Take your chance, don't fear a fall,  
Climb up!  
Hold fast once your hands have clung,  
Heed not jealousy's keen tongue,  
Firmly grasp the bottom rung,  
Climb up!  
Don't look down as on you mount,  
Climb up!  
Pluck and grit in Life's race count,  
Climb up!  
If you mean to reach the top,  
Take your time, don't rush or stop.  
Or you from your hold may drop,  
Climb up!  
Though you tire, don't quit the race,  
Climb up!  
Rung by rung at steady pace,  
Climb up!  
Mishaps may cause you to slip,  
If so, take a firmer grip,  
Keep on going—that's the tip,  
Climb up!  
Though your heart may sometimes fail,  
Climb up!  
Neath reverses do not quail,  
Climb up!  
Though your tasks the harder grow,  
And Fate deals an unkind blow,  
Set your teeth, and higher go,  
Climb up!  
Banish days of doubt and dread,  
Climb up!  
Ease and comfort lie ahead,  
Climb up!  
You have made a splendid fight  
Almost gained the topmost height,  
Forward, Victory's in sight,  
Climb up!

FROM THE "SCOUT."

## The Legends of Mysore.

(1) The Kings of Mysore trace their descent from the Soma-vamsha or the Lunar race. The divine Vishnu, who became incarnate as Krishna in the line of the Lunar kings, created a city with all wealth, an asylum for men, which (the city) received the celebrated name of Mahishi. The city stood to the south of the Kaveri and he established there the members of his own family. They did service to the guardian Goddess of Mahishapura and made her the family deity of their line of kings.

Narahari was the first king to rule in that city. He ruled very wisely and the city was very prosperous. Slowly, as time went on, the name Mahishapura was corrupted into Mahisore and then to Mysore.

(2) There was a rakshasa named Mahishasura. He was very cruel. The Gods feared him a great deal, and they were very anxious to get rid of him, for they had no power to kill him except the Goddess, Chamundy, who had granted him the boon. He became very proud and tyrannised over the people very much. Chamundy became very furious and killed him at a place where the present City of Mysore stands.

So, that spot was given the name of Mahishapura. But it was corrupted into Mahisore and then to Mysore.

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## ಸ್ಕೌಟುಮಾಸ್ತರು ಆಗಬಲ್ಲವನಾರು?

(ಎಂ. ಆರ್. ಶ್ರೀನಿವಾಸಮೂರ್ತಿ, ಬಿ.ಎ.)

ಈ ಶಿರೋನಾಮಾವನ್ನು ಓದಿದಕೂಡಲೇ "ಅದಕ್ಕೇನು? ಎಲ್ಲರೂ ಆಗಬಲ್ಲರು." ಎಂದು ಅನೇಕರು ಹೇಳಬಹುದು. ಆದರೆ ಸ್ಕೌಟು ಮಾಸ್ತರಾಗಲು ಕೆಲವು ಗುಣಗಳೂ ಕೆಲವು ಸಾಮರ್ಥ್ಯಗಳೂ ಅವಶ್ಯಕವು. ಆ ಗುಣಗಳನ್ನು-ಆ ಸಾಮರ್ಥ್ಯಗಳನ್ನು ಹೊಂದದವರು ಸ್ಕೌಟುಮಾಸ್ತರುಗಳಾಗಲಾರರು. ಹಾಗಾದರೆ ಎಂಥ ಗುಣಗಳಿರಬೇಕು? ಎಂಥ ಸಾಮರ್ಥ್ಯವಿರಬೇಕು? ಎಂದು ಕೇಳಿವಿರೋಣ-ಈಗ ನೋಡಿ, ಪ್ರಥಮತಃ ಆ ಮನುಷ್ಯನು ಗುಣಶಾಲಿಯಾಗಿರಬೇಕು. ದುರಭ್ಯಾಸಗಳಿಲ್ಲದವನಾಗಿರಬೇಕು. ಹುಡುಗರು ಯಾವಾಗಲೂ ಗುರುಗಳನ್ನು ಅನುಸರಿಸುವಂಥ ಸ್ವಭಾವವುಳ್ಳವರು. ಸಾಮಾನ್ಯವಾಗಿ ಉಪಾಧ್ಯಾಯನು ಒಂದು ಬಗೆಯಾಗಿ ಒತ್ತಿ ಮಾತನಾಡಿದರೆ, ಅಥವಾ ಅಂಗ ಚೀವ್ರೆಯನ್ನು ಮಾಡಿದರೆ, ಹುಡುಗರು ಅವುಗಳನ್ನು ಬಹು ಬೇಗ ಗ್ರಹಿಸಿ ಅನುಕರಿಸುವರು. ಪ್ರತಿಯೊಬ್ಬ ಹುಡುಗನಿಗೂ ಯಾವನಾದರೊಬ್ಬ ಉಪಾಧ್ಯಾಯನಲ್ಲಿ ಹೆಚ್ಚು ಗೌರವ ಬುದ್ಧಿಯೂ, ಪೂಜ್ಯತೆಯೂ, ಇರುತ್ತದೆ. ಉಪಾಧ್ಯಾಯನು ಗುಣಶಾಲಿಯಾಗಿ ಆ ಹುಡುಗನನ್ನು ತಿದ್ದುತ್ತ ಬಂದರೆ-ಹುಡುಗನು ಉಪಾಧ್ಯಾಯನಂತೆಯೇ ಆಗುವನು. ಉಪಾಧ್ಯಾಯನು ಕೆಟ್ಟ ಚಾಳಿಯವನಾದರೆ ಆ ಬಾಲಕನ ಗತಿಯೇನು? ಬಾಲಕರಿಗಿರುವ ಚಪಲ ಬುದ್ಧಿಗನುಸಾರವಾಗಿ ಇನ್ನೂ ಕೆಟ್ಟುಹೋಗುತ್ತಾನೆ. ಬಾಯಲ್ಲಿ ಸಾವಿರ ಬೋಧನೆಗಳನ್ನು ಮಾಡುತ್ತ ಕಾರ್ಯದಲ್ಲಿ ಕೆಟ್ಟಿದ್ದರೆ, ಅವನು ಎಂದಿಗೂ ಸ್ಕೌಟುಮಾಸ್ತರು ಪದವಿಗೆ ಅರ್ಹನಲ್ಲ. ಒಂದು ಮನೆಯಲ್ಲಿ ಯಜಮಾನನು ಕೆಟ್ಟನಡತೆಯುಳ್ಳವನಾದರೆ, ಇತರರೂ ಸಾಮಾನ್ಯವಾಗಿ ಕೆಡುವಂತೆ ಇಲ್ಲಿಯೂ. ಸ್ಕೌಟು ಮಾಸ್ತರೊಬ್ಬನು ಕೆಟ್ಟನಡತೆಯುಳ್ಳವನಾದರೆ ಅವನ ಕೈಕೆಳಗಿನ ಬಾಲಕರೆಲ್ಲರೂ ಕೆಟ್ಟುಹೋಗು

ತ್ತಾರೆ. ಬಾಲಕರು ಯಾವಾಗಲೂ ನಮ್ಮ ಸಂಪೂರ್ಣಪರಿಚಯವನ್ನು ಕೋರತಕ್ಕವರು. ನಮ್ಮನ್ನು ಒಳಗೂ, ಹೊರಗೂ ಪರಿಶೋಧಿಸಿ, ಗುಣಶೀಲಗಳನ್ನು ಗ್ರಹಿಸತಕ್ಕವರು. ಕೆಟ್ಟಜನರನ್ನೂ, ಅವರ ವ್ಯಾಪಾರಗಳನ್ನೂ ಗುಪ್ತವಾಗಿ ತಿಳಿಯುವ ಗುಪ್ತ ಕಂಡಾಚಾರದವರಂತೆ (C. I. D.) ಈ ಬಾಲಕರಿರುವರು. ಆದುದರಿಂದ ಪ್ರಥಮತಃ ಸ್ಕೌಟುಮಾಸ್ತರಾಗಲು ಬಯಸುವವನು-ತಾನು ಗುಣಶಾಲಿಯೇ? ಸದ್ಭಾವಹಾರಿಯೇ? ನಿರ್ಮಲಚಿತ್ತನೇ? ಎಂದು ಪ್ರಶ್ನೆಗಳನ್ನು ಹಾಕಿಕೊಳ್ಳತಕ್ಕದ್ದು. ತಾನು ಗುಣಶಾಲಿಯೂ, ಸದ್ಭಾವಹಾರಿಯೂ, ನಿರ್ಮಲಚಿತ್ತನೂ, ಆಗಿದ್ದಿದ್ದರೆ, ಸ್ಕೌಟುಮಾಸ್ತರಾಗಲು ಕನಸಿ ನಲ್ಲಿಯೂ ಬಯಸಕೂಡದು. ಇದರಿಂದ ದೇಶಕ್ಕೆ ಹಾಸಿ, ಜನಾಂಗಕ್ಕೆ ಮುಖ್ಯ.

ಈಗ ಮೇಲೆ ವರ್ಣಿಸಿದಂತೆ ಗುಣಶಾಲಿಯೂ, ಸದ್ಭಾವಹಾರಿಯೂ, ನಿರ್ಮಲಚಿತ್ತನೂ ಆದ ಒಬ್ಬಾತನು ಸಿಕ್ಕರೆ ಆತನಿಗೆ ನಾವು ಹೇಳುವುದೇನೆಂದರೆ: "ಸ್ಕೌಟು ದೀಕ್ಷೆಯನ್ನು ಕೈಕೊಳ್ಳಿ; ದೇಶೋದ್ಧಾರದ ಬದ್ಧಕಂಕಣವನ್ನು ಪಡೆಯಿರಿ; ಇಂದು ಬಾಲಕರೂ ಮುಂದು ಜನಾಂಗವೂ ಆದವರ ಪುರೋಭಿವೃದ್ಧಿಗಾಗಿ ನಿಮ್ಮ ತನುಮನ ಧನಗಳನ್ನು ಸಮರ್ಪಿಸಿ." ಬಾಲಕರ ಕ್ಷೇಮಚಿಂತನೆಯಲ್ಲೂ ಸಕ್ರಾರಾದವರು ಮೊಟ್ಟಮೊದಲು 'ಸ್ಕೌಟು' ಎಂದರೇನು? ಇದರ ಕ್ರಮವೇನು? ಎಂಬುದನ್ನು ಚೆನ್ನಾಗಿ ತಿಳಿಯಬೇಕು. ಇದಕ್ಕಾಗಿ ಇಂಗ್ಲೀಷ್ ಭಾಷೆಯಲ್ಲಿ ಅನೇಕ ಗ್ರಂಥಗಳಿವೆ. ಅವುಗಳನ್ನು ಓದಬೇಕು. ಮುಖ್ಯವಾಗಿ ಬೇಡಪವಲ್ ಸಾಹೇಬನು ಬರೆದಿರುವ 'ಸ್ಕೌಟಿಂಗ್ ಫಾರ್ ಬಾಯ್ಸ್ (Scouting For Boys) ಎಂಬ ಪುಸ್ತಕವನ್ನು ಓದಬೇಕು. ಅದರಲ್ಲಿ ನಮಗೆ ಬೇಕಾದ ಎಷ್ಟೋವಿಷಯಗಳು ಅಡಕವಿವೆ. ಅವುಗಳನ್ನು

ಮೊದಲು ಗ್ರಹಿಸಬೇಕು. ಆ ಪುಸ್ತಕದ ವಿಚಾರದಲ್ಲಿ ಗ್ರಂಥಕರ್ತೃನಾದ ಜವಲ್ ಸಾಹೇಬನು ಬರೆದಿರುವುದು ಬಹು ಚೆನ್ನಾಗಿರುತ್ತದೆ. "ಆ ಪುಸ್ತಕವನ್ನು ನಾನೇ ಬರೆದಿರುತ್ತೇನೆಂದರೂ ಅದರಲ್ಲಿ ಎನ್ನೇನಿರುವುದೆಂಬುದು ನನಗೇ ಮರೆತಹೋಗುತ್ತದೆ. ಆಗಾಗ್ಗೆ ಆ ಪುಸ್ತಕವನ್ನು ನಾನೇ ಓದಿ, ಹೊಸಹೊಸ ಸಂಗತಿಗಳನ್ನು ತಿಳಿದುಕೊಳ್ಳುವೆನು. ವರ್ಷಕ್ಕೊಮ್ಮೆ ಆ ಪುಸ್ತಕವನ್ನು ಅಮಾಲಾಗ್ಯವಾಗಿ ಓದುವ ಪ್ರತವನ್ನು ನಾನು ನಿಶ್ಚಲವಾಗಿ ನಡೆಸಿಕೊಂಡು ಬಂದಿರುತ್ತೇನೆ. ಇದರಿಂದ ನನಗೆ ಎಷ್ಟೋ ಪ್ರಯೋಜನವುಂಟಾಗಿದೆ" ಎಂಬುದಾಗಿ ಗ್ರಂಥಕರ್ತೃವೇ ಬರೆದಿರುವಲ್ಲಿ ನಮಗೆಲ್ಲ ಅದು ಮತ್ತೆ ಷಷ್ಠ ಪ್ರಯೋಜನಕಾರಿಯಾದೀತು! ಆ ಪುಸ್ತಕವನ್ನು ಅನೇಕಬಾರಿ ಓದಿದ ಮಾತ್ರಕ್ಕೆ ಕೃತಾರ್ಥರಾದವೆಂದು ತಿಳಿಯಬಾರದು. ಹಾಗೆ ಓದುವುದು ಉದ್ದಿಷ್ಟಫಲವಾಗಿ ಮಾಡುವುದಾದರೂ, ಉದ್ದಿಷ್ಟಫಲವೇ ಅಲ್ಲ. ಹಾಗಾದರೆ ಉದ್ದಿಷ್ಟಫಲವು ಯಾವುದು?

ಸ್ಕೌಟುಕ್ರಮವೇನೆಂಬುದನ್ನೂ, ಅದರ ಮಹತ್ವವನ್ನೂ, ಅದರ ಪರಿಣಾಮಫಲವನ್ನೂ ಗ್ರಹಿಸಿ, ಕಾಲ ದೇಶವರ್ತಮಾನಗಳಿಗೆ ತಕ್ಕಂತೆ ಪರಿಷ್ಕರಿಸಿಕೊಂಡು ನಮ್ಮಲ್ಲಿ ಆ ಚರಣೆಗೆ ತರುವುದೇ ಉದ್ದಿಷ್ಟಫಲವಾಗಿರುತ್ತದೆ. ವೆಂಕಟಾಚಾರ್ಯರ ನಾವೆಲ'ಗಳನ್ನೋ, ಸ್ಕೌಟಿನ ಪ್ರಬಂಧಗಳನ್ನೋ ಓದಿಬಿಟ್ಟಂತೆ ಇಲ್ಲಿಯೂ ಬಿಟ್ಟರೆ ಪ್ರಯೋಜನವಾಗುವುದಿಲ್ಲ. ಓದಿದ್ದಕ್ಕೆ ಸಾರ್ಥಕವೂ ಬರುವುದಿಲ್ಲ. ಸ್ಕೌಟುಕ್ರಮದಲ್ಲಿ ಎಂಥಶಕ್ತಿಯ ಅಡಗಿದೆ? ಆ ಶಕ್ತಿಯನ್ನು ದೇಶವೇನೆಗೆ ಬಳಸುವುದೆಂತು? ಎಂಬುದನ್ನು ಗ್ರಹಿಸಿ ಉಪಯೋಗಕ್ಕೆ ತಂದುಕೊಳ್ಳಬೇಕು. ಮುಖ್ಯವಾಗಿ ಸ್ಕೌಟುಕ್ರಮದ ತತ್ವಾರ್ಥವನ್ನು ಚೆನ್ನಾಗಿ ತಿಳಿಯಬೇಕು. ದೇವರ ಕಾರ್ಯಗಳನ್ನೆಲ್ಲ ತಿಳಿದುಕೊಂಡು ದೇವರ ಮಹತ್ವವನ್ನರಿಯಲಾರದಿದ್ದರೆ ಹೇಗೆ ವ್ಯರ್ಥವೋ ಹಾಗೆಯೇ ಸ್ಕೌಟುಕ್ರಮಗಳನ್ನೆಲ್ಲ ಓದಿ ಅದರ ಶಕ್ತಿಯನ್ನು ತಿಳಿಯಲಾರದಿದ್ದರೆ ವ್ಯರ್ಥವು.

ಆಮೇಲೆ ಮಾಡತಕ್ಕದ್ದೇನು? ಎಂದುಕೇಳುವಿರಿ. ಆಮೇಲೆ ಮಾಡತಕ್ಕದ್ದು, ಸ್ಕೌಟುಗಳ ಜೊತೆಯಲ್ಲಿ, ಸ್ಕೌಟುಮಾಸ್ತರುಗಳ ಬಳಿಯಲ್ಲಿ ಇದ್ದುಕೊಂಡು ಆ ಕ್ರಮಗಳನ್ನು ಕಲಿಯತಕ್ಕದ್ದು. ಮೂರು ತಿಂಗಳ ಕಾಲವಾದರೂ ಈ ರೀತಿ ಶಿಕ್ಷಣ



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(ಸ್ಕೌಟ್ ಸುಭ್ರಹ್ಮಮಣಿ ಭಟ್ಟರು ಚಿಕ್ಕಮಗಳೂರಿನಲ್ಲಿ ನಡೆದ ಕರ್ನಾಟಕ ಸಾಹಿತ್ಯ ಪರಿಷತ್ತಿನಲ್ಲಿ ಓದಿದ ಉಪನ್ಯಾಸ).

ಮಹನೀಯರೇ!

ಕನ್ನಡಿಗರ ಮಾತೃಭಾಷೆಯಾದ ಕನ್ನಡಕ್ಕೆ ಪ್ರಾಶಸ್ತ್ಯವನ್ನು ಕೊಟ್ಟು, ರಾಜಭಾಷೆಯನ್ನು ಉಪಭಾಷೆಯಾಗಿ ಇಟ್ಟುಕೊಳ್ಳಬೇಕೆಂದು ಮಹನೀಯರಗಳು ಅಪ್ಪಣೆ ಕೊಡಿಸಿರುವುದು ಸರಿಯಷ್ಟೆ. ಆದರೆ ನಮ್ಮ ಹಿರಿಯರೂ, ಸಹೋದರರೂ, ತಾಯಿತಂದೆಗಳು ಮತ್ತು ಆಪ್ತಬಂಧುಗಳೂ ಇವರೇ ನೊಂದಲಾದವರು ಬಾಲಕರಾದ ನಮ್ಮಗಳಿಗೆ ಮುಖ್ಯವಾಗಿ ಆಂಗ್ಲೇಯ ಭಾಷೆಯಲ್ಲಿ ಪೂರ್ಣ ಪಾಂಡಿತ್ಯವನ್ನು ಹೊಂದಿ ಹೊರಗಿನ ವರಿಗಿಂತಲೂ ಉತ್ತಮರನ್ನಿಸಿಕೊಂಡು ದೊಡ್ಡದೊಡ್ಡ ಅಧಿಕಾರವನ್ನು ಮಾಡಿ ಒಳ್ಳೆಯ ಹೆಸರನ್ನು ಪಡೆಯಬೇಕೆಂದು ಹೇಳುವರು; ಇದಕ್ಕೆ ಬದಲಾಗಿ ಇವರುಗಳು ನಮ್ಮ ಮಾತೃಭಾಷೆಯಾದ ಕನ್ನಡವು ಎಷ್ಟರ ಮಟ್ಟಿಗೆ ಹೀನಸ್ಥಿತಿಯನ್ನು ಹೊಂದಿದೆ? ಅದನ್ನು ಹೇಗೆ ಅಭಿವೃದ್ಧಿಪಡಿಸಬಹುದು; ಇತರಭಾಷೆಗಳು ಎಷ್ಟರಮಟ್ಟಿಗೆ ಪ್ರಚಾರಗೊಳಿಸಬೇಕು, ಎಂಬುದನ್ನು ನಮ್ಮಗಳಿಗೆ ಬೋಧಿಸಿ, ನಮ್ಮನ್ನು ಸರಿಯಾದ ವಿದ್ಯಾವ್ಯಾಸಂಗಕ್ಕೆ ಬಿಡಬೇಕು.

ಬಾಲಕರುಗಳಿಗೆ ಪ್ರಪಂಚ ಜ್ಞಾನವೇ ಇಲ್ಲದಿರುವುದರಿಂದ ಬಾಲಕರು, ತಮ್ಮ ತಾಯಿತಂದೆಗಳು ಯಾವ ವಿದ್ಯೆಯನ್ನು ಕಲಿಸುವರೋ, ಅದನ್ನು ವ್ಯಾಸಂಗ ಮಾಡಿ, ಅದರಿಂದ ಮುಂದಕ್ಕೆ ಬರುವುದರಲ್ಲಿ ಉದ್ಯುಕ್ತರಾಗುತ್ತಾರೆ.

ಕೆಲವು ಬಾಲಕರಿಗೆ ಸಂಗೀತದಲ್ಲಿ, ಕೆಲವರಿಗೆ ಚಿತ್ರ ಕೆಲಸದಲ್ಲಿಯೂ, ಕೆಲವರಿಗೆ ಆಂಗ್ಲೇಯ ಭಾಷೆಯಲ್ಲಿಯೂ, ಕನ್ನಡದಲ್ಲಿಯೂ, ಸಂಸ್ಕೃತದಲ್ಲಿಯೂ, ಮತ್ತೆ ಕೆಲವರಿಗೆ

ವ್ಯಾಪಾರದಲ್ಲಿಯೂ ಇನ್ನು ಕೆಲವರಿಗೆ ಗಣಿತದಲ್ಲಿಯೂ, ಹೀಗೆ ಒಬ್ಬೊಬ್ಬರಿಗೆ ಒಂದೊಂದು ವಿದ್ಯೆಯಲ್ಲಿ ಆಸಕ್ತಿ ಇರುವುದರಿಂದ ತಂದೆಯು ಹುಡುಗನಿಗೆ ಯಾವವಿದ್ಯೆಯಲ್ಲಿ ಆಸಕ್ತಿ ಹೆಚ್ಚಾಗಿದೆ ಎಂಬುದನ್ನು ಚೆನ್ನಾಗಿ ತಿಳಿದು ಅವುಗಳನ್ನೇ ಮಾತೃ ಭಾಷೆಯಾದ ಕನ್ನಡದಲ್ಲಿ ಓದಿಸಿ, ಅದಕ್ಕೆ ಉತ್ತೇಜನವನ್ನು ಕೊಟ್ಟರೆ, ಆ ಬಾಲಕನು ಅದರಲ್ಲಿ ಉತ್ತಮಪದವಿಗೆ ಬರುವುದರಲ್ಲಿ ಯಾವ ಸಂದೇಹವೂ ಕಾಣಬರುವುದಿಲ್ಲ. ಹಾಗೆಲ್ಲದೆ ಸರಿಯಾದ ಮಾರ್ಗದಲ್ಲಿ ಬಾಲಕನನ್ನು ತೆಗೆದುಕೊಂಡು ಹೋಗಿ, ಬಾಲಕನು ರುಚಿಸದ ಯಾವುದಾದರೂ ಒಂದು ವಿದ್ಯೆಯನ್ನು ಅಭ್ಯಾಸ ಮಾಡಿಸದಿದ್ದರೆ—ಅಂಥಾ ವಿದ್ಯೆಯಲ್ಲಿ ಆಸಕ್ತಿ ಇಲ್ಲದಕಾರಣ, ತಂದೆತಾಯಿಗಳಿಗೆ ಹಣನಷ್ಟ! ಬಾಲಕನಿಗೆ ಕಾಲ ನಷ್ಟ! ವಾಗುವುದು.

ಗಿಡವಾಗಿದ್ದಾಗಲೇ. ಯಾವರೀತಿಯಲ್ಲಿ ಬಗ್ಗಿಸಬೇಕೋ ಅದನ್ನು ಬಿಟ್ಟು, ಮರವಾದ ನಂತರ ಬಗ್ಗಿಸಲು ಪ್ರಯತ್ನ ಪಟ್ಟರೆ, ಪ್ರಯತ್ನವು ಪ್ರಯೋಜನ ವಾಗುವುದೇ? ಎಂದಿಗೂ ಇಲ್ಲ.

ಸೂಕ್ಷ್ಮವಾಗಿ ತನ್ನ ಕಿರಣಗಳಿಂದ ಎಲ್ಲಾ ಕಡೆಯಲ್ಲಿಯೂ ಪ್ರಕಾಶವನ್ನುಂಟು ಮಾಡುವಂತೆ, ನಮ್ಮ ಮಾತೃ ಭಾಷೆಯು ಪ್ರಚಾರವಾಗಬೇಕೆಂಬ ಆಸಕ್ತಿಯಿಂದ ತಮ್ಮತಮ್ಮ ಮಕ್ಕಳನ್ನು ಕನ್ನಡಭಾಷೆಯಲ್ಲಿ ಅಗ್ರಗಣ್ಯರನ್ನಾಗಿ ಮಾಡಬೇಕೆಂದು ಸರ್ವರೂ ವಿಕೀಳಿಸಿ, ಒಂದೇ ಮನಸ್ಸಿನಿಂದ ಪ್ರಯತ್ನಪಟ್ಟರೆ ಅದರಿಂದ, ನಾವುಫಲವನ್ನು ಅನುಭವಿಸುವುದರಲ್ಲಿ ಸಂದೇಹವೇ ಇಲ್ಲ!

ಮಕ್ಕಳು ತಾಯಿತಂದೆಗಳ ಮುಂದೆ ನಿಂತು ಒಂದೆರಡು ಇಂಗ್ಲೀಷು ಮಾತನಾಡಿದ್ದೇ ಆದರೆ, ತಾಯಿತಂದೆಗಳು ಆತ್ಮಾನಂದ ಭರಿತರಾಗಿ ಮಕ್ಕಳನ್ನು ಹೊಗಳಿ ಹಾಳುಮಾಡುತ್ತಾರೆ. ಮಕ್ಕಳು ಯಾವುದನ್ನೂ ತಿಳಿಯದಿರುವುದರಿಂದ, ಓಹೋ—ಆಂಗ್ಲೇಯ ಭಾಷೆಯಲ್ಲಿ ಎನೋ ರುಚಿ ಇರುವುದೆಂದು ಮಾತೃಭಾಷೆಯಾದ ಕನ್ನಡವನ್ನೋತ್ತರಿಸಿ, ಆ ಭಾಷೆಯನ್ನು ಬಲಪಡಿಸಿಕೊಳ್ಳುವುದರಲ್ಲಿ ಉದ್ಯುಕ್ತರಾಗುತ್ತಾರೆ. ತಂದೆತಾಯಿಗಳು ಇಷ್ಟು ಅನರ್ಥಕ್ಕೆ ಅವಕಾಶಕೊಡದೆ, ನಮ್ಮ ಮಾತೃ ಭಾಷೆಯಾದ ಕನ್ನಡಕ್ಕೆ ಅಷ್ಟೇ ಗಮನವನ್ನೂ, ಪ್ರಾಶಸ್ತ್ಯವನ್ನೂ ಕೊಟ್ಟಲ್ಲಿ ಮಕ್ಕಳುಗಳೆಲ್ಲಾ ಕನ್ನಡಿಗರಾಗುವುದಕ್ಕೆ ಅನುಮಾನವೇನು?

ನಮ್ಮ ಪೂರ್ವಿಕರು ಎಷ್ಟು ಹಣವಂತರಾಗಿಯೂ ವಿದಾವಂತರಾಗಿಯೂ, ದೇಹಧಾರಣೆ ವೈಶ್ಯವರಾಗಿಯೂ ಇದ್ದರೋ; ಈಗ ನಾವುಗಳು ಈ ಆಂಗ್ಲೇಯ ಭಾಷೆಯೆಂಬ ವಿಷವನ್ನು ಕುಡಿದು, ದುರಿದ್ರಕ್ಕೆ ತೊರುಮನೆಯಾಗಿಯೂ ವಿದ್ಯಾವಿಹೀನರಾಗಿಯೂ, ಶಾರೀರ ಧಾರಡ್ಯವಿಲ್ಲದವರಾಗಿಯೂ ಇದ್ದೇವೆ.

ಸಾಧಾರಣವಾಗಿ, ಕಲಿಯಲಸಾಧ್ಯವಾದ ಆಂಗ್ಲೇಯ ಭಾಷೆಯನ್ನು ಕಲಿಯುವುದಕ್ಕೆ ಸಾವಿರಾರು ರೂಪಾಯಿಗಳು ವೆಚ್ಚವಾಗಿ, ವಿದ್ಯಾವಂತರೂ ಅಗದೆ, ಹಗಲು ರಾತ್ರಿ ನಿದ್ರಾಹಾರವಿಲ್ಲದೆ, ಹೆಚ್ಚು ಕಷ್ಟಪಟ್ಟು, ದೇಹಧಾರಾಡ್ಯವನ್ನು ಹಾಳುಮಾಡಿಕೊಳ್ಳುತ್ತಲಿದ್ದೇವೆ. ನಮ್ಮದೇಶೋನ್ನತಿಗಾಗಿ ಮಹನೀಯರಾದ ತಾವುಗಳು ಮುಂದೆ, ನಮ್ಮ ಮಾತೃಭಾಷೆಯನ್ನು ಅಭಿವೃದ್ಧಿಗೆ ತರಲು ಪ್ರಯತ್ನಿಸುತ್ತಾ ಇರುವ ಈ ಮಹತ್ಕಾರ್ಯವನ್ನು ಕೈಗೊಡಿಸುವಂತೆ ನಾವುಗಳೆಲ್ಲರೂ, ಅಂದರೆ ವಿಧ್ಯಾರ್ಥಿ ಮಂಡಲಿಯವರು ತದೇಕ ಧ್ಯಾನದಿಂದ ಭಗವಂತನನ್ನು ಪ್ರಾರ್ಥಿಸೋಣ.

Sent By  
A. GUNDU RAO,  
P. L. III Troop, Chikamagalur.

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If one we take away.

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## ಪೆಟ್ರೋಲ್ ನಾಯಕರಿಗೆ—

## ಒಂದು ಮಾತು.

ಪಾಶ್ಚಾತ್ಯದೇಶದಲ್ಲಿ ಸಂಭವಿಸಿದ ಯುದ್ಧವು ಸ್ಕೌಟ್ ಸಂಘದಲ್ಲಿರುವ ಪೆಟ್ರೋಲ್ ಅಧಿಕಾರಿಗಳಿಗೆ ಅವರು ಮಾಡಬೇಕಾದ ಕೆಲಸಗಳನ್ನು ಇತರರ ಅಪೇಕ್ಷೆಯಿಲ್ಲದೇನೇ ಮಾಡುವ ಸಂದರ್ಭವನ್ನು ಒದಗಿಸಿತು. ಅನೇಕ ಸ್ಕೌಟ್ ಚಮೂಪತಿಗಳು ಯುದ್ಧರಂಗಕ್ಕೆ ಹೊರಡಬೇಕಾಗಿ ಬಂದು, ಅವರು ಹೊರಟುಹೋಗಲು ಅವರ ಕೆಲಸಗಳನ್ನು ಪೆಟ್ರೋಲ್ ಅಧಿಕಾರಿಗಳೇ ಮಾಡುತ್ತಾ ಕೊರ್ಟ್ ಆಫ್ ಆನಲ್ ಎಂಬ ಸಭೆಯನ್ನು ತಾವೇ ಶೇರಿಸಿ ಚಮೂಪತಿಗಳು ಮಾಡತಕ್ಕ ಕೆಲಸವನ್ನೂ ಮಾಡಿದಾರೆ. ಮತ್ತು ಜನೋಪಕಾರವನ್ನು ಬಹಳ ಶ್ರಾಘವಾದ ರೀತಿಯಲ್ಲಿ ಮಾಡಿದಾರೆ. ಆದುದರಿಂದ ಈ ಸ್ಕೌಟ್ ಸಂಘಕ್ಕೆ ಪೆಟ್ರೋಲ್ ಎಂಬುವದೇ ಮೂಲ. ಇದೇ ಸಮಸ್ತ ಕೆಲಸವನ್ನು ತೃಪ್ತಿಕರವಾಗಿ ಮಾಡಬಹುದಾದ ಅಂಗವು.

ಆದುದರಿಂದ ಬಾಲಗುಂಪಿನ ಅಧಿಕಾರಿಗಳೇ ನೀವು ನಿಮ್ಮ ಗುಂಪಿನವರ ಶಿಕ್ಷಣವನ್ನು ಮಾಡುವುದಕ್ಕೆ ಅರ್ಹರಾದವರು. ಯಾಕಂದರೆ ನಿಮ್ಮ ಗುಂಪಿನ ಪ್ರತಿಯೊಬ್ಬ ಬಾಲಕನನ್ನು ಹಿಡಿದು ಒಳ್ಳೆಯ ಹುಡುಗನಾಗಿ ಮಾಡಲು ನಿಮಗೇನೆ ಶಕ್ಯವು. ಒಂದು ಗುಂಪಿನಲ್ಲಿ ಇಬ್ಬರು ಒಳ್ಳೆಯ ಹುಡುಗರನ್ನು ಇಟ್ಟುಕೊಂಡು ಮಿಕ್ಕವರೆಲ್ಲರನ್ನೂ ಕೆಲಸಕ್ಕೆಬಾರದ ಹಾಗೆ ಇಡುವುದು ಒಳ್ಳೆಯದಲ್ಲ. ಆದುದರಿಂದ ಪ್ರತಿ ಒಬ್ಬನನ್ನು ಒಳ್ಳೆಯ ಹುಡುಗನಾಗಿಸುವುದು ನಿಮ್ಮ ಮುಖ್ಯ ಕರ್ತವ್ಯ. ಈ ವಿಷಯದಲ್ಲಿ ನಿಮಗೆ ಜಯವುಂಟಾಗಬೇಕಾದರೆ ನೀವೇ ಮೊದಲು ಮಾಡಿ ತೋರಿಸಬೇಕು. ಹಾಗೆ ನೀವು ಮಾಡಿದರೆ ಅವರು ನಿಮ್ಮಂತೆಯೇ ಮಾಡುವರು. ಬಾಯಿಮಾತಿನಲ್ಲಿ ಹೇಳಿದ ಉತ್ತರಗಳನ್ನಾಗಲಿ ಲಿಖಿತ ಮೂಲವಾಗಿರುವ ಆಜ್ಞೆಗಳನ್ನಾಗಲಿ ನೀವೇ ನಡೆದುಕೊಳ್ಳುವ ರೀತಿಯನ್ನು ತೋರಿಸಿ, ಮತ್ತು ಆಜ್ಞೆಗಳನ್ನು ನಿಮ್ಮ ಚಮೂಪತಿಯು ಇರಲಿ ಇಲ್ಲದಿರಲಿ ಶಿರಸಾವಹಿಸಿ ನಡೆದುಕೊಳ್ಳಿ. ಅನೇಕವಿಧವಾದ ಪ್ರಾಶಸ್ತ್ಯತೆಯ ಖಿಲ್ಲತುಗಳನ್ನು (Proficiency Badges) ನೀವು ತೆಗೆದುಕೊಂಡಪಕ್ಷದಲ್ಲಿ ನಿಮ್ಮ ಸೈನ್ಯಕ್ಕೆ ಸೇರಿದ ಬಾಲರೂ ಕೂಡ ಹೊಂದಲು ಯತ್ನಿಸುವರು.

ಆದರೆ ಅವರಿಗೆ ನೀವು ದಾರಿತೋರಿಸಬೇಕೆ ಎನಹಾ ಅವರನ್ನು ಬೆನ್ನಿಗೆ ಹಾಕಿಕೊಳ್ಳಬಾರದು. ಜ್ಞಾಪಕದಲ್ಲಿಟ್ಟಿರಿ. ಆದುದರಿಂದ ನೀವು ಈ ರೀತಿ ನಡೆದುಕೊಳ್ಳುವಪಕ್ಷದಲ್ಲಿ ನಿಮ್ಮ ಗುಂಪಿನವರೂ ಹಾಗೆಯೇ ನಡೆದುಕೊಳ್ಳುವರು. ಮತ್ತು ನೀವು ನಿಮ್ಮ ದೇಶಸೇವೆಯನ್ನು ಚನ್ನಾಗಿ ಮಾಡಬಹುದು. ಪಾಶ್ಚಾತ್ಯದೇಶದ ಅಧಿಕಾರಿಯು ಸೈನಿಕರ 'ಹೊರಡಿದ' ಹೇಳಿಕಳುಹಿಸುತ್ತಿದ್ದರು. ಆದರೆ ಇಂಗ್ಲೀಷು ಸೇನಾಪತಿಗಳೋ 'ಸೈನಿಕರಿ, ಬನ್ನಿ' ಎಂದುಹೇಳಿ ದಾರಿ ತೋರಿಸಿ ಈಗಿನ ಜಯವನ್ನು ಹೊಂದಿರುತ್ತಾರೆ.

ಆದುದರಿಂದ ಸ್ಕೌಟಿಂಗ್‌ನಲ್ಲಿ, ನಿಮ್ಮ ನಾಯಕನಿಗೆ ವಿಧೇಯರಾಗಿರಿ ಅವರ ಮೇಲ್ಪಂಕ್ತಿಯನ್ನು ನುಸರಿಸಿ ನಿಮ್ಮ ಸಂಘವು ಉತ್ಕೃಷ್ಟವಾಗಿರುವುದು.

ನು. ತಿರುನಾರಾಯಣಯಂಗಾರ್ಯ.

(Continued from page 5.)

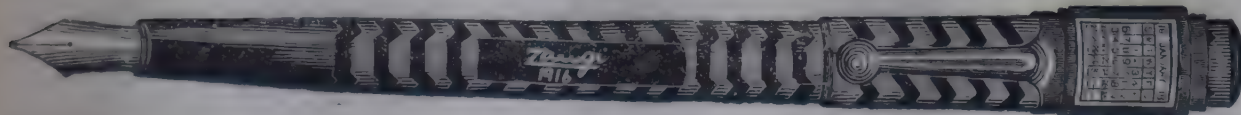
and keep the album clean. Do not keep on parading the album to every Timma, Basava and Hutcha. Let only your best friends and only those interested in stamp collection have any chance of peeping into your collection.

One word more. Be very scrupulous in your dealings with your foreign friends. Send them the very best stamps from here, and if you happen to receive stamps from a foreign scout in advance, send him Indian stamps in return promptly. Do not handle stamps with your fingers as the grease in them will surely soil the stamps. Use always a light pair of forceps. If you are a good Handiman Scout you can easily make one with a piece of tin, like the one I am using.

Lastly it is important that you should possess the older issues of Indian stamps for your own collection. It will be hard to secure these as they would cost quite a lot to purchase them from a dealer. As a hint I would suggest that you should hunt up your most aged relative and if he has been the business-like sort of a chap as all my elders were, sure enough you would find hidden away in his old boxes lots of old letters with their covers intact. With a little cajolery, tact and serviceableness you must be a very useless scout if you cannot persuade the old gentleman to permit you to carefully separate the stamps from his file and get him make a present of them to you in addition to the *Panche* he is going to give you next Yugadi.

Well, my boys, that is how you can conduct a most enjoyable hobby and I trust that within a very few years many of you will have decent collections.

B. T. CHAR.



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## "Guide to Health."

1. Live in the open air as much as you can. Keep the bed room windows open.
2. Exercise the body for fifteen minutes morning and evening. Walking is an excellent form of exercise.
3. Cleanse your mouth and teeth every day.
4. Eat those foods which are in season. The food should not be heavy:—It should always be sufficient but never too much. Eat slowly and do not drink until after the meal. Drink only pure water.
5. Baths should be taken daily.
6. Sleep eight or nine hours out of the twenty-four.
7. Avoid thinking in bed, it draws the blood to the head.
8. Be moderate in all things.

C. RAMACHANDRA RAO, Scout, High School, C. B. Pur.

Hot.

Teacher:—You tell me, what makes oil boil?

Student:—B, sir.

Teacher:—Stupid!

Student:—Why, sir! If we add B to oil there will be boil, sir!

C. D. R. SWAMY, P. L.



# THE MYSORE SCHOOL and SCOUT MAGAZINE.

"KNOWLEDGE IS MORE THAN POWER--IT IS VIRTUE."

VOL. 4.]

BANGALORE, AUGUST, 1921

[No. 3.]

## The Scout Director's Outlook.

### A LONG FELT NEED—AFTER ALL SATISFIED.



A great need has been felt for a long time for an ambulance brigade and station in the busy centres of Bangalore City. Chickpet, Balepet and Dodpet are very busy thoroughfares where accidents are always likely to occur.

An ambulance station in such localities is an indispensable need of any progressive city and already important cities in India have organized efficient ambulance brigades. Bangalore was, so long, very backward in this direction, but this stigma will be at last removed from its fair name.

Ambulance classes were conducted last academic year and a few have come out successful and have won the St. John's ambulance certificates. With these as nucleus, an ambulance brigade has been organized and a station has been fitted up near Dodpet, with Dr. A. S. Bellmal, M.B., B.S., as Superintendent. H. H. The Maharaja of Mysore has been graciously pleased to make a donation of Rs. 100 towards the ambulance station and Mr. R. H. Campbell, Secretary, St. John's Ambulance Association, Mysore Centre, has also kindly made a grant of Rs. 200 towards the Station. Thanks to the public are due to His Highness and the St. John's Ambulance Association, Mysore Centre, for these generous donations.

### TECHNICAL CLASSES.

One of the useful activities of a Scout club room ought to be some technical

classes to interest Scouts in Handicrafts and make them earn some money or at least learn the art. Weaving is the easiest and the most useful of handicrafts which can be very well organized by one and all. Requisite materials, such as hand-loom and accessories are available for sale at Government Weaving Factory, Bangalore. As a first effort, I would suggest boys fitting up a small hand-loom for making handkerchiefs. It costs only about Rs. 10 and the accessories cost another Rs. 10. With an outlay of about Rs. 30 or Rs. 40, a good beginning may be made in weaving. The amount may be raised by corporate



### Have you ever tasted Life under Canvas?

To know what it is like, you should first live in it. If you have not done so yet, please hurry up. It is the pleasantest and the most interesting and useful part of a real Scout's life.

efforts of the Scouts, each one paying a rupee or two to the Handicrafts fund.

Self-reliance is an essential principle of scoutcraft. As a result of this principle, a Scout is asked to cook his own food. I think he may also try to weave his own cloth, at least for his home use.

### OUR KASHMIR BROTHER SCOUTS.

We welcome the acquaintance of our Kashmir brother Scouts who have been taking, of late, a great deal of interest in us. Dr. Shri Ram is their organizer and has taken our literature for his information and has sent us in return two very useful Health Charts which we have hung up in the Scout Headquarters. We wish our Kashmir Scouts years of good scouting. They have invited the Mysore Scouts to visit them. Who will respond to the invitation?

### A HEADQUARTERS FOR THE B.S.M.

A keen want has been felt for an independent Headquarters for the Boy Scouts of Mysore organization. At last it has come within human calculations and very soon we may not be surprised if we see attempts being made at a good building in a central locality at Bangalore, to serve as a permanent habitation for the Boy Scouts of Mysore Organization. All good men and true! Rally round the cause of the Boy Scout movement and help us to realize this vision of a permanent Headquarters building for the Boy Scouts of Mysore Organization. The building should come

as a gift from the citizens of Mysore.

Yours fraternally,

*K. Sanjiva Ramath.*

### What am I?

1. I am a small quantity.
2. I am a colour.
3. I am an exercise.
4. I am a covering for the head.

My whole is the title of a well-known child's fairy tale.



## By Fair Means or Foul.

S. SUBRAMANIAM.

### LOCKED UP!

KESAVAN was not in an agreeable mood. It was a long time since that any smile had undone, even for a moment, the wrinkles of his lank, frowning brow. Those who knew him of old would scarcely be able to identify him as the same bright intelligent, witty, I-will-ever-smile sort of chap that had entered Boys' Own Hostel as a stripling of fourteen, three years ago.

Three years!—only three years,—a trifling space of time that slips away before you know what you are about. Still, what a change! He was second in rank at school, the assistant patrol leader of his troop, an excellent athlete,—still he was not second to none!—and there lay the bane.

Whatever he did, he could not outdo Rajagopal who always stood first, whatever the competition. And then—Raju was the leader, while he was his assistant—wasn't it abominable?

Kesu was of such a nature that he could have stood all this. But what about his promises to his father?—what was to become of him if he didn't get that Firsts' Five-year Scholarships which was given to the best student of the hostel? His father couldn't support him at Mysore much longer. If he didn't be first he would lose all chances. His future life itself depended on the result of this one examination—the heavy sword hanging by a single hair!

In short, there was but one remedy for it—Raju must be put down by hook or by crook—by fair methods or foul. As he had proved that he was not to be outdone fairly, he must be outdone fully, then.—Raju must fail!

### II.

"I say! Raju, did you hear the news?"

"What news, Kesu?"

"Recent ones. It seems, that this time there are some additional prizes given by His Highness the Maharaja of Mysore to the best candidate of our exam. of the hostel."

"What may be their worth?"

"Guess, if you can."

"Twenty-five rupees?"

"Twenty times that—haha!"

"What! Five hundred rupees worth

of prizes!—impossible. Are you crazy, or dreaming?"

"My private opinion is that you will knock it off unless you work Algebra too much and work yourself into a C/2".

"Thank you for your good wishes Kesu, I shall mind not to go crazy. Good-bye."

"A minute Raju—By the by, I lost one or two of my text books. Robinson Crusoe, Sindbad the Sailor and so on. Could you lend them to me for a few days?"

"What! at this time of the year?"

"Yes."

"Alright. We will manage."

\* \* \*

### III.

Ten long days separated the boys from their red letter day—from the day when the hard work of three years would be tested in thirty hours or less!—the day which was to decide the future prospects of scores of boys—from the 10th April—Of course every little boy who was to sit for the examination had been given his 'hall-ticket.'

The Warden of the Hostel held a rehearsal examination. Rajagopal, Scout, still stood first—an event which was quite expected by the boys but which was not a little surprising to Kesavan for had he not chatted with Raju or tried to do so during day, and had not Raju taken to bed long before he did? And then, he had borrowed Raju's important books—still he was only second in the rehearsal! Was this a devil in the shape of man?

Aha! well might Kesavan contemplate so who, while trying to cheat another, had been cheated under his very nose, and by his intended victim. What did he know,—Poor fellow—that Raju read during the night, and dozed away during day? He remained in ignorant bliss.

But now Raju stood first again. No! no!! Raju must fail.

### IV.

It was the self-same red-letter-day, the 10th of April. Some three hours still separated the blessed examination. It may well be imagined how the boys who had been waiting from three years well nigh danced with nervous excite-

ment and buzzed everywhere about the hostel. A thousand and one times the Warden had to convince some one or other of the anxious urchins, that the Clock wasn't slow. A thousand and one times the head-cook had to pacify the boys for not having cooked overnight. Some wanted to look trim and looked themselves five hundred times in the mirror and worried their chums with repeated questions about their neatness. Some quarrelled with the barber for not doing his bit quickly and properly, while he, poor man, in trying to earn some reward by doing his work in extra quick time, got very nervous and dropped his razor twenty times, before he could finish with even one of his customers.

The washerman, who had brought new clothes, was so much taken to task that, in his haste, he took away the neat washed clothes leaving behind the dirty old ones, which he had to take with him, causing a blessed uproar in short. All was bustle and confusion in the hostel. In vain the Warden entreated the boys to be calm. It was almost impossible to come across one calm face in the whole hostel. Even Raju, calm, confident of success, and cheerful as he was, was not entirely proof against the bustle and confusion.

The young hopefuls had their meal over when it was still two hours to their examination. Slowly, gradually, the hostel became divested of all its noise and bustle. It was as if a hurricane at sea had been succeeded by a dead calm.

When all the others had cleared away, Raju began to dress himself. He put his hands into his pockets to find the hall-ticket but his hands came empty—What!—but perhaps it was still in his desk—he would search and see.

'No! impossible I say, how could I have lost it? absolutely impossible. Slight click as if a 'miller' lock had been locked. Raju tugged at the door and found it locked,—He was locked up?

(Look for the continuation next month.)

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## Life Saving in Water.

By V. S. RAMACHANDRA RAO.

(Continued from the last month.)

THE first thing you should do when you see a person not able to look after himself in water is to pull off your coat and jump in. Swim towards him rapidly, at the same time

would-be rescuer and rescued find watery graves. But it really is not difficult to escape him if you know how. If he catches hold of your wrists, turn your hands inwards and separate them by a violent jerk. Your opponent has to let go or his thumbs will be dislocated. This is shown in fig. 5.

coat or something in the form of a pillow under his back. Wipe the mouth and nose, draw out the tongue. Grasp his hands below the elbow and slowly raise them above the head. Press them again to the stomach. The rate should be about 15 times in a minute (fig. 9).

Another method is to make him lie on his face keeping one of his hands as a support for the head, so that the



Fig. 5.

pulling out to him that he is safe and need not fidget. But 'a drowning man catches at a straw' and is not likely to leave hold of a fleshy person if one allows him. So you have to see

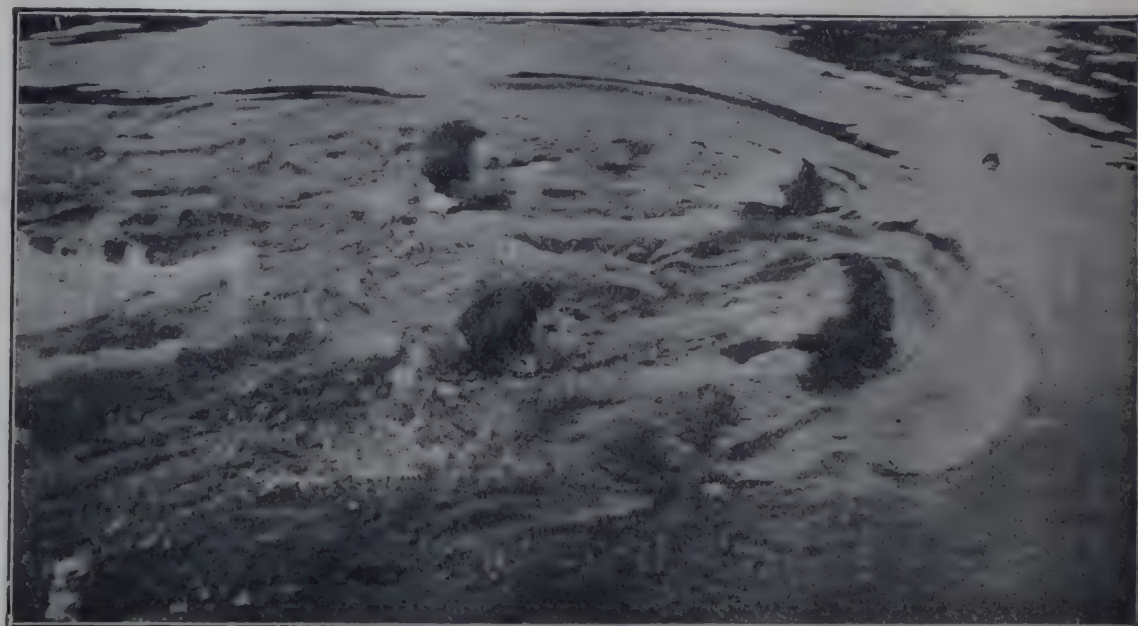


Fig. 8.

If you are caught by the neck, take a deep breath and placing your palm over the other's face so that his nose is covered by the first and second fingers push away strongly at the same time pinching his nose (fig. 6). You will be released. If however you find that this is not enough take the help of your knee and keeping it as a prop against his stomach push away (fig. 7). If any of these methods are unavailing, well, just knock him senseless with a telling blow on his upper lip and conduct him ashore. The end justifies the means and it is better that the subject be made unconscious for a short time rather than be drowned.

mouth is a little elevated and with your hands press on the small of his back (fig. 10). It should be noted that in some cases breathing is not easily produced. In such cases artificial respiration must be given till a doctor certifies that the man is dead. You may have to exercise for hours together.



Fig. 6.

that you elude his grasp as well; for, if you do not, it is probable that both the

There is another case which you may be prepared for. It is that of a friend, who, out swimming feels very tired. If he is a swimmer, you may depend upon it, he will keep cool. So you can, without difficulty, lead him ashore. If he catches hold of your shoulders, he may let go, for his limbs would be weak. Let him get on his back and clasp your neck with his hands. In this position you can safely tug him ashore. Look at fig. 8.

As soon as the subject is brought ashore you should send for a doctor, if he is unconscious. Prevent people crowding around. Take off the wet clothes as soon as possible and keep a



Fig. 7.

After breathing has been restored the patient should be seen about  
(Continued on page 4)



**Mr. C. R. REDDY.**

The Boy Scouts of Mysore Organization gave a grand farewell entertainment to Mr. C. R. Reddy, the retiring Inspector-General of Education and the Chairman of the Headquarters Executive Committee of the Boy Scouts of Mysore.

There was a large gathering of the leading gentlemen of the place—both official and non-official in the large field in front of the Government A.-V. School in the Fort, at about 5 P.M., when the function was to begin. Mr. Reddy was received by a Guard of Honour formed by the Scouts and Scoutmasters. A group photo was taken. After the invocation, the following address was read by Mr. T. N. Sivan, Secretary of the Committee. (See page 1, July issue).

The members of the Executive Committee presented a Gold "Thanks Badge" to Mr. Reddy. Mr. Chandy, Excise Commissioner and Senior Member of the Committee, in presenting the badge, paid a high tribute to the many qualities of head and heart which Mr. Reddy can lay claim to. Mr. Reddy occupied, he said, the foremost place in almost all formative movements which were inaugurated in the State during the last few years. The Civic and Social Service League, the Depressed Classes, the Boy Scout Movement—all these owed a great deal to him. He was as it were the "Hound of Heaven" of the novelist. The Scout movement embodied all that was good and it was a sin if people did not understand the movement, and help the promoters in the organization and development of their own children as good citizens of the mother-land.

Mr. Reddy rose amidst loud cheers to address the Scouts. Mr. Chandy, out of modesty, had omitted one thing and that was—he it was who was responsible for the initiation of the movement. If Mr. Chandy was the "father" of the movement, he was the "wet-nurse." Of all the activities which he initiated this was most to his heart. The movement fostered manliness and a spirit of brotherhood and had all the virile qualities which were necessary to make men of our boys. If only the boys practised in later life all the principles they were putting into practice now, the future of India is nothing but glorious. He hoped the boys would fulfil his expectations and be worthy of the trust the nation places in them. All people would, no doubt, help this movement regardless of all other consider-

ations. Under the fostering care of the Yuvaraja Saheb the movement was bound to progress.

He was then garlanded. After the singing of the National Anthem, the function terminated with loud cheers to their Highnesses and Mr. Reddy.

**Congratulatory Messages.**

"The Scoutmaster, Officers and Scouts of the 7th Tumkur (Hanuman) Troop, send respectful greetings to Mr. C. Ramalinga Reddy, M.A., on the occasion of the meeting at Bangalore tomorrow night, and beg to associate themselves in the universal feeling of thanks offered to him for good work done in the sacred cause of Indian citizenship. They wish him well, and pray that the Almighty, Giver of all Good, may shower His choicest blessings upon him."

A. VASUDEVA RAO,  
Scoutmaster,  
7th Tumkur Troop.

**Another.**

Mr. C. S. Balasundaram Iyer, Chief Secretary to Government, writes:—

I associate myself entirely with the members of the Scout Organization in doing honour to Mr. Reddy, who has rendered invaluable services to the movement in Mysore and whose name will always be associated with it.

**The Winning Answer.**

Which is the magazine you like best and why?

**Answer.—**

The latest magazine, that for the month of March 1921, is the best magazine for me.

1. Because it contains the article about the competition. As it contains that information and if we want to compete, we are compelled to read all the 23 copies of the M. S. & S. from the beginning and also with very great interest. And I have read all the 23 copies and I attach more importance to this magazine (March) and call it the best magazine.

2. Every magazine contains very good articles about School-life and Scouting.

There are stories about bravery of Boy Scouts and there are other informations which are very useful for both students and Scouts. So it is worth reading. Now the March magazine has asked us to read all the 23 copies and choose the best. In order to do

so we should read and revise. By doing so, we recollect old news, etc., and I have rectified myself of all my mistakes in Scouting. It has given me an account of the progress of Scouting of the Boy Scouts of Mysore, for the last 2 or 3 years. So it has improved me to a great extent, as a Scout and in my Scout duties. It has enriched my knowledge. And has created a love to read and revise all the old papers and magazines. The revision is better than the first reading.

3. By reading the stories of brave Scouts, their campings and the behaviour, we also wish to act like them and follow their exemplary conduct and learn more about Scouting. So it has improved me as a Scout.

4. We were throwing the magazines aside after we had read them only once, that too here and there. But the time to read the old records has come. We should blink now. Because we have not preserved our old records or magazines.

So, I have learnt the value of preserving old magazines or papers.

The March Magazine contains the information about the competition. In order to compete for that we should purchase the new volumes as we have not got the magazines. As we begin to purchase the volumes, the old stock of magazines are sold away. It is a relief to the Editors. It (March Magazine) acts as a very good advertiser. So, it shows the skill and intelligence of the Editors and the board who thought of a very tricky plan to sell their old stock.

The cause for the reading and revising of all the past 23 copies and the enlightening and improvement are due to the stimulator, the March Magazine.

Therefore I call it the 'Best' Magazine.

S. R. SUBBA RAO,

Patrol Leader, Lion Patrol,

Kolar Troop.

(Continued from page 3)

(Figs. 9 and 10 have been held and will be published next month.—ED.)

temperature and circulation of the blood. Hot water bottles or hot bricks should be placed at his legs, etc. The body should be rubbed upwards beginning from the legs. In certain circumstances the patient may not be completely recovered and it may be necessary to convey him to the hospital.



## Scouting in other Lands.

### Holland.

Now you ask me to write something about our movement. Well I gladly do that, and I must begin to tell you that we live here in a very plain country. The whole country here is what we call in Dutch—laagland, that is to say in English flat land; so meadows, moors, long, very long roads mills, water, and again water and meadows. So you can imagine that exercises are very difficult to be held here. Enclosed some picture-cards to get an idea about Rotterdam. When you live in heath-countries with hills and forests, then you can be sure that exercises with the Scouts will succeed. But we do not live here in such ideal countries and, as far as this is concerned, we shall have to scout here just as we can make the best of it. It is therefore so nice for us when in our holidays we can go abroad to the heath and the forest in the Western part of Holland, and our camps are always beautiful.

But, my dear friend, now something else. I will tell you what I think about Scouting beside our exercises, examinations, etc. For I think the chief thing of our movement is more, and Scouting is mainly to introduce the boys in life, to get them strong on life's way, to find with them the path they must go in this life as real men.

Well in the first place we, officers, must get them to trust us, so that they speak to us about all their enjoyments, sorrows, difficulties, for they must feel that we are their older friends, who feel with them and who really mean to make men of them. That is why I think that Scouting is such a splendid movement. The poet Longfellow says:—

Lives of great men all remind us  
We can make our life sublime,  
And departing leave behind us  
Footprints on the sands of time.

Footprints that perhaps another  
Sailing over life's solemn main  
A forlorn or shipwrecked brother  
Seeing shall take heart again.

My dear friend, life can be glorious, when we don't seek ourselves, but when we, in our private life, live for our friends, family, for the troops, shortly for all those which are around us.

We, officers, must always be an example and we must make rest and calmness wherever we can, to show others our enthusiasm for our great movement. I feel that I cannot write you

my thoughts in English just as I would say it to you when we would be together, and besides this, it is always difficult to express oneself in another language. But I am convinced that, notwithstanding my awful English, you will understand me, and I hope that you are of the same feelings.

So to lead a troop is very difficult, for besides this earnest side of Scouting there must be a cheerful side. I think we must always laugh, always be cheerful, but the deepest sound and bottom of our hearts must be earnest. We cannot always speak earnestly to our boys, that is in general not the nature of the boy.

By giving the boys the practical part of Scouting we must lead them to truth, and educate them to be real men.

(Scoutmaster Willboordse of Rotterdam to N. Narayan Rao of 27th B. E. Troop.)

### (From the Report of the Pushkaram Scout Committee), Rajahmundry.

THE Godavary Pushkaram festival which comes once in every twelve years, was celebrated by the Hindu community for a period of twelve days at Rajahmundry from July 18th to August 1st. Lakhs of pilgrims from all parts of India came to the place in order to bathe in the holy waters of the Gautami. The occasion offered a very excellent opportunity for the scouts of the Andhradesa to show their spirit of service to humanity. This Pushkaram, besides putting the scouts and their spirit of self-reliance and self-sacrifice to the severest test, has taught them all the different aspects of human nature and of the world, in a very short period. This great opportunity has not only been very greatly influential in giving the scouts a very good training in the service of the country, but also at the same time demonstrated to the Government and the public how useful the Boy Scout movement is for the

training of the youth to make them good, respectable and useful citizens of their motherland.

This brief report of the work done by the Scouts of Andhradesa during this Pushkaram festival is mainly intended to place before the public the different ways in which the scouts manifested their usefulness in times, such as these, to the Government, other public bodies and the people of the country.

### SCOUTS.

Scouts from different stations numbering nearly 500 worked during the festival. They conducted themselves excellently well, and did great and good service to their fellow men and brought credit both to themselves and to the movement. All honour and praise to them and to their worthy leader Mr. V. S. Varanasi for their humanitarian work. They spared no pains. Go wherever you will, you find several Scouts, whether at the Pushkaram ghats or at the Railway Stations or in the Bazar Roads. Here you see a Scout helping a poor woman down the miry steps of the Pushkaram Ghats. There you find a Scout helping an old man in finding a way to a seat in the train and again in another place you find a third Scout fetching a cup of water to quench the thirst of a parched-up throat. Again you find a troupe carrying an ambulance stretcher with a patient who has fractured her leg and in another place you see a Scout restoring a lost child to its parents to their immense joy. All good and humanitarian work! In general we should say the topic of those days was Scouts and Scouts and nothing else. We heard it from many a mouth that they received immense help from the Scouts. They were all vigilant; they worked day and night. They even arrested railway thieves and pickpockets.

### SCOUT COMMISSIONER.

Mr. V. S. Varanasi, the Scout Commissioner, deserves our hearty congratulations for the splendid way in which he managed the whole business. He stayed at Rajahmundry for 30 days and worked very vigorously from 18 to 20 hours a day. The success of the arrangements was due to the patience, energy and enthusiasm of the Pushkaram Commissioner. The committee wanted to award a Souvenir but, for reasons inexplicable, some of the Scouts and Scoutmasters objected to such a procedure. Mr. Pearce, the Chief Commissioner, will, we hope, advise us in regard to Scout ethics in such matters.



Burmese Band Set.



## The Mysore School & Scout Magazine

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AND

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All correspondence, advertisements, subscriptions and editorial contributions should be addressed to—

**THE MYSORE SCHOOL AND SCOUT MAGAZINE,**

**New Public Offices, Cenotaph Road, Bangalore City, South India.**

BANGALORE, AUGUST, 1921.

### EDITORS' PAGE.

WE have received many letters appreciating the several Kannada articles in the magazine and wishing that the Kannada Section should continue and, if possible, increase in size. We are glad that this new venture has evoked such welcome. Mr. M. R. SreenivasaMurthi shares a great deal of the praise for his ಸಂಕ್ಷಿಪ್ತ ಕಾವ್ಯ and Mr. Tirunarana Iyengar for his useful articles on the patrol instructions.

We earnestly hope that they will continue their work and many more writers in Kanarese will rise hereafter, inspired by their success in this field of Kannada Literature.

### Results of which Best Competition.

We have received only a few answers to this competition. Scout S. R. Subba Rao of Kolar reads ingeniously into the mind of the Editor and suggests that this is a means for us of disposing of old copies left unsold! We

assure him that, perhaps, in addition to the Commercial motive, our real intention is to create in the mind of our young readers a taste for good reading and what is more a taste for writing good articles and stories, thereby to give them an opportunity to exercise their thought and imagination to the best of their ability. Scout V. Aswathanarain of Chikballapur refers to a number of beauties in one particular magazine but they touch only the externals without giving the essentials of a good number and suggesting methods of improvement in the general get-up and make-up, which was one of our other real intentions. We, however, congratulate these two Scouts for their courageous attempt being and lucid expression of opinion.

Two cash prizes of Rs. 3 and 2 respectively is awarded to these two competitors, the first prize of Rs. 5 reserved for special reasons.

### An Appeal.

Mr. C. R. Reddy, the retiring Inspector-General of Education and Chairman of the Executive Committee of the Boy Scouts of Mysore, has sent a special parting appeal for help to the Mysore Boy Scout Fund. Will you please every one who read this, draw the attention of your parents and other elders to the appeal already issued in this behalf, so that they may do their bit for furthering the cause of this glorious Scout movement.

### What They Did!

We wish to draw the attention of our readers to the extracts from the Report of the Special Scout Commissioner-in-charge of the Godavari Pushkaram Festival held at Rajahmundry a few months back. The festival comes off once in twelve years and lakhs of people from all parts of India assemble there to bathe in the holy waters of the "Gautami". The Andhra Scouts seized this splendid opportunity for service and called upon others in their province to help. About 450 Scouts with about 65 Scout Officers were on 'duty' and the services these rendered at the Railway Station, at the bathing ghats, temples, choultries, and the special pilgrim sheds are really admirable. "About 500 to 600 women and children who lost their way were restored to their guardians and parents," "jewels, cloths, money purses, bunches of keys, penknives, tumblers—200 in number—were restored to rightful owners or, when such could not be found, sent to

the Lost Property Office". These and much more; splendid service!

We heartily congratulate our Andhra brothers and we are sure that their action and behaviour will be a source of inspiration and guidance for others when similar occasions arise.

We understand that a similar big festival is about to come off in August and a *thousand* volunteers are wanted. All Scouts who wish to serve may apply to Mr. V. S. Varanasi, Scout Commissioner, Hyderabad, Decan. He hopes to be able to accommodate all, as far as possible, free of cost. Mysore Scouts, please note. Will you lag behind, while others rush for glory? We hope not!

### 'Out of Work' Kings.

WHO THEY ARE AND WHAT THEY DO.

(The Nationalist Revolutions in Europe have produced a number of "out of work" monarchs. It would doubtless interest our readers to know who they are and what they have been doing since their forced flights. The following information is adopted from the K.G.F. News.—ED.)

These monarchs are:—

Ex-Kaiser Wilhelm;  
Ex-Czar Ferdinand of Bulgaria;  
Ex-Emperor Karl of Austria;  
Ex-King Nicholas of Montenegro.

The Ex-Kaiser is the best off financially. His chief pastime is felling trees in his Dutch retreat and shooting hares. To his large staff of domestics he is still the Emperor. Recently his household has been increased. He now has twenty char-women.

His ally, the Ex-Emperor Karl of Austria, lives in a chateau on the shores of Lake Geneva. Apart from his private income, generally considered as very large, he receives a grant of about £6,400 a year. He is seen almost daily fishing from the rocky shores of the lake, accompanied by his children. He has a passion, too, for doing his own shopping and can often be seen returning to his chateau in a taxicab laden with parcels.

Nicholas of Montenegro, who is eighty-one, is living in Cannes, the French resort. He writes poetry, and occasionally goes yachting.

The Ex-Czar Ferdinand purchased some time ago at Gotha, Germany, a vegetable garden for about £1,000, and has been cultivating produce, and marketing it.

He lives a jovial, untroubled existence surrounded by an elaborate staff. He recently won his appeal in the British courts for the recovery of his estates in this country valued at £400,000.

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# Notes of Mysore Schools and Scouts.

## A SUCCESSFUL CARTOONIST.

Appreciation by the I. G. of Education.

OUR readers are aware of a number of cartoons that have appeared in "the School and Scout" from time to time. They were all contributed by G. Shankar, Assistant Scoutmaster, 13th Bangalore troop and an entrance class student of the Government Collegiate High School, Bangalore. Mr. C. R. Reddy, who always appreciates genius, greatly appreciated the cartoons and wrote a letter expressing his admiration for the talent of the aspiring artist. He also secured for the boy a Special Government Scholarship of Rs. 30 per mensem to enable him to go to Calcutta and prosecute his studies in Fine Arts in the college there.

Mr. Shankar, who has been an ardent Scout Officer and Assistant Secretary to the Local Scout Association was presented with a farewell address by his Scouts, presided over by Mr. M. Chengiah Chetty, retired Deputy Commissioner, and the President of the 13th Bangalore troop committee. The Director made a speech eulogising the work of Mr. Shankar on behalf of the Boy Scout movement.

Mr. Shankar left for Calcutta on the evening of Thursday, the 21st July 1921.

### Important to Head Masters of Schools.

The Editor desires to give prominence to Special Activities in Schools and would therefore welcome any contributions relating to them which may be sent by the Head Masters, Teachers or boys.

### LARGEST ANGLO-VERNACULAR SCHOOL.

Government Anglo-Vernacular School, Fort, has a record number of over 900 pupils studying in it this year. The school is not only the largest in the State but probably in the whole of India. The school is, however, very ably managed by its Head Master, Mr. L. Seshagiri Rao, who has won great popularity both with the boys and the masters.

Mr. L. Seshagiri Rao has the further distinction of having in his school the largest number of Scouts and scout troops, and every one, thoroughly efficient. This year, he says, he will not be content with less than 250 efficient scouts in his school. All good luck to Mr. Seshagiri Rao. He has given a very good lead to all A.-V. School Headmasters in the State.

The Lower Secondary boys of his school had a Saraswati Puja to invoke the blessings of the Goddess on them and give them good luck in the class and in the examination. Such a Puja ushering in a new year of work is certainly very auspicious. The Headmaster made an eloquent speech impressing on the boys that the Goddess would help only those who helped themselves. The Director of Boy Scouts who was present added a few words of advice.

### SHIRAHATTI COMPANY HELPS THE SCOUTS.

The Shirahatti Dramatic Company gave a benefit performance in aid of the troops fund of the Channapatna Scouts. The function was

very well attended. All credit to Dr. S. Chokkam Aiyangar, the Scoutmaster and his Scouts.

### THE DIRECTOR VISITS CHITALDRUG.

The Director of Boy Scouts paid a three days' visit to Chitaldrug on 15th August. During his stay, the Scout troops were inspected. An address was delivered to the students and scouts and the K. V. Aiyengar Memorial Prize was presented to the 2nd Chitaldrug troop for the best individual good turns rendered by them during last year. There was also an excursion to Dodda Siddavanahalli, a village about six miles from Chitaldrug. The Shanbogue and a few other gentlemen of the locality very hospitably entertained the visitors. A Mohammedan Scout troop in the Anglo-Hindustani School was also organized.

### THE NATIONAL HIGH SCHOOL, BANGALORE.

Due to the patriotic efforts of Mr. Ramachandra Rao Sindhia and other members of the Committee, the National High School has been entirely remodelled and reorganised and has become in a great measure a truly National Institution. Mr. Kalyanasundaram, M.A., who has been its able Headmaster hitherto, has gone to Gurukula, Kangri, Hardwar, as Professor of Economics and his place has been taken by Mr. K. Sampathgiri Rao, M.A., who has resigned his lectureship in Central College for this purpose. Mr. Sampathgiri has a very able set of colleagues and the institution has already become very popular and flourishing. Under the leadership of Mr. T. N. Sivan, a very active Scout troop has been organised in the school. Tutorial classes for failed candidates in the Public Examinations are also being conducted. The institution depends entirely upon public philanthropy and deserves every support.

### M. S. & S. Register of Honour.

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Headmaster, Kolar High School,  
Laxmipuram A.-V. School, Mysore.

A.-V. School, Pavagada.

A.-V. School, Holalkere.

A.-V. School, Chamaraaj-nagar.

### A TRAINING CLASS.

A Prospective Scoutmasters' training class will be conducted by the Director of Boy Scouts at the Scout Headquarters, Bangalore, from 20th August to 4th September. Training will be given by experts in Scouting, Ambulance, Physical culture and Hobbis. A good opportunity to one and all who wish to serve the boyhood of Mysore. Teachers from moffussil will be considered to be on duty during the period of training, without any right to T. A. All are welcome. Don't miss this grand opportunity !

### THE MYSORE BOY SCOUT FUND.

I beg to acknowledge with thanks the receipt of the following donations towards the Mysore Boy Scout Fund.

Javali Brothers, Thirthahalli, Rs. 400, Messrs. Deva Rao Shivram Rs. 250, Bishen Singh Kelai, Shimoga, T. B. Malle Gowd, Chikmagalur, R. H. Campbell, Mysore, T. L. Setty, Bangalore, and a Sagar merchant, each Rs. 100.

Normal school Scouts, and Shri Krishna Troop, Shimoga, Rs. 30 ; Muhamad Aladdin Saheb, Thirthahalli, C. R. Govindasami Setty, Shimoga, Bhupalam Ruckmaiya, Shimoga, and Karimvalli, Arsikere, each Rs. 25 ; collections through Scout Donker, Rs. 22 ; B. Venkoba Rao, Hassan, Rs. 20 ; K. Shankarnarain Udpa, Shimoga, H. Narasimha Murthy, Shimoga, each Rs. 15 ; Justice Chandrasekara Aiyar, Bangalore, Batni Raja Rao, Shimoga, M. Sundararaja Aiyengar, Shimoga, Balakrishna Rao, Shimoga, S. Ramachandra Rao, Shimoga, each Rs. 10 ; T. Venkatsubba Sastry, Shimoga, M. Subba Rao, Shimoga, K. R. Narainsetty, Holenarsipur, each Rs. 5 ; T. V. Thampiran, Mysore, Rs. 2, including interest on the invested sum Rs. 5-14-6. Total 1,424-14-6.

The promised donations so far exceed Rs. 4,000.

Gentlemen who have to pay their remaining instalments or whose donations are due are requested to kindly remit the same to the Secretary, the Mysore Boy Scout Fund, New Public Offices, Bangalore, or directly to the Mysore Bank to the credit of the Mysore Boy Scout Fund.

K. SANJIVA KAMATH,

Director of Boy Scouts, and Secretary to the Boards of Trustees, Mysore Boy Scout Fund.

### YELAGONDAHALLI SCOUT NOTES.

In connection with the opening of the "Parameswara Dispensary" on 14th July at Devarayasamudram, the Scouts of Yelagondahalli formed a Guard of Honour to Mr. Mahomed Zahiruddin Mecci who opened the dispensary and took part in the procession. The President of Kolar town municipality thanked the Scouts for the ready assistance which they gave on the occasion.

### A Review.

#### ELEMENTARY CHEMICAL CALCULATIONS

BY MR. K. N. KINI, B.A. (HONS.).

We have received a copy of this excellent booklet from Mr. K. N. Kini, which is intended for the use of S.S.L.C., Intermediate and First years B.A. (Mysore) students. This book has been favourably received by all the papers and deserves the reputation which it has already secured.

The book contains not only solutions of a good number of problems in Elementary chemistry but also a careful elucidation colour of important theoretical principles which are essential to a beginner. A local colour has also been given to the book by references to such samples as magnesium, limestone found near the Krishnaraja Sagar Works and Manganese ore found at Kumsi. Results of



the research works of eminent Indian chemists, like Sir P. C. Ray, are also embodied (e.g. See page 26). The book will undoubtedly prove very useful to every student of science. Many University questions have been worked and the book has been compiled with the consultation of Professors M. G. Srinivasa Rao, K. Damodar Kini and Ramaswami Ayyar.

The book deserves the encouragement of every science student and teacher in the State not only for its inherent excellence but because also of the fact that Mr. Kini is one who is in the Mysore Education department and has brought out this book, as a result of mature experience.

ENTERTAINMENTS TO Mr. C. R. REDDY.

Mr. C. R. Reddy, retired I. G. of Education, has been the recipient of a number of farewell entertainments. The Head-quarters staff of the Education office gave a grand entertainment on Saturday, the 9th August, which included among its items refreshments, music (Jalatharangam, Flute and Veena) and Magic. Mr. B. Dasappa, D.I.G., and Mr. B. Thirumalachar, A.I.G., made eloquent speeches, dwelling upon the various reforms promoted by Mr. Reddy, and the purity of motives and impartiality which characterised all his actions. The Boy Scouts of Mysore organised a farwell entertainment on Tuesday, 12th August, when an address framed in silk and a gold Thanks Badge were presented to him. Students and Scouts of Tumkur organised an entertainment in which the public also joined on Sunday, the 24th August. Scouts of Seringapatam greeted Mr. Reddy on the 20th at the railway platform and presented him with flowers. They also joined the public entertainment given to him on the 21st August.

The Channapatna Scouts met Mr. C. R. Reddy on the station platform on his way to Mysore and read a farewell address regretting his early departure from the State. He was also garlanded. Mr. Reddy made a suitable reply. The whole platform was packed with Students and Scouts.

#### A Letter.

The following letter of appreciation of services rendered by a Scout is sent to us for publication :—

I am extremely glad to note the excellent work turned out by the Mysore Scout, C. S. Thimmappiah, in putting out the fire, that broke out on the Hills on the evening of 10—5—1921, when twelve houses were on blaze simultaneously.

He worked continuously from 5 to 10 P.M. (in the night), without sparing himself, in company with other friends. This is the sort of men required for the present day.

(Sd.) C. RAMA RAO,

Parpathdar, Tirumalai.

(Well done, Thimmappia !)

#### He knew what he was doing.

Now, boys, said the teacher, I want each of you to write me a composition on the subject, "What I Would Do If I Had 50,000 Rupees."

One youth sat idle until the papers were called for, when he sent in a blank sheet.

What does this mean? demanded the teacher sternly. "Where is your composition?" "That's it!" said the boy. "That is what I do if I had 50,000 Rupees."

TIMHEIJ KOOP.

## ELEMENTARY CHEMICAL CALCULATIONS

BY

**K. N. Kini, B.A. (Hons.)**

Lecturer in Science, Government Collegiate High School,  
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# Look and Laugh.



## What In Him Was!

The teacher told his class that in writing compositions they should not attempt any flights of fancy, but pay only what was in them.

As a result of this advice, a tenderfoot wrote the following composition:—

"I shall not attempt any flites of fancy, but wright just what is in me. In me there is my stummick, lungs, liver, two apples, two cakes, and my dinner."

## They were there All-Right.

"What are you burying in that hole?" asked Grey of his neighbour.

"Just replanting some of my seeds, that is all."

"Seeds," exclaimed Grey angrily. "It looks more like one of my hens!" "It is one of your hens," replied the digger. "The seeds are inside."

## Natural Deductions.

"Can any of you tell me what the ruler of Russia was called?" asked the teacher.

"The Czar," roared the class. "And what was the Czar's wife known as?" Only two voices answered this time. "The Czarina." "Ah!" said the teacher, crying his block fondly. "That is very good. Now; who will tell me what the Czar's children were called?" "Czardines!" yelled one little boy.

S. R. SUBBA RAO,  
Kolar.

## The Aged Beard.

Mohemmad, an old gentleman, whose age was about sixty, was the friend of a young man named Abdul. The former always had his beard dyed black, so that his friend might think that he was a young man. One day, while Mohemmad was sleeping, his turban rolled off and Abdul, who at the same time went in, found that his head had silver-hair, while his beard was black. The old friend woke up and found that his old age was discovered.

Abdul—"How is it, friend, your beard is black, while the hair on your head is white?"

Mohemmad—"What a silly question? Do you not know that beard is always younger than the hair on the head?"

Abdul—(astonished) "How is it? Mohemmad—"I got my beard when I was twenty years old; and I got the hair on my head when I was a child. I am now sixty years old. So, my beard is now forty years old. Therefore, it is younger than the hair upon my head whose age is now sixty."

B. SEETHARAM SASTRI.

## U and I.

If "I" were to be in the sun, "you" will be out of it. The answer is "sin". If I is kept in the SUN, U is removed and hence it becomes Sin.

H. VENKOBACHAR,  
Davangere.

## A Lesson in Pronunciation.

So, jest 2 Put yung Jim 2 the test, I arsked im 2 direckt me 2 the lokal branch ov the Konglomerated institooshun for Dis-abled Domino-Dotters.

"Taik the fust ternin 2 the left," e sed, "bare sharply round 2 the rite, taik the 2nd ternin on the left, and the 3rd on the rite, and the fust on the left again; keep strait on til U kum 2 the old fish-kake foundery

wot's bean ternd in 2 a pickcher pallis; then taik a rest, and wait til a Postman kums along. E mite B abel 2 tel U better than wot I kan.

B. V. SRINIVASA MURTY.

## As he Saw It.

Teacher—Well, Venkata Rao, have you ever seen an elephant? Let me have a description of it?

Venkata Rao—Sir, I fear can't give a long description but to be brief "it is an animal with a tail in front and another behind".

## Boys of Kashmir wish to correspond with Mysore Scouts.

(1) Ved Parkash, P/L.,  
S/o Lala Bhagwan Dass,  
A. G. Office,  
Srinagar, Kashmir.

(2) Manoharlal, P/L.,  
S/o L. Harichand,  
Eclipse Motor Service,  
Srinagar, Kashmir.

Scoutmasters may correspond with—  
Dr. Shri Ram, M.P.L.,  
Scout Organizer,  
State Hospital,  
Srinagar, Kashmir.

Mysore Scouts! Take this opportunity to get acquainted with beautiful Kashmir!

## A Mysore Scout Officer in Bombay.

All Mysore State Scouts will be glad to know that Mr. B. Tirumalachar, B.A., lately second Asst. Director of Boy Scouts, has been appointed as Scoutmaster in the New High School, which is the biggest High School in the British Empire.

## Riddle-me-Ree.

I am a word of eight letters.

My first is in casket but not in goblet,  
" second is in Lubricate but not in Etiquette,  
" third is in Mysore but not in India,  
" fourth is in cocoanut but not in orange,  
" fifth is in Sister but also in Brother.  
" sixth is in white but not in yellow.  
" seventh is in animal but not in brute,  
" last is in grain but not in corn.  
My whole is well known to every Scout;  
Gentle Reader! — Tell me what I am.

C. D. R. SWAMY, P.L.



## ಸುಳ್ಳು ಕಾಗದ.

(ಎಂ. ಆರ್. ಶ್ರೀನಿವಾಸಮೂರ್ತಿ, ಬಿ.ಎ.)

ಮಂಗಳೇಶರಾಯನು ಎದ್ದು ನಿಲ್ಲುತ್ತಲೂ ಹುಡುಗರ ದೃಷ್ಟಿ ಗಳಲ್ಲಿ ಅವನ ಕಡೆಗೆ ತಿರುಗಿದವು. ಕೂಡಲೆ, ಅವನ ಮುಖವು ನಾಚಿಕೆಯಿಂದ ಕಂಪಿಸಿತು. ಅವನ ಹೃದಯದಲ್ಲಿ ಧಡ್, ಧಡ್ ಎಂದು ಹೊಡೆಯಲಾರಂಭವಾಯಿತು. ಯಾರ ಕಡೆ ನೋಡುವುದಕ್ಕೂ ಅವನಿಗೆ ಮನಸ್ಸಾಗಲಿಲ್ಲ. ಆಗ ಹೆಡ್‌ಮಾಸ್ಟರವರು ಅವನನ್ನು ಉದ್ದೇಶಿಸಿ 'ಈ ಪುಸ್ತಕವು ನಿನ್ನದೋ' ಎಂದು ಕೇಳಿದರು. 'ಆಹುದು' ಎಂದು ಹೇಳಿ ಮುಖವನ್ನು ತಗ್ಗಿಸಿದನು. ಇವನ ದೈನ್ಯ ಭಾವವನ್ನು ನೋಡಿ ಹುಡುಗರೆಲ್ಲರು ಮರುಕಗೊಂಡರು. ಅವನು ನಿತನಾಗಿ, ನತಶೀರನಾಗಿ ನಿಂತಿದ್ದ ಮಂಗಳೇಶರಾಯನನ್ನು ನೋಡಿ ಮಾಧೂರಾಯನಿಗೂ ಮನಸ್ಸು ಕರಗಿತು; ತನ್ನನ್ನು ತಾನೇ ನಿಂದಿಸಿಕೊಂಡನು. "ಸುಳ್ಳುಕಾಗದವನ್ನು ಏಕೆ ಬರೆದೆ? ನಿನಗೆ ದಂಡನೆಯನ್ನು ಏಕೆ ಮಾಡಬಾರದು?" ಈ ಪ್ರಶ್ನೆಗಳನ್ನು ಮಾಡುತ್ತಿದ್ದಾಗ ಮೆನಿಸಿನ ಮುಖವೆಲ್ಲವೂ ಹದರಿಕೆಯಿಂದ ಬಿಳುಪೇರಿತು. ಮಂಗಳೇಶರಾಯನು ವಾರೆ ನೋಟದಿಂದ ಮೆನಿಸಿನನ್ನು ನೋಡಿದನು. ಮೆನಿಸಿನು ಯಾವುದೋ ಪುಸ್ತಕವನ್ನು ತೆರೆದು ಓದುವಂತೆ ನಟಿಸುತ್ತಿದ್ದನು.

ಮೆನಿಸ್—'ಈ ಕಾಗದದ ವಿಚಾರವಾಗಿ ನೀನು ಏನು ಬಲ್ಲೆ?'

ಮೆನಿಸಿನು ಎದ್ದು ನಿಂತುಕೊಂಡನು. 'ಆ ಕಾಗದವನ್ನು ನಾನು ಬರೆಯಲಿಲ್ಲ'.

'ನೀನು ಬರೆಯದಿದ್ದರೆ ಬೇಡ. ಯಾರು ಬರೆದರು ಎಂಬುದು ತಿಳಿದಿದೆಯೇ?'

ಮೆನಿಸಿನು ಅನುಮಾನದಿಂದ 'ನನಗೆ ... ಅದೂ ತಿಳಿಯದು. ಆ ಕಾಗದದ ವಿಚಾರವ್ಯಾವದೂ ನನಗೆ ತಿಳಿಯದು' ಎಂದನು.

ಈ ವೇಳೆಗೆ ಮಂಗಳೇಶರಾಯನ ಕಣ್ಣುಗಳಲ್ಲಿ ನೀರು ತುಂಬಿ ತುಳುಕಾಡುತ್ತಿತ್ತು. ಈಗಲೋ, ಆಗಲೋ ಮೇಜಿನಮೇಲೆ ಧುಮ್ನಿಕ್ಕುವುದರಲ್ಲಿತ್ತು. ಮಂಗಳೇಶರಾಯನು ಹೆಡ್‌ಮಾಸ್ಟರವರ ಮುಖವನ್ನು ನೋಡಿ ಗದ್ದದ ಸ್ವರದಿಂದ ಹೇಳತೊಡಗಿದನು:—'ಆ ಕಾಗದವನ್ನು ನಾನು ಬರೆದನು. ನಾನು ಬರೆದುದು ತಪ್ಪು. ಅದು ನನ್ನ ತಪ್ಪೇ ಹೊರ್ತು ಇತರರ ತಪ್ಪಲ್ಲ. ನನಗೆ ಮಾಧೂರಾಯನಲ್ಲಿ ಎಲ್ಲಷ್ಟು ದ್ವೇಷವಿಲ್ಲ. ಆದರೆ ಕಾಗದವನ್ನು ಏತಕ್ಕೆ ಬರೆದನೋ ಹೇಳಲಾರೆ. ನನಗೆ ದಂಡನೆಯನ್ನು ಮಾಡಬೇಕು'. ಹುಡುಗರೆಲ್ಲರೂ ಮಂಗಳೇಶರಾಯನ ಧೈರ್ಯವನ್ನು ನೋಡಿ ಮೆಚ್ಚಿದರು.

'ಹಾಗಾದರೆ, ಇಲ್ಲಿ ಬಾ. ನಿನಗೆ ಆರು ಎಟುಗಳನ್ನು ಹೊಡೆಯುತ್ತೇನೆ. ಇನ್ನು ಮುಂದೆ ಈ ರೀತಿ ಮಾಡಿದರೆ ಸ್ಕೂಲಿನಿಂದ ಹೊರಕ್ಕೆ ತಳ್ಳಿಬಿಡುತ್ತೇನೆ.' ಹೆಡ್‌ಮಾಸ್ಟರವರ ಮುಖದಲ್ಲಿ ಕೋಪಾಗ್ನಿಯೂ ಪ್ರಜ್ವಲಿಸುತ್ತಲಿತ್ತು. ಅವರು ಕೈಗೆ ಬಿತ್ತವನ್ನು ತೆಗೆದುಕೊಳ್ಳುತ್ತಲೂ, ಹುಡುಗರಲ್ಲಿ ಕೆಲವರು 'ಅಯ್ಯೋಪಾಪ, ಅಯ್ಯೋ ಪಾಪ, ಇನ್ನು ಎಟು ಬೀಳುತ್ತದೆ. ತಪ್ಪನ್ನು ಒಪ್ಪಿಕೊಳ್ಳಬಾರದಾಗಿತ್ತು' ಎನ್ನುತ್ತಿದ್ದರು; ಮತ್ತೆ ಕೆಲವರು 'ಎಲ್ಲಾ ಮಾಧೂರಾಯನ ತಪ್ಪು, ಏನು ಮಹಾದೋಷ! ಒಂದು ಸುಳ್ಳುಕಾಗದವನ್ನು ಬರೆದರೆ ಅದಕ್ಕೆ ಇಷ್ಟೆಲ್ಲ ಚಾಡಿಹೇಳಿ ಆವಾಂತರ ಮಾಡಿದನು' ಎನ್ನುತ್ತಿದ್ದರು. ಮಂಗಳೇಶರಾಯನು ಹೆಡ್‌ಮಾಸ್ಟರವರ ಬಳಿ ನಿಂತು ಕೈಯನ್ನು ಚಾಚಿದನು.

ಮೆನಿಸಿನು ತಟ್ಟನೆ ಎದ್ದು "ಅನ್ಯಾಯವಾಗಿ ಮಂಗಳೇಶರಾಯನಿಗೆ ಹೊಡೆದುಬೀಡಿ. ಅವನದು ತಪ್ಪಿಲ್ಲ. ಎಲ್ಲಕ್ಕೂ ನಾನು ಕಾರಣನು." ಹೆಡ್‌ಮಾಸ್ಟರು ತಿರುಗಿ ನೋಡಿದರು. ಎತ್ತಿದ್ದ ಕೈನಲ್ಲಿ ಬಿತ್ತವು ಹಾಗೆಯೇ ಇತ್ತು. "ಕಾಗದವನ್ನು ಬರೆದುಬೀಳೆಂದು ಸಲಹೆಯನ್ನು ಕೊಟ್ಟವನು ನಾನು. 'ಹಾಗೆಲ್ಲ ಬರೆದುಬಾರದು' ಎಂದು ಅವನು ಹೇಳಿದನು. ಆದರೂ ಬಲಾತ್ಕರಿಸಿ ನಾನು ಬರೆದನು. ಬರೆ ಕಾಗದದಿಂದ ಎನೊಂದು ಪ್ರಮಾದವೂ ಆಗುತ್ತಿರಲಿಲ್ಲ. ಕಾಗದ ಬರೆದದ್ದಕ್ಕಿಂತ ಹೆಚ್ಚು ತಪ್ಪು ನನ್ನದಿರುತ್ತದೆ. ಏನಾದರೂ ಎಟುಗಳನ್ನು ಹೊಡೆಯುವದಿದ್ದರೆ ನನಗೆ ಹೊಡೆಯಿರಿ, ಮಂಗಳೇಶರಾಯನಿಗೆ ಬೇಡ."

"ನೀನು ಹೇಳಿದ ಮಾತ್ರಕ್ಕೆ ಅವನೇಕೆ ಬರೆಯಬೇಕು. ಬರೆದುದರಿಂದ ಅವನೇ ದೋಷಿಯು."

"ಅಷ್ಟು ಮಾತ್ರವೇ ಅಲ್ಲ."

"ಇನ್ನೇನು ಬಿಟ್ಟ ಹೇಳು."

ಮೆನಿಸಿನು ಮೌನಭಾವವನ್ನು ಧರಿಸಿದ್ದನು. ಏನನ್ನು ಹೇಳುವನೋ ಎಂದು ಹುಡುಗರು ಕಿವಿಗೊಟ್ಟು ಕೇಳುತ್ತಿದ್ದರು. ಸ್ವಲ್ಪ ಹೊತ್ತು ನಿಶ್ಯಬ್ದವಾಗಿತ್ತು.

"ಮೆನಿಸ್—ನಿನ್ನ ನಡತೆಯು ಸರಿಯಲ್ಲ."

"ನಾನು....." ಇನ್ನು ಮುಂದಕ್ಕೆ ಸ್ವರವು ಹೊರಡಲಿಲ್ಲ. ಮೆನಿಸಿನು ತಲೆಯನ್ನು ತಗ್ಗಿಸಿಬಿಟ್ಟನು.

"ಮೆನಿಸ್—ಹೇಳುವುದನ್ನು ಧೈರ್ಯವಾಗಿ ಹೇಳು."

"ನನ್ನದು ತಪ್ಪು—ನಾನು ಮಾಡಿದುದನ್ನು ಹೇಳಲಾರೆ, ನನಗೆ ನಾಚಿಕೆಯಾಗುತ್ತದೆ"

"ಅಂಥ ಅವಮಾನವಾದ ಕೆಲಸವನ್ನೇನು ಮಾಡಿದೆ?"

"ಮಾಧೂರಾಯನ ಜೇಬಿನಲ್ಲಿ ಅವನಿಗೆ ತಿಳಿಯದಂತೆ ಸಿಗರೇಟನ್ನು ಕಡ್ಡಿಯ ಪೆಟ್ಟಿಗೆಯನ್ನು ನಾನು ಹಾಕಿದೆನು."

ರಾಮರಾಯನು ಮಾಧೂವಿನ ಕಡೆಗೆ ತಿರುಗಿ 'ನೋಡಿದೆಯ ಮಾಧೂ, ನಾನು ಹೇಳಲಿಲ್ಲವೇ?' ಎಂದನು.

"ನೀನು ತಪ್ಪನ್ನು ಮಾಡಿದ ಮೇಲೆ ಈ ಕಾಗದಗಳನ್ನೇಕೆ ಬರೆದು ಟಪ್ಪಲಿಗೆ ಹಾಕುವುದರಲ್ಲಿದೆ?"

ಮನೆಗೆ / ಹೋದಮೇಲೆ, ನನಗೆ ನಿದ್ರೆಯು ಬರಲಿಲ್ಲ. ಅನ್ಯಾಯ ಮಾಡಿದ್ದು ಹೃದಯದಲ್ಲಿ ಚುಚ್ಚುತ್ತಿತ್ತು. ಮಂಗಳೇಶರಾಯನಿಗೆ ಹೇಳಿದನು. ಅವನಿಗೂ ಹದರಿಕೆಯಾಗಿ ನಿದ್ರೆ ಬಂದಿರಲಿಲ್ಲ. ಆ ಮೇಲೆ ನಾವು ಆಲೋಚನೆಯನ್ನು ಮಾಡಿ

ಮಾಧೂರಾಯನ ತಂದೆಗೊಂದು ಕಾಗದವನ್ನೂ ಅವನಿಗೊಂದು ಕಾಗದವನ್ನೂ ಬರೆದೆವು. ಮಾಧೂರಾಯನು ನಿರ್ದೋಷಿಯೆಂದು ಅವುಗಳಲ್ಲಿ ಒಕ್ಕುಣೆಯದೆ. ಬೇಕಾದರೆ ಪರೀಕ್ಷಿಸಿ.

ಆದರೆ ಅವುಗಳನ್ನು ಟಪ್ಪಲಿಗೆ ಹಾಕಲು ಅವಕಾಶವಾಗಲಿಲ್ಲ.

"ಕಾಗದಗಳೇಕೆ? ಅವನ ತಂದೆಯನ್ನು ನೋಡಿ ಹೇಳಬಹುದಾಗಿತ್ತು."

"ನಾವು ಕಳ್ಳರು, ಆತನ ಮುಂದೆ ಹೋಗುವುದಕ್ಕೆ ಹಿಂಜರಿದೆವು."

ಮಾಧೂರಾಯನು ಎದ್ದು ನಿಂತುಕೊಂಡು 'ಅಯ್ಯೋ, ಮೆನಿಸ್, ನನ್ನೆಯ ದಿನ ಸಾಯಂಕಾಲ ನೀನು ನನಗೆ ಹೇಳಿದ್ದರೆ ಎಷ್ಟು ಚೆನ್ನಾಗಿತ್ತು. ಇಷ್ಟಕ್ಕೆಲ್ಲ ಅವಕಾಶವಾಗುತ್ತಿರಲಿಲ್ಲ.' ಎಂದನು.

'ಆಹುದು. ಆದರೆ ನಿನ್ನನ್ನು ರಾಮರಾವನ್ನೂ ನೋಡುತ್ತಲೂ ನನಗೆ ದಿಕ್ಕು ತೋಚದಂತಾಯಿತು.'

ಮಾಧೂರಾಯನು ಹೆಡ್‌ಮಾಸ್ಟರವರ ಕಡೆಗೆ ತಿರುಗಿಕೊಂಡು "ನಾನು ಹೇಳುವುದನ್ನು ದಯೆಯಿಟ್ಟು ಕೇಳಬೇಕು. ಮಂಗಳೇಶರಾಯನೂ, ಮೆನಿಸಿನೂ ಮಾಡಿರುವ ತಪ್ಪುಗಳನ್ನು ಕ್ಷಮಿಸಬೇಕು. ಅವರಿಗೆ ದಂಡನೆಯು ಬೇಡ. ಅವರ ಮೇಲೆ ನನಗೆ ಆಗ್ರಹವಿಲ್ಲ. ಅವರು ಮಾಡಿದ ತಪ್ಪಿಗೆ ಬಹಳವಾಗಿ ಪಶ್ಚಾತ್ತಾಪ ಪಡುತ್ತಿದ್ದಾರೆ. ಅವರಿಗೆ ಎಟು ಬೀಳುವುದರಿಂದ ನನಗೆ ಬರುವ ಲಾಭವು ಅಷ್ಟರಲ್ಲೇ ಇದೆ. ನಾನು ನಿರ್ದೋಷಿಯೆಂದು ಅವರೇ ಒಪ್ಪಿಕೊಂಡಿರುತ್ತಾರೆ ತಮಗೂ ತಿಳಿದಂತಾಯಿತು. ನನ್ನ ಸ್ನೇಹಿತರಿಗೆಲ್ಲ ತಿಳಿದಂತಾಯಿತು. ದಯವಿಟ್ಟು ಅವರನ್ನು ಮನ್ನಿಸಿ" ಎಂದು ವಿನಯದಿಂದ ಕೇಳಿಕೊಂಡನು.

ಹೆಡ್‌ಮಾಸ್ಟರು ಕುರ್ಚಿಯಿಂದೆದ್ದು ನಿಂತುಕೊಂಡರು. ಗಂಭೀರವಾದಧ್ವನಿಯಿಂದ ಅವರು ಹೇಳಲುಪಕ್ರಮಿಸಿದರು.

"ಅವರ ತಪ್ಪುಗಳನ್ನು ನಾನು ಕ್ಷಮಿಸಿರುತ್ತೇನೆ. ಅವರು ತಮ್ಮ ತಪ್ಪುಗಳನ್ನು ಒಪ್ಪಿಕೊಂಡು, ಪಶ್ಚಾತ್ತಾಪ ಪಟ್ಟಿದ್ದು ನನ್ನ ಮನಸ್ಸಿಗೆ ಬಹಳ ಸಂತೋಷವನ್ನುಂಟುಮಾಡಿರುತ್ತದೆ. ಅದೀಗ ಧೀರಗುಣವು. ಹೇಡಿಗಳಂತೆ ಹಿಂಜರಿಯದೆ, ನಿರಪರಾಧಿಗಳನ್ನು ದಂಡನೆಗೆ ಗುರಿ ಮಾಡದೆ, ಸ್ವಾಭಿಮಾನವನ್ನು ಬಿಟ್ಟು ನಿಜವನ್ನು ಹೇಳತಕ್ಕದ್ದು ಉತ್ತಮಗುಣವು. ನಮ್ಮ ಸ್ಕೂಲಿನಲ್ಲಿ ಬಾಲಕರೆಲ್ಲರೂ ಅನ್ಯೋನ್ಯ ಮೈತ್ರಿಭಾವದಿಂದ ಸಹೋದರರಂತೆ ಇರಬೇಕೆಂಬುದೇ ನನ್ನ ಕೋರಿಕೆ"—ಕೂಡಲೇ ಕೈಚಪ್ಪಾಳೆಯ ಧ್ವನಿಯೂ, ಜಯಘೋಷವೂ ಕೇಳಿದೆಯನ್ನೆಲ್ಲ ತುಂಬಿದವು. ಹೆಡ್‌ಮಾಸ್ಟರು ಹೊರಟು ಹೋದರು.

ಹೆಡ್‌ಮಾಸ್ಟರು ಕುರ್ಚಿಯಿಂದೆದ್ದು ನಿಂತುಕೊಂಡರು. ಗಂಭೀರವಾದಧ್ವನಿಯಿಂದ ಅವರು ಹೇಳಲುಪಕ್ರಮಿಸಿದರು.

"ಅವರ ತಪ್ಪುಗಳನ್ನು ನಾನು ಕ್ಷಮಿಸಿರುತ್ತೇನೆ. ಅವರು ತಮ್ಮ ತಪ್ಪುಗಳನ್ನು ಒಪ್ಪಿಕೊಂಡು, ಪಶ್ಚಾತ್ತಾಪ ಪಟ್ಟಿದ್ದು ನನ್ನ ಮನಸ್ಸಿಗೆ ಬಹಳ ಸಂತೋಷವನ್ನುಂಟುಮಾಡಿರುತ್ತದೆ. ಅದೀಗ ಧೀರಗುಣವು. ಹೇಡಿಗಳಂತೆ ಹಿಂಜರಿಯದೆ, ನಿರಪರಾಧಿಗಳನ್ನು ದಂಡನೆಗೆ ಗುರಿ ಮಾಡದೆ, ಸ್ವಾಭಿಮಾನವನ್ನು ಬಿಟ್ಟು ನಿಜವನ್ನು ಹೇಳತಕ್ಕದ್ದು ಉತ್ತಮಗುಣವು. ನಮ್ಮ ಸ್ಕೂಲಿನಲ್ಲಿ ಬಾಲಕರೆಲ್ಲರೂ ಅನ್ಯೋನ್ಯ ಮೈತ್ರಿಭಾವದಿಂದ ಸಹೋದರರಂತೆ ಇರಬೇಕೆಂಬುದೇ ನನ್ನ ಕೋರಿಕೆ"—ಕೂಡಲೇ ಕೈಚಪ್ಪಾಳೆಯ ಧ್ವನಿಯೂ, ಜಯಘೋಷವೂ ಕೇಳಿದೆಯನ್ನೆಲ್ಲ ತುಂಬಿದವು. ಹೆಡ್‌ಮಾಸ್ಟರು ಹೊರಟು ಹೋದರು.

ಹೆಡ್‌ಮಾಸ್ಟರು ಕುರ್ಚಿಯಿಂದೆದ್ದು ನಿಂತುಕೊಂಡರು. ಗಂಭೀರವಾದಧ್ವನಿಯಿಂದ ಅವರು ಹೇಳಲುಪಕ್ರಮಿಸಿದರು.

"ಅವರ ತಪ್ಪುಗಳನ್ನು ನಾನು ಕ್ಷಮಿಸಿರುತ್ತೇನೆ. ಅವರು ತಮ್ಮ ತಪ್ಪುಗಳನ್ನು ಒಪ್ಪಿಕೊಂಡು, ಪಶ್ಚಾತ್ತಾಪ ಪಟ್ಟಿದ್ದು ನನ್ನ ಮನಸ್ಸಿಗೆ ಬಹಳ ಸಂತೋಷವನ್ನುಂಟುಮಾಡಿರುತ್ತದೆ. ಅದೀಗ ಧೀರಗುಣವು. ಹೇಡಿಗಳಂತೆ ಹಿಂಜರಿಯದೆ, ನಿರಪರಾಧಿಗಳನ್ನು ದಂಡನೆಗೆ ಗುರಿ ಮಾಡದೆ, ಸ್ವಾಭಿಮಾನವನ್ನು ಬಿಟ್ಟು ನಿಜವನ್ನು ಹೇಳತಕ್ಕದ್ದು ಉತ್ತಮಗುಣವು. ನಮ್ಮ ಸ್ಕೂಲಿನಲ್ಲಿ ಬಾಲಕರೆಲ್ಲರೂ ಅನ್ಯೋನ್ಯ ಮೈತ್ರಿಭಾವದಿಂದ ಸಹೋದರರಂತೆ ಇರಬೇಕೆಂಬುದೇ ನನ್ನ ಕೋರಿಕೆ"—ಕೂಡಲೇ ಕೈಚಪ್ಪಾಳೆಯ ಧ್ವನಿಯೂ, ಜಯಘೋಷವೂ ಕೇಳಿದೆಯನ್ನೆಲ್ಲ ತುಂಬಿದವು. ಹೆಡ್‌ಮಾಸ್ಟರು ಹೊರಟು ಹೋದರು.

ಹೆಡ್‌ಮಾಸ್ಟರು ಕುರ್ಚಿಯಿಂದೆದ್ದು ನಿಂತುಕೊಂಡರು. ಗಂಭೀರವಾದಧ್ವನಿಯಿಂದ ಅವರು ಹೇಳಲುಪಕ್ರಮಿಸಿದರು.

"ಅವರ ತಪ್ಪುಗಳನ್ನು ನಾನು ಕ್ಷಮಿಸಿರುತ್ತೇನೆ. ಅವರು ತಮ್ಮ ತಪ್ಪುಗಳನ್ನು ಒಪ್ಪಿಕೊಂಡು, ಪಶ್ಚಾತ್ತಾಪ ಪಟ್ಟಿದ್ದು ನನ್ನ ಮನಸ್ಸಿಗೆ ಬಹಳ ಸಂತೋಷವನ್ನುಂಟುಮಾಡಿರುತ್ತದೆ. ಅದೀಗ ಧೀರಗುಣವು. ಹೇಡಿಗಳಂತೆ ಹಿಂಜರಿಯದೆ, ನಿರಪರಾಧಿಗಳನ್ನು ದಂಡನೆಗೆ ಗುರಿ ಮಾಡದೆ, ಸ್ವಾಭಿಮಾನವನ್ನು ಬಿಟ್ಟು ನಿಜವನ್ನು ಹೇಳತಕ್ಕದ್ದು ಉತ್ತಮಗುಣವು. ನಮ್ಮ ಸ್ಕೂಲಿನಲ್ಲಿ ಬಾಲಕರೆಲ್ಲರೂ ಅನ್ಯೋನ್ಯ ಮೈತ್ರಿಭಾವದಿಂದ ಸಹೋದರರಂತೆ ಇರಬೇಕೆಂಬುದೇ ನನ್ನ ಕೋರಿಕೆ"—ಕೂಡಲೇ ಕೈಚಪ್ಪಾಳೆಯ ಧ್ವನಿಯೂ, ಜಯಘೋಷವೂ ಕೇಳಿದೆಯನ್ನೆಲ್ಲ ತುಂಬಿದವು. ಹೆಡ್‌ಮಾಸ್ಟರು ಹೊರಟು ಹೋದರು.

ಹೆಡ್‌ಮಾಸ್ಟರು ಕುರ್ಚಿಯಿಂದೆದ್ದು ನಿಂತುಕೊಂಡರು. ಗಂಭೀರವಾದಧ್ವನಿಯಿಂದ ಅವರು ಹೇಳಲುಪಕ್ರಮಿಸಿದರು.

"ಅವರ ತಪ್ಪುಗಳನ್ನು ನಾನು ಕ್ಷಮಿಸಿರುತ್ತೇನೆ. ಅವರು ತಮ್ಮ ತಪ್ಪುಗಳನ್ನು ಒಪ್ಪಿಕೊಂಡು, ಪಶ್ಚಾತ್ತಾಪ ಪಟ್ಟಿದ್ದು ನನ್ನ ಮನಸ್ಸಿಗೆ ಬಹಳ ಸಂತೋಷವನ್ನುಂಟುಮಾಡಿರುತ್ತದೆ. ಅದೀಗ ಧೀರಗುಣವು. ಹೇಡಿಗಳಂತೆ ಹಿಂಜರಿಯದೆ, ನಿರಪರಾಧಿಗಳನ್ನು ದಂಡನೆಗೆ ಗುರಿ ಮಾಡದೆ, ಸ್ವಾಭಿಮಾನವನ್ನು ಬಿಟ್ಟು ನಿಜವನ್ನು ಹೇಳತಕ್ಕದ್ದು ಉತ್ತಮಗುಣವು. ನಮ್ಮ ಸ್ಕೂಲಿನಲ್ಲಿ ಬಾಲಕರೆಲ್ಲರೂ ಅನ್ಯೋನ್ಯ ಮೈತ್ರಿಭಾವದಿಂದ ಸಹೋದರರಂತೆ ಇರಬೇಕೆಂಬುದೇ ನನ್ನ ಕೋರಿಕೆ"—ಕೂಡಲೇ ಕೈಚಪ್ಪಾಳೆಯ ಧ್ವನಿಯೂ, ಜಯಘೋಷವೂ ಕೇಳಿದೆಯನ್ನೆಲ್ಲ ತುಂಬಿದವು. ಹೆಡ್‌ಮಾಸ್ಟರು ಹೊರಟು ಹೋದರು.

ಹೆಡ್‌ಮಾಸ್ಟರು ಕುರ್ಚಿಯಿಂದೆದ್ದು ನಿಂತುಕೊಂಡರು. ಗಂಭೀರವಾದಧ್ವನಿಯಿಂದ ಅವರು ಹೇಳಲುಪಕ್ರಮಿಸಿದರು.

"ಅವರ ತಪ್ಪುಗಳನ್ನು ನಾನು ಕ್ಷಮಿಸಿರುತ್ತೇನೆ. ಅವರು ತಮ್ಮ ತಪ್ಪುಗಳನ್ನು ಒಪ್ಪಿಕೊಂಡು, ಪಶ್ಚಾತ್ತಾಪ ಪಟ್ಟಿದ್ದು ನನ್ನ ಮನಸ್ಸಿಗೆ ಬಹಳ ಸಂತೋಷವನ್ನುಂಟುಮಾಡಿರುತ್ತದೆ. ಅದೀಗ ಧೀರಗುಣವು. ಹೇಡಿಗಳಂತೆ ಹಿಂಜರಿಯದೆ, ನಿರಪರಾಧಿಗಳನ್ನು ದಂಡನೆಗೆ ಗುರಿ ಮಾಡದೆ, ಸ್ವಾಭಿಮಾನವನ್ನು ಬಿಟ್ಟು ನಿಜವನ್ನು ಹೇಳತಕ್ಕದ್ದು ಉತ್ತಮಗುಣವು. ನಮ್ಮ ಸ್ಕೂಲಿನಲ್ಲಿ ಬಾಲಕರೆಲ್ಲರೂ ಅನ್ಯೋನ್ಯ ಮೈತ್ರಿಭಾವದಿಂದ ಸಹೋದರರಂತೆ ಇರಬೇಕೆಂಬುದೇ ನನ್ನ ಕೋರಿಕೆ"—ಕೂಡಲೇ ಕೈಚಪ್ಪಾಳೆಯ ಧ್ವನಿಯೂ, ಜಯಘೋಷವೂ ಕೇಳಿದೆಯನ್ನೆಲ್ಲ ತುಂಬಿದವು. ಹೆಡ್‌ಮಾಸ್ಟರು ಹೊರಟು ಹೋದರು.

ಹೆಡ್‌ಮಾಸ್ಟರು ಕುರ್ಚಿಯಿಂದೆದ್ದು ನಿಂತುಕೊಂಡರು. ಗಂಭೀರವಾದಧ್ವನಿಯಿಂದ ಅವರು ಹೇಳಲುಪಕ್ರಮಿಸಿದರು.

"ಅವರ ತಪ್ಪುಗಳನ್ನು ನಾನು ಕ್ಷಮಿಸಿರುತ್ತೇನೆ. ಅವರು ತಮ್ಮ ತಪ್ಪುಗಳನ್ನು ಒಪ್ಪಿಕೊಂಡು, ಪಶ್ಚಾತ್ತಾಪ ಪಟ್ಟಿದ್ದು ನನ್ನ ಮನಸ್ಸಿಗೆ ಬಹಳ ಸಂತೋಷವನ್ನುಂಟುಮಾಡಿರುತ್ತದೆ. ಅದೀಗ ಧೀರಗುಣವು. ಹೇಡಿಗಳಂತೆ ಹಿಂಜರಿಯದೆ, ನಿರಪರಾಧಿಗಳನ್ನು ದಂಡನೆಗೆ ಗುರಿ ಮಾಡದೆ, ಸ್ವಾಭಿಮಾನವನ್ನು ಬಿಟ್ಟು ನಿಜವನ್ನು ಹೇಳತಕ್ಕದ್ದು ಉತ್ತಮಗುಣವು. ನಮ್ಮ ಸ್ಕೂಲಿನಲ್ಲಿ ಬಾಲಕರೆಲ್ಲರೂ ಅನ್ಯೋನ್ಯ ಮೈತ್ರಿಭಾವದಿಂದ ಸಹೋದರರಂತೆ ಇರಬೇಕೆಂಬುದೇ ನನ್ನ ಕೋರಿಕೆ"—ಕೂಡಲೇ ಕೈಚಪ್ಪಾಳೆಯ ಧ್ವನಿಯೂ, ಜಯಘೋಷವೂ ಕೇಳಿದೆಯನ್ನೆಲ್ಲ ತುಂಬಿದವು. ಹೆಡ್‌ಮಾಸ್ಟರು ಹೊರಟು ಹೋದರು.

ಹೆಡ್‌ಮಾಸ್ಟರು ಕುರ್ಚಿಯಿಂದೆದ್ದು ನಿಂತುಕೊಂಡರು. ಗಂಭೀರವಾದಧ್ವನಿಯಿಂದ ಅವರು ಹೇಳಲುಪಕ್ರಮಿಸಿದರು.

"ಅವರ ತಪ್ಪುಗಳನ್ನು ನಾನು ಕ್ಷಮಿಸಿರುತ್ತೇನೆ. ಅವರು ತಮ್ಮ ತಪ್ಪುಗಳನ್ನು ಒಪ್ಪಿಕೊಂಡು, ಪಶ್ಚಾತ್ತಾಪ ಪಟ್ಟಿದ್ದು ನನ್ನ ಮನಸ್ಸಿಗೆ ಬಹಳ ಸಂತೋಷವನ್ನುಂಟುಮಾಡಿರುತ್ತದೆ. ಅದೀಗ ಧೀರಗುಣವು. ಹೇಡಿಗಳಂತೆ ಹಿಂಜರಿಯದೆ, ನಿರಪರಾಧಿಗಳನ್ನು ದಂಡನೆಗೆ ಗುರಿ ಮಾಡದೆ, ಸ್ವಾಭಿಮಾನವನ್ನು ಬಿಟ್ಟು ನಿಜವನ್ನು ಹೇಳತಕ್ಕದ್ದು ಉತ್ತಮಗುಣವು. ನಮ್ಮ ಸ್ಕೂಲಿನಲ್ಲಿ ಬಾಲಕರೆಲ್ಲರೂ ಅನ್ಯೋನ್ಯ ಮೈತ್ರಿಭಾವದಿಂದ ಸಹೋದರರಂತೆ ಇರಬೇಕೆಂಬುದೇ ನನ್ನ ಕೋರಿಕೆ"—ಕೂಡಲೇ ಕೈಚಪ್ಪಾಳೆಯ ಧ್ವನಿಯೂ, ಜಯಘೋಷವೂ ಕೇಳಿದೆಯನ್ನೆಲ್ಲ ತುಂಬಿದವು. ಹೆಡ್‌ಮಾಸ್ಟರು ಹೊರಟು ಹೋದರು.

## ಬಾಲ ಚಾರರು.

ಕರ್ಣಾಟಕ ದೇಶಬಾಂಧವರೇ!

ಅನೇಕ ವರ್ಷಗಳ ಹಿಂದೆ ನಮ್ಮೀ ಆರ್ಯವರ್ತದಲ್ಲಿ ಗುರುಕುಲವಾಸವು ಪ್ರಚಾರದಲ್ಲಿತ್ತೆಂಬುದನ್ನು ಅರಿತಿರುವಿರಷ್ಟೆ? ಆ ಬಗೆಯಾದ ವಿದ್ಯಾಭ್ಯಾಸದ ಸಂಗಡ ಸದ್ಗುಣಗಳೂ ಬರುತ್ತವೆ. ಅಂತೆಯೇ ಬರಿಯ ವಿದ್ಯಾರ್ಜನೆಯಿಂದ ಬಾಲಕರಿಗೆ ಪ್ರಯೋಜನವಿಲ್ಲವೆಂದರಿತ ಪ್ರಾಜ್ಞರಾದ ಪಾಶ್ಚಾತ್ಯರಲ್ಲೊಬ್ಬರು ಈ ಬಾಲಚಾರ ಸಂಘವನ್ನೇರ್ಪಡಿಸಿದರು. ಇದು ನ್ಯಾಯವಾದ ರೀತಿಯಲ್ಲಿ ಪ್ರಚಾರಕ್ಕೆ ಬಂದುದೇ ಆದರೆ ಅದರಲ್ಲಿನ ಗುಣಾತಿಶಯಂಗಳಂ ವಿವರಿಸಲಸದಳವು. ಅದರಲ್ಲಿನ ಮುಖ್ಯ ಉದ್ದೇಶವು ಸಕಲ ಜನಾಂಗಗಳಲ್ಲಿನ ಗ್ರಂಥಗಳಲ್ಲಿನ ನೀತಿಗಳನ್ನು ಸಂಗ್ರಹವಾಗಿ ತಿಳಿಸುವುದಾಗಿದೆ. ಮತ್ತು ಪ್ರತ್ಯಕ್ಷ ಪ್ರಮಾಣಪೂರ್ವಕವಾಗಿ ಒಳ್ಳೆಯ ನಡತೆಯನ್ನು ಅನುಭವಕ್ಕೆ ತಂದುಕೊಡುವುದಾಗಿದೆ. ಈ ಸಂಘವು ಶಕ್ತಿಯಲ್ಲಿ ಅಭಿಮನ್ಯುವಿನಂತೆಯೂ, ದೈವಭಕ್ತಿಯಲ್ಲಿ ಪ್ರಹ್ಲಾದನಂತೆಯೂ, ಸದ್ಗುಣಾಚರಣೆಯಲ್ಲಿ ಧ್ರುವನಂತೆಯೂ ಇರಬೇಕೆಂದು ಬೋಧಿಸುತ್ತದೆ. ಇದಕ್ಕೆ ಅಂಕುರಾರ್ಪಣ ಮಾಡುವ ಮೊದಲು ನಾನು ನನ್ನ ಮನಃಪೂರ್ವಕವಾಗಿ ಯೂ ಕೈಲಾದ ಮುಟ್ಟಿಗೂ,

1. ದೇವರ ಮತ್ತು ಶ್ರೀಮನ್ಮಹಾರಾಜರ ವಿಷಯದಲ್ಲಿ ನನ್ನ ಕರ್ತವ್ಯವನ್ನು ಮಾಡುವೆನು.

2. ಇತರರಿಗೆ ಸರ್ವ ಕಾಲದಲ್ಲಿಯೂ ಸಹಾಯ ಮಾಡುವೆನು.

3. ಬಾಲ ಚಾರರಿಗೆ ಸಂಬಂಧಪಟ್ಟ ನಿಬಂಧನೆಗಳನ್ನು ಅನುಸರಿಸಿ ನಡೆವೆನು ಎಂದು ಪ್ರತಿಯೊಬ್ಬನೂ ಪ್ರತಿಜ್ಞೆ ಮಾಡಬೇಕು.

ಬಾಲ ಚಾಲಕರಿಗೆ ಸಂಬಂಧಪಟ್ಟ ನಿಬಂಧನೆಗಳು ಯಾವುವೆಂದರೆ.

|| ಶ್ಲೋಕ ||

ಪ್ರಾಣಾಘಾತಾನ್ನಿವೃತ್ತಿಃ ಪರಧನಹರಣೇಸಂಯಮಃ | ಸತ್ಯವಾಕ್ಯಕಾಲೇಶಕ್ತ್ಯಾಪ್ರಧಾನಂ ಯುವತಿಜನಕಥಾ ||

ಮೂಕಭಾವಃಪರೇಷಾನ್ ತೃಷ್ಣಾಶ್ರೋತ್ರೇವಿಭಂಗಃ | ಗುರುಷುಚ ವಿನಯಃ ಸರ್ವಭೂತಾನುಕಂಪಾ ||

ಸಾಮಾನ್ಯಸರ್ವಶಾಸ್ತ್ರೇಷ್ವಾನುಪತತಿವಿಧಿಃ ಶ್ರೇಯಸೋನೋಪಪಂಥಾ ||

ಇರಲಿ, ಬಾಲಕರನ್ನು ಬಾಲ್ಯದಲ್ಲಿ ಯಾವ ರೀತಿಯಲ್ಲಿ ಗುರುಹಿರಿಯರು ಶಿಕ್ಷಿಸುತ್ತಾರೆಯೋ ಅಂತೆಯೇ ಅವರು ಅಭಿವೃದ್ಧಿಗೆ ಬರುತ್ತಾರೆ. ಅದುದರಿಂದ ಸದ್ಗುಣಗಳನ್ನು ಸಮಗ್ರವಾಗಿ ಬಾಲಕರಿಗೆ ತಿಳಿಯಪಡಿಸುವ ಈ ಸಂಘಕ್ಕೆ ಸಂಪೂರ್ಣ ಸಹಾಯ ಮಾಡಿದ ಶ್ರೀಮನ್ಮಹಾರಾಜರವರಿಗೆ ಆಯುರಾರೋಗ್ಯೈಶ್ವರ್ಯಾದಿಗಳೆಂಟಾಗಲೆಂದೂ ಇದು ಮತ್ತು ಅಭಿವೃದ್ಧಿ ಸ್ಥಿತಿಗೆ ಬರಲೆಂದೂ ಕೋರುವೆ,

ವಿ. ಅಶ್ವತ್ಥ ನಾರಾಯಣ ರಾವ್,

VI ಕಾರಂ, ಚಿಕ್ಕಬಳ್ಳಾಪುರ.

ಬೆಂಕಿ ಕಡ್ಡಿ.

ಯಜಮಾನ: ಲೋ ಸಿದ್ಧಾ; ಇಲ್ಲಿಬಾರೋ.

ಜವಾನ: ಏನು ಬುದ್ಧಿ?

ಯಜಮಾನ: ಅಂಗಡಿಗೆ ಹೋಗಿ ಬೆಂಕಿಪೆಟ್ಟಿಗೆಗಳನ್ನು ತೆಗೆದುಕೊಂಡು ಬಾರೋ.

ಜವಾನ: ತಂದು ಯಜಮಾನನಕೈಲಿ ಕೊಟ್ಟೆನು.

ಯಜಮಾನ: ಬೆಂಕಿಕಡ್ಡಿ ಹಚ್ಚಿ ನೋಡಿದನು. ಅದು ಒದ್ದೆಯಾದ್ದರಿಂದ ಹತ್ತಲಿಲ್ಲ. ಏನೋ ಇಂಥಾದ್ದನ್ನೇನೋ ತರೋದು?



ಜವಾನ: ಸ್ವಾಮಿ ನಂಗೆ ಗೊತ್ತಿಲ್ಲ. ನಾನು ಹತ್ತಿಸಿ ನೋಡಲಿಲ್ಲ.

ಯಜಮಾನ: ಮುಂದಿನ ಸರ್ತಿ ತರೋವಾಗ ಚೆನ್ನಾಗಿ ಗೀಚಿ ಸರಿಯಾಗಿ ಹತ್ತಿದರೆ ತೆಗೆದುಕೊಂಡುಬಾ.

ಜವಾನ: ಬೆಂಕಿಪೆಟ್ಟಿಗೆಗೆ ಕೆಲವು ದಿವಸಗಳ ನಂತರ ಕಳುಹಿಸಲ್ಪಟ್ಟೆನು. ಇವನು ಎಲ್ಲಾ ಪೆಟ್ಟಿಗೆಗಳನ್ನು ಬಿಚ್ಚಿ, ಎಲ್ಲಾ ಕಡ್ಡಿಗಳನ್ನು ಗೀಚಿ, ಅಂಸಿ ಪುನಃ ಪೆಟ್ಟಿಗೆಗೆ ತುಂಬಿಕೊಂಡು ಬಂದನು.

ಯಜಮಾನ: ಎಲ್ಲವೂ ಸುಟ್ಟುಹೋದದ್ದನ್ನು ನೋಡಿ, ಏನೋ ಇದು ನಿನ್ನ ತಲೆ?

ಜವಾನ: ಸ್ವಾಮಿ ನೀವು ಹೇಳಿದ ಹಾಗೆ ಚೆನ್ನಾಗಿ ಗೀಚಿ ನೋಡಿ ಸರಿಯಾಗಿ ಹತ್ತಿದುದರಿಂದ ತಂದೆನು. ನಂದೇನು ತಪ್ಪು ಗುರುವೇ?

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## ಹೆಜ್ಜೆ ಗುರ್ತು ಹಿಡಿಯುವುದು.

ಕೊಲೆಪಾತಕರನ್ನು ಕಂಡು ಹಿಡಿದ ವಿಧ:—(1) ಕೆಲವು ಜನರು ಒಬ್ಬನನ್ನು ಕೊಂದು ಹಾಕಿ ಕುದುರೆಗಳನ್ನೇರಿ ತಪ್ಪಿಸಿಕೊಂಡು ಹೋದರು. ಈ ಸಮಾಚಾರವು 4 ದಿವಸಗಳ ಮೇಲೆ ಬೈಲಿಗೆ ಬಿತ್ತು. ಒಬ್ಬನು ತಾನು ಕೊಲೆಪಾತಕನನ್ನು ಕಂಡು ಹಿಡಿಯುವುದಾಗಿ ಒಪ್ಪಿಕೊಂಡನು. ಇವನಿಗೆ ಸಹಾಯಕ್ಕಾಗಿ ಗುಪ್ತ ಪೊಲೀಸಿನವರು ಬಂದರು. ಇವರು 6 ದಿವಸಗಳ ವರೆಗೂ ಹೆಜ್ಜೆ ಗುರುಗಳನ್ನು ಹಿಡಿದು ಕೊಂಡು ಬಂದರು. 9 ಕುದುರೆಗಳು ಹೋಗಿರುವ ಹಾಗೆ ಗುರುಗಳಿದ್ದವು. ಈ ಕುದುರೆಗಳಲ್ಲಿ ಒಂದಕ್ಕೆ ಮಾತ್ರ ಲಾಳಗಳು ಇದ್ದಹಾಗೆ ಕಾಣಬಂತು. ಮುಂದೆ ದಿವಸಗಳು ಪ್ರಯಾಣ ಮಾಡಲು ಲಾಳಗಳ ಗುರು ಕಾಣಬರಲಿಲ್ಲ. ಆಗ ಎಲ್ಲರಿಗೂ ಸಂದೇಹ ಬರಲು, ಈ ಕೆಲಸಕ್ಕೆ ಒಪ್ಪಿಕೊಂಡವನು ನಾಲ್ಕು ಕಡೆಗಳಲ್ಲಿಯೂ ನೋಡಲು, ಒಂದು ಪೊದರನಲ್ಲಿ 4 ಲಾಳಗಳು ಶಿಕ್ಕಿದವು. ಈ ಲಾಳಗಳಿಗೂ, ಕುದುರೆಯು ಕಾಲಿನಿಂದ ಮಾಡಲ್ಪಟ್ಟ ಲಾಳದಗುರಿಗೂ ಯಾವವ್ಯತ್ಯಾಸವೂ ಕಾಣಬರಲಿಲ್ಲ. ಇವರುಗಳಿಗೆ ಸಂದೇಹವು ಬಹಳವಾಗಲು ಕುದುರೆಗಳು ಹೋಗಿದ್ದ ದಾರಿಯನ್ನೇ ಹುಡುಕಿಕೊಂಡು ಹೋಗಲು ಕೊಲೆಪಾತಕರಲ್ಲರೂ ಶಿಕ್ಕಿ ಬಿದ್ದರು. ಇವನ ದೃಷ್ಟಿವಾಟವು ಎಷ್ಟು ಸೂಕ್ಷ್ಮವಾಗಿತ್ತು.

(2) ಒಂದು ನದಿಯಲ್ಲಿ ಒಂದು ಹೆಣವು ತೇಲಾಡುತ್ತಿತ್ತು. ಆ ಹೆಣವು ನೀರಿನಿಂದ ದಡಕ್ಕೆ ಎತ್ತಲ್ಪಟ್ಟು ಪರೀಕ್ಷೆಮಾಡಲ್ಪಟ್ಟಿತು. ದೇಹದಲ್ಲಿ ಘಾಯಗಳು ಬಹಳವಾಗಿದ್ದವು. ಪಂಚಾಯತಿದಾರರಲ್ಲಿ ಕೆಲವರಿಗೆ ಸಂದೇಹ ಹುಟ್ಟಿತು. ಹೆಣದ ಕಾಲಿನಲ್ಲಿದ್ದ ಎಕ್ಕಡವನ್ನು ನೋಡಿದರು. ಅದರ ತಳದಲ್ಲಿ ಮೊಳೆಗಳು ಉದುರಿ ಹೋಗಿದ್ದವು. ಅವರಲ್ಲಿ ಒಬ್ಬನು ತಾನು ಈ ಎಕ್ಕಡದಗುರನ್ನು ನೋಡಿದ್ದೇನೆ. ನೀವು ಬನ್ನಿ ಎಂದು ಎಲ್ಲರನ್ನೂ ಕರೆದುಕೊಂಡು ಹೋಗಿ ಪಕ್ಕದಲ್ಲಿ ಕೆಲವು ಗುರುಗಳನ್ನು ತೋರಿಸಿದನು. ಅವುಗಳೆಲ್ಲವೂ ಎಕ್ಕಡದಗುರುಗಳಾಗಿದ್ದವು. ಮತ್ತು ಆ ಗುರಿನಲ್ಲಿ ಕೆಲವು ಮೊಳೆಗಳಿರಲಿಲ್ಲ. ಅದಕ್ಕೂ ಈ ಎಕ್ಕಡದ ತಳಭಾಗಕ್ಕೂ ಯಾವ ವಿಧವಾದ ವ್ಯತ್ಯಾಸವೂ ಇರಲಿಲ್ಲ. ಇನ್ನು ಮುಂದೆ ನಡೆದು ನೋಡಲಾಗಿ ಜನಗಳು ಗುದ್ದಾಡುವ

ಗುರುಗಳು ಸಿಕ್ಕಿದವು. ಮತ್ತು ಬೇಲಿಯ ಮೇಲೆ ಒಂದು ವಸ್ತ್ರವೂ ಶಿಕ್ಕಿತು. ಆ ವಸ್ತ್ರದಲ್ಲಿದ್ದ ಅಗಸರ ಗುರುಗಳನ್ನು ಹಿಡಿದು ಕೊಲೆಪಾತಕರನ್ನು ಕಂಡುಹಿಡಿದರು.

(3) ಮದ್ರಾಸು ಅಧಿಪತ್ಯದಲ್ಲಿ ಶ್ರೀಶೈಲವೆಂಬ ಜಾಗದಲ್ಲಿ ಶಿವರಾತ್ರಿಕಾಲದಲ್ಲಿ ಪ್ರಸಿದ್ಧವಾದ ಜಾತ್ರೆ ಆಗುತ್ತದೆ. ಇದು ಬಿಟ್ಟದಶೀನು. ಇಲ್ಲಿನ ಕಾಡು ಜನರಿಗೆ ಚೆಂಚುಗಳೆಂದು ಹೆಸರು. ಇವರು ಕಳ್ಳತನದಲ್ಲಿ ನಿಪುಣರು. ಆ ಜಾತ್ರೆಕಾಲದಲ್ಲಿ ಮನುಷ್ಯರ ಆಸ್ತಿಗಳಿಗೆ ತಮ್ಮ ಜಾವಿನನ್ನು ಕೊಟ್ಟು ಯಾತ್ರಿಕರನ್ನು ಕ್ಷೇಮವಾಗಿ ಕರೆದುಕೊಂಡು ಹೋಗುತ್ತಾರೆ. ಹೀಗಿರುವಲ್ಲಿ ಒಂದು ವರುಷ ಒಬ್ಬ ಹೆಂಗಸು ದಾರಿಯಲ್ಲಿ ಹೋಗುತ್ತಿರುವಾಗ ಕಳ್ಳರು ಬಂದು ಅವಳ ಕೈ ಕಡಗವನ್ನು ಕುತ್ತಿಗೆಯಲ್ಲಿದ್ದ ಹಾರವನ್ನು ಕಳವು ಮಾಡಿದರು. ಆ ಸಮಾಚಾರವು ಇತರರಿಗೆ ತಿಳಿಯಿತು. ಗಲ ವರುಷದವನಾದ ಒಬ್ಬನನ್ನು ಈ ಸಮಾಚಾರವನ್ನು ಪತ್ತೆಮಾಡಲು ಕಳುಹಿಸಿದರು. ಅವರು ಕಳುವಾಗಿದ್ದ ಸ್ಥಳಕ್ಕೆ ಬಂದು ನೋಡಲಾಗಿ ಹುಲ್ಲು ಮನುಷ್ಯನಿಂದ ತುಳಿಯಲ್ಪಟ್ಟ ಗುರು ಕಾಣಬಂತು. ಅದೇ ಗುರುನ್ನು ಹಿಡಿದು ಹೋಗಲಾಗಿ ಪಕ್ಕದಲ್ಲಿದ್ದ ಒಂದು ಗುಂಪಿಗೆ ದಾರಿಯನ್ನು ತೋರಿಸಿತು. ಆ ಗುಂಪಿನ ಯಜಮಾನನು ತಮ್ಮ ಕುಲಾಚಾರದ ಪ್ರಕಾರ ಕಳ್ಳನನ್ನೂ ಸೂತ್ರನ್ನೂ ತೋರಿಸಿದರು.

ಅದುದರಿಂದ ಪೆಟ್ಟಿಲು ನಾಯಕರೇ! ಬಾಲ್ಯದಿಂದಲೂ ಇವರು ತಮ್ಮ ನೇತ್ರಗಳಿಗೆ ಎಷ್ಟರಮಟ್ಟಿಗೆ ಶಿಕ್ಷಣವನ್ನು ಕೊಟ್ಟಿದ್ದರು ನೋಡಿದಿರಾ. ಇವರು ಸ್ವೈತುಗಳ ಉಡುಪನ್ನು ಧರಿಸದೇ ಇದ್ದಾಗ್ಯೂ ನೀವು ಮಾಡಬಹುದಾದ ಕೆಲಸವನ್ನು ಮಾಡಿದಾರೆ. ಈ ವಿದ್ಯೆಯಲ್ಲಿ ಕುಶಲತೆಯನ್ನು ಹೊಂದುವುದು ನಿಮ್ಮಗಳ ಮುಖ್ಯಕೆಲಸ. ನೀವು ನಿಮ್ಮ ಗುಂಪನ್ನು ಹೊರಗೆ ತೆಗೆದುಕೊಂಡು ಹೋಗುವಾಗ ಅಲ್ಲಿರುವ ವಿಚಿತ್ರವಾದವುಗಳನ್ನು ಕಂಡು ಹಿಡಿದು ಅದರ ಕೊನೆಯನ್ನು ನೋಡುವುದು ನಿಮ್ಮ ಮುಖ್ಯಕೆಲಸ. ಈ ಕೆಲಸಕ್ಕೆ ನೀವು ನಿಮ್ಮ ಸಂಘದಲ್ಲಿರತಕ್ಕ ಮುಖ್ಯ ಗುರುಗಳನ್ನು ನೆನಪಿನಲ್ಲಿಟ್ಟಿರಬೇಕು. ಅವು ಕೆಳಗೆ ವಿವರಿಸಲ್ಪಟ್ಟಿರುವವು.

→ ಈ ದಾರಿಯಲ್ಲಿ ಹೋಗು,  
X ಈ ದಾರಿಯಲ್ಲಿ ಹೋಗಬೇಡ.  
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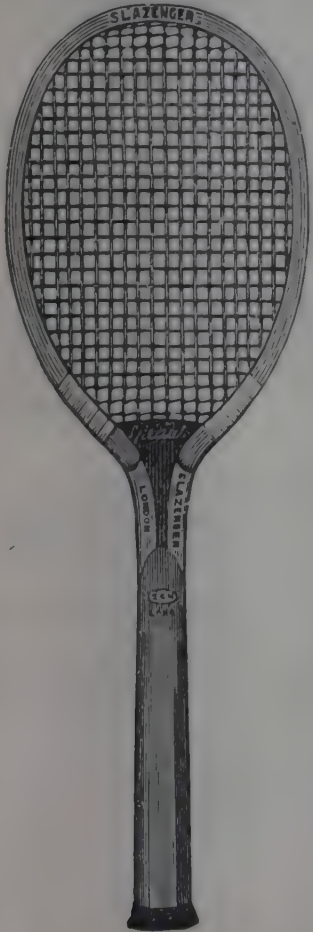
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3 - > ಇಲ್ಲಿಂದ ಪುಟ್ಟ ಹೆಜ್ಜೆಗಳ ದೂರದಲ್ಲಿ ಕಾಗದವಿದೆ.

ಈ ಗುರುಗಳನ್ನು ನೋಡಿಕೊಂಡು ಹೋಗುವುದರಲ್ಲಿ ನೋಡಲು ಮೊದಲು ನೀವು ಅಭ್ಯಾಸಮಾಡಬೇಕು. ಇದಾದ ಮೇಲೆ ಇನ್ನು ಅಧಿಕವಾಗಿ ಮನುಷ್ಯರ ಮತ್ತು ಮೃಗಗಳ ಪಾದದ ಗುರುಗಳನ್ನು ಕಂಡು ಹಿಡಿಯಲು ಕಲಿಯಬೇಕು. ಒಬ್ಬ ಮನುಷ್ಯನ ಹೆಜ್ಜೆಗುರಿಗೂ ಮತ್ತು ಒಬ್ಬ ಮೃಗದ ಹೆಜ್ಜೆಗುರಿಗೂ ಇರುವ ವ್ಯತ್ಯಾಸವನ್ನು ಅವುಗಳ ಆಕಾರದಿಂದಲೂ, ಪ್ರಮಾಣದಿಂದಲೂ ಕಂಡುಹಿಡಿಯಬೇಕು. ನೀವು ಹೆಜ್ಜೆ ಗುರುಗಳನ್ನು ನೋಡಿದ ತಕ್ಷಣವೇ, ಅದರ ಯಜಮಾನರು ಯಾವ ರೀತಿಯಲ್ಲಿ ನಡೆಯುತ್ತಿದ್ದನೆಂಬುದನ್ನು ತಿಳಿಯಬಹುದು. ಸಾಧಾರಣವಾಗಿ ನಡೆಯುತ್ತಿರುವಾಗ ಮನುಷ್ಯನು ಪಾದವನ್ನು ನೆಲದ ಮೇಲೆ ಪೂರೈ ಇಡುತ್ತಾನೆ. ಎರಡು ಪಾದಗಳ ಮಧ್ಯದಲ್ಲಿರುವಂತರವು 30 ಅಂಗುಲಗಳಿರುವವು ಶಬ್ದಮಾಡದೆ ನಡೆಯುವಾಗ ಪಾದಗಳ ಅರ್ಧಭಾಗ ಮಾತ್ರ ನೆಲದ ಮೇಲೆ ಬಿದ್ದಿರುವವು. ಆಗ ಪಾದಗಳ ಮಧ್ಯದಲ್ಲಿರುವ ಅಂತರವು ಸ್ವಲ್ಪ ಕಮ್ಮಿಯಾಗಿರುವುದು. ಮನುಷ್ಯರು ಮೋಸಮಾಡಬೇಕೆಂಬ ಉದ್ದೇಶದಿಂದ ಹಿಂದಿಂದಕ್ಕೆ ಹೋಗುವುದುಂಟು. ಆಗ 27 ಅಂಗುಲವಿರುವವು. ಎರಡು ಪಾದಗಳೂ ನೆಲದ ಮೇಲೆ ಸರಿಯಾಗಿ ಇಡಲು ಆಗುವುದಿಲ್ಲ. ಒಂದು ಪಾದವು ಪೂರೈಯಾಗಿಯೂ, ಮತ್ತೊಂದು ಹಿಮ್ಮಡಿ ವರೆಗೂ ಊರಿರುವುದು. ಒಬ್ಬ ಮನುಷ್ಯನು ಓಡುತ್ತ ಇದ್ದರೆ ಬೆರಳುಗಳು ಮಣ್ಣಿನಲ್ಲಿ ಹೆಚ್ಚಾಗಿ ಹೂತಿರುವವು. ಮತ್ತು ಮಣ್ಣು ಪಕ್ಕದಲ್ಲಿ ಚಿಮ್ಮಲ್ಪಟ್ಟಿರುವುದು. ಎರಡು ಪಾದಗಳಲ್ಲಿನ ಮಧ್ಯದಲ್ಲಿರುವ ಅಂತರವು 1 ಗಜಕ್ಕಿಂತಲೂ ಹೆಚ್ಚಾಗಿರುವುದು. ಇದೇ ರೀತಿಯಲ್ಲಿ ಮೃಗಗಳ ಹೆಜ್ಜೆ ಗುರುಗಳನ್ನು ಕಂಡುಹಿಡಿಯಬಹುದು. ಹೇಗೆಂದರೆ ಒಂದು ಕುದುರೆಯು ನಡೆಯುತ್ತಿರುವಾಗ ಅದರ ಮುಂದಿನ ಬಲಗಾಲಿಗೆ ಸ್ವಲ್ಪ ಹಿಂದೆ ಹಿಂದಿನ ಕಾಲಾಗೊರಸು ಗುರಿಯಿರುವುದು. ಸುಮಾರು ಹೆಜ್ಜೆಗುರುಗಳ ಮಧ್ಯದಲ್ಲಿರುವ ಅಂತರವು 32 ಅಂಗುಲವಿರುವುದು. ಕುಕ್ಕೋಟದಲ್ಲಿಯೂ ಇದೇ ರೀತಿಯಲ್ಲಿರುವುದು. ಅದರ ಮಧ್ಯದಲ್ಲಿರುವ ಅಂತರವು 52 ಅಂಗುಲಗಳಿರುವವು. ಕುದುರೆಯನ್ನು ಕಳವುಮಾಡುವವರು ಕುದುರೆಗಳಿಗೆ ಲಾಳಗಳನ್ನು ತಲೆಕೆಳಗಾಗಿ ಹೊಡೆದು ಕಣ್ಣುಗಳಿಗೆ ಮಣ್ಣುಹಾಕುವುದುಂಟು. ಆದ್ದರಿಂದ ನೀವುಗಳು ಕಣ್ಣುಗಳನ್ನು ಸರಿಯಾಗಿ ಉಪಯೋಗಿಸಿದ್ದಲ್ಲಿ ಮೋಸಕ್ಕೆ ಸಿಕ್ಕಿ ಬೀಳಲಾರಿರಿ.

ನು. ತಿರುನಾರಾಯಣೈಯ್ಯಂಗಾರ್.

### A Naked Joke!

"Gouda, buy a cloth-bag" said a dealer to a Gouda.

"Why, Sir?"

"To put your clothes in" was the rejoinder.

"Aha! And go naked in this civilised world!"

S. RAMA RAO,

V Form, D. B. H. School, Mysore.

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### A Visit to the Ellora Caves.

We started from Satara which is on the Madras and Southern Mahratta Railway, and we had to change the Railway Trains at three places, viz:—Poona, Kalyan and Manmad. From Manmad we went to Daulatbad which is on the Nizam's Guaranteed State Railway. The Ellora Caves are about ten miles away from the Railway Station. Bullock carts and Tongas can be had on the station.

The caves are excavated in the face of a hill extending along the front for 1½ miles. The caves are chiefly divided into three main parts:—The Buddhist, The Brahminical and The Jain, numbering 12, 17, and 5 respectively. The most splendid of the whole series is Kailas which is the complete model of an old temple. This is one of the best specimens of architecture in India. Other important cave temples are:—Dherwara, the Do Tal, the Das Avatar, the Dumar Lena, the Jagannath and the Indra Sabha.

Some of the above caves are very beautifully painted, and the colours still remain unchanged.

In the Kailas cave, there are paintings which chiefly show the mode of living at the time when the cave was excavated. This cave is said to have been excavated about the eighth century.

The Buddhist caves chiefly show the way in which Buddha used to teach his disciples. Also there are many engravings which show the modes of penances practised by Buddha. In one of those caves there is an image of Buddha which is so large that one who wishes to worship Buddha has to take a ladder for applying sandal paste and for offering flowers to it. Some of these caves have two stories.

In the Brahmin caves, the incidents and idols that are carved, chiefly refer to the description in the Holy Books. Many incidents, such as the Tandava Nritya, the God of Death, the goddess Kali, Mahadeva, Vishnu, and many others.

Y. P. BHOSALE,  
Lone Scout,  
69, Shahupuri, Kolhapur.

### Mr. Smith's Nose.

A talkative boy annoyed her mother by remarking the visitors who came to their house. One day a gentleman was expected and whose nose by some accident was nearly flattened on his face. The mother cautioned the boy beforehand not to say anything about his nose. Then, the boy said to her mother in the presence of the man "Ma, you told me not to say anything about Mr. Smith's nose! Why? he has not got one, Mama!"

Sent by:—L. V. R.,  
1st Tiptur Troop, Tiptur.

### A Book Review.

#### The Indian Scout Pocket Book.

WE have great pleasure in commending this little book to all Scouts and Scout officers. Though small to look at, it is, as it were a cyclopædia of scout information, being, to use the author's own words, a "combination" of a text-book and a diary. It goes easily into the pocket and when there serves as a ready remembrancer—if you have any doubt about even minutest details, you have only to look at it and there you are. It begins with messages to scout workers from Sir Robert Baden-Powell, Mrs. Besant, Mr. (now Sir) A. D. Pickford and others and is profusely illustrated. It is priced at Re. 1-8-0 only and can be had from the Arka Publishing House, 13, Kondalayer's Street, G.T., Madras.

Mr. F. G. Pearce, Ex. Chief Commissioner of the S.I. B.S.A. is the author and we think that is a sufficient recommendation for all scouts and officers alike about the utility of the book.

### The Boy Scouts of Mysore Pamphlets.

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# THE MYSORE SCHOOL and SCOUT MAGAZINE.

"KNOWLEDGE IS MORE THAN POWER--IT IS VIRTUE."

VOL. 4.]

BANGALORE, SEPTEMBER, 1921

[No. 4.

## For God, Crown, and Country.

RAMASWAMY was the "Lion" leader, of the first Nahimpore troop. Though a poor boy, by his thrift, industry and perseverance he managed to maintain himself at school. He was admired by many and annoyed much by some. But he took notice of neither. He conducted himself as modestly as could be expected of such a poor yet discerning boy.

He was a Patrol-leader of eight little "Lions" noted for their spirit in scouting and especially their skill in pioneering.

One day he heard his teacher talk about the beginning of the Afghan War; and, how high his spirits rose! "There," thought he, "I have the chance of doing a bit for my country."

Next day he presented himself before the District Magistrate—his benefactor—as a candidate for pioneering work in the Afghan War. This District Magistrate loved the boy very much for his simplicity and good manners and would not allow himself to part with him now, especially in this risky affair. But then, DUTY give place for personal attachment and sympathy? A moment of heart-rending suspense! Soon our Ramu, the patriot, was in the "Active Service" list. How I wish I were that boy!

That evening saw the Headmaster and the parents of the boy invoking the blessings of God on the Scout Hero.

When the news spread through the camp like wild fire that Ramu was to go to Nahimpore on Active Service to the Afghan Front.

It went through the hearts of the remaining seven "Lions". How they grieve at the loss of such a fine Scout.

What was to be their fate? Of course they should follow him—the

coincidence is striking. All the others of his patrol except Krishnaswamy who was too young for "Active Service" got leave from their parents, Headmaster, and the District Magistrate to accompany Ramu to the Front.

What a pride it was to these "Lions" when on the 1st January 1918, they



Scout B. N. KRISHNA MOORTHY

who is awarded the Krishnaraja Medal for gallantry. He fought single-handed with an armed ruffian, who was robbing a girl of her valuable jewels on the bunds of the Kempambudi Tank and saved from drowning, the father and brother of the girl who were swimming in the Tank. Three lives and property worth about Six Thousand Rupees, were thus saved by the plucky lad under very trying circumstances all within half an hour at 5 A. M. on the 1st September 1921. Watch for fuller details—next issue.

took train with Col. R----- their commander, and were bidden Godspeed by the people of Nahimpore.

They were appointed for pioneering work and attached to the 73rd K. Regiment.

The 73rd with five other regiments were encamped at the front. There was an apprehension that the enemy was very near the camp. So there was strict sentinel duty for which our "Lions" volunteered, and, of course, were taken. To Ramu's lot fell a corner of the vast field. On the fourth night that Ramu watched, he observed something like the shadow of a man peering from a distance for a short time and then disappear.

He had his suspicions that it was an enemy spy; but he waited for further developments. His patience was rewarded; for on the fifth he saw what appeared to him like a series of phantoms.

Now his suspicions were affirmed.

"BE PREPARED" was his motto as a scout and true to that he was prepared for this. For he at once opened his haversack and took out a bundle of clothes. Lo! what do you expect it was? It was the uniform of an Afghan Infantry Soldier which Ramu had purposely picked up from a dead Afghan and what a change! Ramu, who a few minutes before was a pioneer of the 73rd was now an Afghan Infantry Soldier. He knew the language of the Afghans, too!

He advanced secretly towards the place where he had seen the phantoms. He was right in his guess. It was a band of Afghan Infantry men who had met there to surprise the Indian Camp with bombs. There were ten mines behind a tree. The Captain of the Afghan Band as Ramu had already foreseen mistook him for one of his own



men. When the Captain asked for the watchword, Ramu who had had secret information said "INDIAN BALM".

The Captain then gave him three mines with the order that he was to begin firing first and that he should light them near the Indian Commander's tent. He also advised him to pass the sentry line by the left flank as it was weakly sentinelled.

Ramu received the mines and walked out of sight of the Afghan Captain. Dear brother Scouts, what would *you* have done if you were in Ramu's place? This was what *he* did.

He advanced towards his own post till he was 100 yards from it. He was glad he had three mines. For with them he could give the danger signal (3 shots) to his own men in the Indian Camp. He also knew that he should light the three mines successively which might cost his life. But his life was nothing to him then, or at any time; true Scout!

So he risked his life and lighted the mines. Bom! Bom!! Bom!!! went the mines. Soon the whole Indian Camp was astir. Col. R—ordered "Every man to his arms".

Then there was a *skirmish* in which the Afghans were completely routed.

When the Indian army returned to the camp just after sunrise, imagine their surprise when they saw Ramu (he was known to all because of his good manners and bravery) lying unconscious in the uniform of an Afghan Infantryman.

At once the second "Lion" who saw his leader in that condition bent down by the side of Ramu and applied artificial respiration. Soon Ramu rose and the adventure was explained by him to all present.

So he was brought before the Colonel by the soldiers who narrated the adventure to the latter, who right gladly appreciated and recommended his name for a *badge of honour*. Ramu and his "Lions" had very many such dangerous adventures during the war and each time they acquitted themselves nobly as became them—true Scouts. Soon the War was over and Ramu led his "Lions" into Nahimpore.

Not like Scouts at school but each with a *BRONZE CROSS* across his right breast—a medal of merit! More than all the people of Nahimpore were surprised to see the same old modest and simple boy in Ramu, in spite of his unique honours. HE WOULD SAY AND FEEL THAT HE ONLY DID HIS DUTY TO COUNTRY AND NOTHING MORE: GOD SAVE THEM BOTH.

## By Fair Means or Foul.

S. Subramaniam.

### CHAPTER II.

#### From the Frying Pan into the Fire.

##### I.

**K**ESAVAN certainly did not care how late he was, provided, his little scheme succeeded. He was really elated at his success in extracting Raju's Hall Ticket, and then locking him in. Now that Raju was safe, he thought of other matters. "If I take Raju's B.S.A. machine away, it will be making me doubly safe. I will certainly do it" he decided as he took out Raju's trim B.S.A. Sunbeam, from the cycle room.

To mount into the saddle and then acquire speed, was the work of a moment. He disdained from ringing his bell as he rounded the corner, for fear of making noise. Had his conscience been clear, he would certainly have rung the bell then, and he would surely not risk an accident on his examination day. But his tremendous speed and his absolute silence were disastrous. For, another individual, a Policeman, was sent to guard the Home during its desertion by its usual inmates. This gentleman, thinking the coast clear, was also peddling hard, not caring to ring his bell.

Both met at the corner when each would have to use all their expertness to keep their own in that difficult curve; they had come at a great break-neck speed. The result was a terrible crash, a violent ringing of bells and then some bumps, as the cycles finally came to rest.

In the meanwhile, Kesavan had realized his position, and he seized his only chance. He stood on the peddles, and threw up his hands, caught one of the many branches of Honge that overhung the road, and swung up his legs. The force carried him high into the air, and the branch shook threateningly. Really, as he afterwards confessed, he felt as if he were doing his Grand Circles in the horizontal bar of the Boys' Own Gym. That practice it was that saved him; he let go his hands, and shot into the air, and calculating the distances, alighted on the soft turf by the roadside, some eight or ten feet off the place of accident.

The policeman was not nearly so fortunate. He was shot forward by his own momentum, to alight on the rough stones and thorns in the hedge.

He arose with a woe-begone, rueful, but menacing expression. But a Five Rupee note soon brought him round.

He fell on his knees, which were somewhat hurt, and begged the pardon of Kesavan which was easily granted.

##### II.

"Look here, Borlinga. I am Rajagopal, Scout, and Patrol leader of—troop. I know that a robbery is going to take place here, some five or ten minutes later. The thief will be a student, and will call himself by my name. Arrest him as he comes out. Understand? I was going to the Police Station to inform; since I have to attend my examination and no time to spare; so, I shall go; make sure of the thief, will you?"

This was a new idea of Kesavan's. It flashed across his mind, and he arranged so that he could really make sure of his rival Rajagopalan.

Of course, the Policeman was elated at the news, since, if he caught the thief, it would be a feather in his cap, and a sure way of promotion and advance. It did not take him long to bring two of his chums, and place them on guard. He did not mind his knees now.

##### III.

For a clear, intelligent brain like Rajagopalan's it does not take long to perceive the real state of matters, however complex. Neither did Rajagopalan fail to understand the slight click at the door, some muffled footsteps in the passage and then, silence—dead silence.

He knew that it was absolutely useless to call out, since all the students had gone away for their examination, which he had delayed relying on his bicycle. The servants were too far away, and in their quarters. He could not get out by the window, neither by the door.

The only chance was the roof. He was on the second storey, so it would not be so easy to get down. But Raju was resourceful. He placed the two tables in his room, one upon the other, and on the top, a camp stool. Then he dressed himself calmer than the calmest sea, and cooler than the coolest cucumber. Raju began his dangerous exploit. He got on to the stool easily. Then with a knife, he slowly undid the cement on the Mangalore tiles and took out two tiles. Then he slowly drew himself up on to the roof through the aperture. To his joy he found that the great Aswatha tree had

(Continued on page 3, col. 3.)



## Life Saving in Water.



Fig. 10. Artificial Respiration—Sylvester Method.

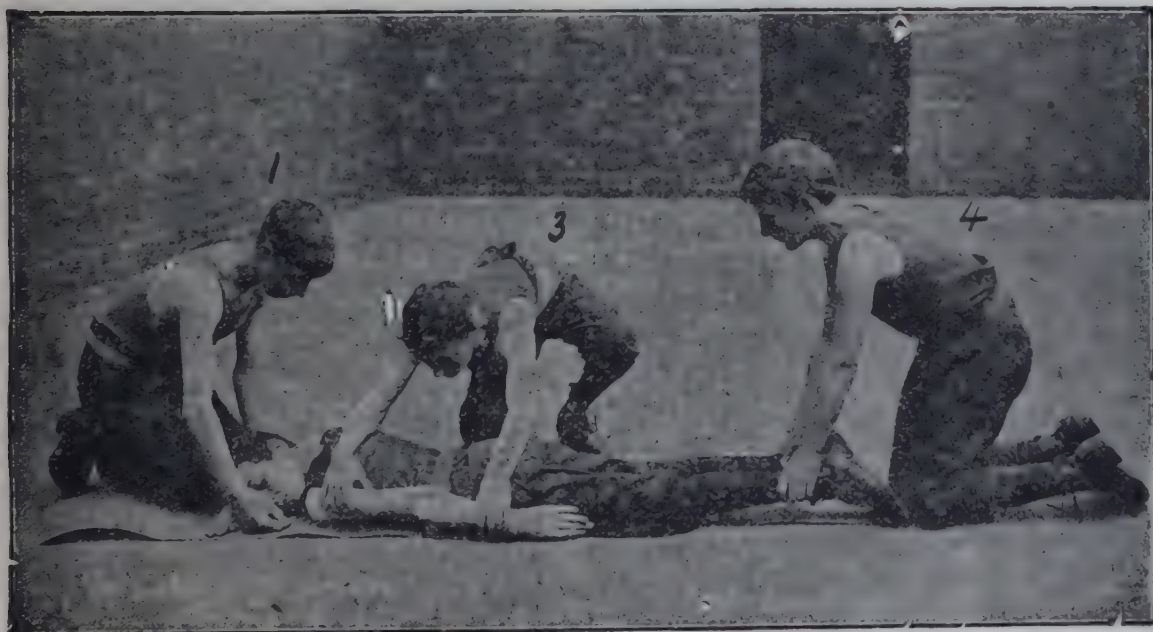


Fig. 11. Artificial Respiration—Schafer Method.



Fig. 13. Produce warmth by rubbing.



Fig. 9. Another method of rescue from a drowning man's grip.

(Continued from page 2.)

spread some of its branches over the roof, as if protecting the Home. He cautiously caught at one of them, and climbed down, like a great cat. Now he was only at ten feet from the ground. If he caught the branch, and let his body down, he would only be some four feet and a half from the ground. And, he knew, it was all soft moss, below the tree, covered with turf. He let himself down, and then let go his hands, to alight on the head of one of the policemen, who was sitting in the cool shade there, chewing betel leaves.

"Ayyayyoo!" bawled out the awed constable. And before Raju had recovered from the stunning effect of the jump, he was caught by two policemen and handcuffed.

"What is your name, you black-guard!" shouted Borlinga in Raju's ear insultingly.

"Patrol leader Rajagopalan. It is alright, let me go."

"Ah, I thought so. March on, you thief! Constables, march on either side of the rogue, quick!" ordered Borlinga, elated at his own success, and the grand prospect of Jamedar lying before him.

As for Rajagopalan, he thought of the deep plot of the culprit, whoever he was. But he couldn't do anything. It was rather hard to comprehend that he was really and actually *arrested*! Oh! How would it end?

(To be continued.)



### Preservation of Health.

**A** BODY is said to be healthy when every organ performs its functions or duties assigned to it. Generally the stomach and the bowels should have their natural strength in order that they may do their functions properly on food, the heart and its vessels should be in order, the lungs should permit blood to receive their due supply of air, the brain should be sound to perform its mental functions and the skin should be fit to carry on the perspiration. Then alone we can say, the chief conditions of health are preserved. To be in this state and to enjoy the benefits is one of the greatest blessings that a man can have and to be otherwise is felt as a severe misfortune. The chief conditions required to maintain health are food, drink and exercise. Generally, we have been given and provided for by our beneficent Creator all the necessities to maintain our health.

A healthy mind in the healthy body mainly depends upon the working of the digestive organs. Seeing how serious this is, men should take particular care of their health. Now as regards food, man should take a plain diet, light in character so as not to strain on the digestive organs. This is the first point to consider. A man should chew his food well that the food is well mixed with saliva in the process and which has the power of stimulating the secretion of the digestive juices which are produced in our stomach. If we take too much of food or food of an injurious kind, the stomach will be injured and the whole bodily system is thus deranged. In order, then, to preserve health, it is necessary that we should take exercise. As regards drink men should take particular care and they should not take and should avoid indulgence in spirits and fermented liquors. Pure water only should be taken.

Now, as has already been stated, exercise plays an important part in the preservation of health. He should take exercise for at least an hour a day in the open air. By performing exercises, the food we take will be digested and free flow of perspiration is carried on from which all the impurities of our body is carried out from the skin, the blood will flow regularly, chest will be enlarged and lungs will work properly helping the blood to take its due supply of air from which oxygen which is essential to our life is taken. He should give sufficient exercise to his body every day. Learning and thinking will develop our brain, bodily exercises

such as breathing, running, cricket, gymnastics and other games will develop other organs of the body. It is said by an author that mere learning and thinking will never make a Nation, but a man should have bodily strength and learning.

By mere reading and thinking man can get valuable gifts, but when it is time to reap the benefits of his diligence and application, he will die or he will be sickly and unable to enjoy life. When he simply sits still a long time over his studies his muscles dwindle, his digestion becomes impaired, his chest will be contracted, lungs will be congested and his head naturally will have periodical pains. Even though he has got beautiful talents and knowledge, he will lose his health. The duties of the mind are faithfully done but other organs are properly undone. There are, as an author says, about three hundred and seventyfive muscles and organs of motion in our body. If we do not take exercise and begin only to study, all the nerves will be diseased and disordered. So it is essential for every one to take exercise regularly to keep up his health. Therefore, readers, be aware of the demon which gradually attacks us if we do not take sufficient exercise, makes our wit acute and our memory retentive; but in spite of our reading and learning, subsequently leads us to death. It is proper exercise, food and drink which make us healthy and our soul takes delight in a healthy mansion. So, readers, I entreat you to have regular exercise, healthy food and pure water by means of which alone you will be healthy. So, begin to-day and be happy.  
—By a member of the Young Boys' Physical Culture Club, Hindu A. V. School, Bangalore City.

### Riddle—me—Ree.

- (i) Thirty-two white horses upon a redhill,  
Now they tramp, now they champ, now  
they stand still,  
What are they? M. N. RAO.
- (ii) Hey diddle diddle,  
The cat and the fiddle,  
The bird jumped over the moon;  
The little dog laughed,  
To see such fun,  
And the dish ran away with the spoon.  
What is that?

Sent by:—M. N. NARASIMHA MURTI RAO.  
L. S. Class (C),  
Govt. A. V. School, Tumkur.

### Be Polite.

Once when a lady with her little son was sitting in a clubroom a gentleman entered.  
The lady (to her boy)—"Tommy, leave that chair to this gentleman. You will lose nothing by being polite."

The boy—"Why mamma! I lose my seat."

V. N. POORNAPRAGNA.

### Mysore Senior Scouts at Bombay.

**A** party of twelve Mysoreans, resident in Bombay, met together on the sands in Chaupati Beach yesterday morning and held a meeting for the purpose of starting a Senior Scout Corps. Mr. B. V. Adri, a young gentleman of the Medical College and an enthusiast was elected to the chair and Mr. B.T. Chari, B.A., formerly of the Mysore Boy Scout Headquarters made a lengthy speech on the history of the Scout movement in Mysore and the duty incumbent on every adult Mysorean in supporting the movement, concluding with an exhortation to form a Senior Scout Corps for the training of Mysore residents in Bombay in Scouting. Mr. B. N. Shamanna and some others also spoke a few words on their impressions. Then a formal resolution was proposed by Mr. G. Krishna Iyengar, B.A., for the formation of the Corps. The president in summing up supported the resolution and called upon the members present to co-operate and make a success of the scheme. The proposition duly seconded by Mr. B. K. Gopaliengar was unanimously approved.

Then on the request of the members Mr. B. N. Shamanna very kindly consented to be the Scoutmaster, and after fixing up the programme for next week, the meeting terminated with "ನಿಜಂ ಜನಂ" and the Mysore Anthem sung by Mr. H. B. Rama Rao, B. A.

So, Mysore Senior Scouts! cheer up.

### Copy of Resolutions:—

1. With a view to bring together Mysoreans resident in Bombay and train themselves for responsible citizenship in Mysore, it was resolved that a Senior Scout Corps be formed of the Mysoreans, resident in Bombay and that this Corps may be duly affiliated to the Boy Scout organization of Mysore.

2. Resolved that Mr. B. N. Shamanna be requested to be the Scoutmaster of the Corps.

3. Resolved that copies of the resolution be sent to the Director of Boy Scouts in Mysore and to the Editor, Mysore School and Scout Magazine.

S. VARADIENGAR.

### "Riddle—me—Ree."

I am a name of four words,  
And I am born fresh every month,  
My first is a state ruled by a prince,  
My second is the place where you learn,  
My third connects second with fourth,  
My fourth is one who helps one and all,  
And now, I exist in your hand,  
Tell me soon who I am.

Sent by V. N. POORNAPRAGNA,  
P. L., T. Chitaldroog.



# The First Bangalore City Boy Scout Rally.

Lord Ruthven, C.B., C.M.G., D.S.O., presides.

Mr. F. J. Richards, *Provincial Scout Commissioner, Madras*, addresses our Scouts.

The first Rally for the year 1921-1922 of the Bangalore City Scout Troops of the Boy Scouts of Mysore organization was held on Wednesday the 17th instant at 5 P.M. in the grounds of the Government A. V. School, Fort, Col. Commandant Lord Ruthven, C.B., C.M.G., D.S.O., General Officer commanding the Bangalore Brigade presiding. A large Shamiana had been put up for the accommodation of visitors. Among those present were Lady Ruthven, Mr. and Miss R. H. Campbell, Lieut. Col. B. Chamaraj Urs and Messrs. F. J. Richards, A. Subramania Iyer, K. H. Ramiah, K. Shankarnaraina Rao, V. R. Thiagraja Iyer, Dr. M. Srinivasa Rao, G. P. Wishard, Mrs. Srirangamma, R. Vyasa Rao, Capt. Thiagraj, B. Dasappa, Taj Peeran, D. Adeppa, and a large number of ladies and gentlemen.

The function commenced with the review of Scout Troops and the inspection of tents pitched by various Scout Troops and Scout craft work displayed therein. The display then commenced with the singing of Tagore's song. The following items were demonstrated.

Clubswinging, staff and dumb-bell exercises, flag-drill and pyramids by the Scout Troop of Sri Chamarajendra Ursu Boarding School Troop, Mysore, which had been specially invited for the function.

Deaf and Dumb signalling and semaphore signalling by 27th and 28th Bangalore Troops. Morse signalling by 30th Bangalore Troop. First Aid and stretcher practice by 15th Bangalore Troop.

Wrestling by 21st, 23rd and 24th Bangalore Troops.

The physical demonstration of the Ursu Troop under the direction of Messrs D. Ramiah, Scout Master and Shadrac, Instructor, and the Deaf and Dumb signalling of 27th and 28th Bangalore Troops were greatly appreciated by the public.

The display came to a close with a repetition of the Scout Promise by all the Scouts both in English and in Kanarese.

The Director then requested Lady Ruthven to present the First Class and Proficiency Badges to the winners which she graciously did.

The presentation over, Lord Ruthven made a brief speech to the Scouts of which the following are a few extracts:—

"I am exceedingly happy to avail myself of this opportunity afforded by your Director, Mr. Kamath to visit the Boy Scouts of Mysore and preside over a Rally organized by their Bangalore City section. I have watched with very keen interest the various items which they displayed this evening and have been very much struck by their bearing and neat demonstrations.

I am a great believer in the Boy Scout movement and have watched with very great interest the world wide activities which it has encouraged among boys by fostering the best traits in their character and developing a keen sense of honour and integrity. I am one of those who very much believe in the magnificent future, which your great country has in store for you. At the same time, I also believe that that future cannot be secured without giving the best possible moral, physical and intellectual training to the boys in the impressionable stage of their career. This is

secured to a very great extent by the training which you will get within the Boy Scout movement.

The most important item in the training of a Scout is, in my opinion, service, individual and corporate. The second Scout promise "To help other people at all times" illustrated by "doing a good turn daily" is the backbone of Scouting and is the ideal on which all Scout training is concentrated. Service to be really effective requires expert training, organization, discipline and a sound body."

Mr. F. J. Richards, I.C.S., Secretary to the Government and Provincial Scout Commissioner, Madras, who had been specially invited to the function, delivered an address. He said:—

Lord Ruthven, Ladies and Gentlemen, Brother Scouts,—I esteem it a high honour that I have been invited to address the Boy Scouts of Mysore, an honour not personal to myself, but to the newly formed Boy Scouts Association of the Madras Presidency, which I am privileged to represent.

We warmly grasp the hand of friendship so cordially extended. We welcome your comradeship in the work that lies before us all, the work of Service, the "Gospel of Service," I may call it, our vow "to do our best to help others at all times".

It is with the greatest pleasure that I have accepted on behalf of the Madras Provincial Association, this token of your goodwill, your Leader's Badge, which I am proud to wear. May it be the forerunner of hearty co-operation and a lasting pledge of our brotherhood.

Custom requires that I should spin you a yarn, by way of a sermon; but I realize, from what I have seen of the Mysore Scouts in their "dens" this morning, and in this evening's display, that I have come to learn and not to advise. I may, however, be permitted to ruminate awhile and the theme I have chosen is 'Self-Reliance'.

My yarn is an old one, a "chestnut" we call it, but it will bear repetition. Scene—A railway station in the jungle. Staff—a station-master and a booking clerk. Enter a tiger. The station master gets on to the roof. The booking clerk locks himself in the office and telegraphs to headquarters; "Tiger on platform, stationmaster on roof, please wire instructions". It is unnecessary for me to point out that neither the station master nor the booking clerk were Scouts. Had they been Scouts, they would have been prepared to deal with the situation themselves instead of wiring to headquarters.

Many years ago a king reigned in England, who was much troubled by the attacks of raiders from the North. Instead of relying on himself to drive them off, he paid them money to go away, with the result that the more bribes he paid, the more the Northmen swarmed, and the name of "Ethelred the Unready" has gone down to posterity as the type of all that is unscoutlike. The books tell us that "Unready" means "without counsel" or "policy", but I cannot help thinking that those who gave him this nickname had in view the Scouts' Motto 'Be prepared'.

Mysore too has had its Northmen. Some 600 years ago, these Northmen destroyed the

capital city of Mysore, Dwarasamudram, destroyed it so utterly that nothing now remains but the ruins of a rampart, nearly 9 miles in circumference, a temple which, in its exquisite beauty, is one of the wonders of the world, and a squalid hamlet which pathetically retains the name of "Hale-Bid".

But the people of Kannada are nothing if not 'Self-Reliant'. It was a Kanarese dynasty that stemmed the tide; and for 250 years the Empire of Vijayanagar held the Northmen in check and maintained peace and prosperity throughout the South Indian Continent.

At the end of that period came a second cataclysm at the hands of 5 Nations; Vijayanagar was destroyed. The reconstruction that followed is of intimate interest to all, for it was Raja Wodeyar of Mysore who carved order out of chaos, and laid the foundations to the peace and prosperity which you now enjoy. Study carefully and with veneration the traditions of the illustrious Rulers of Mysore, of Chikka Deva Raja Wodeyar and Kantirava Narasa Raja Wodeyar and of their descendants to the present day, and you will realize that their tradition of 'Self-Reliance' is a very real and active force in your national life.

You may ask "What has War to do with scouting?" I would point out that the Scout movement was born in a little town in South Africa called Mafeking. War had broken out and Mafeking was besieged. Mafeking was unprepared, but there were Scouts in Mafeking, among them being Sir Robert Baden Powell, and, thanks to the Boy Scouts of Mafeking, who rallied at his call, the siege was brought to a successful issue.

Self-Reliance in great things is impossible without Self-Reliance in little things. We hear now-a-days of slave mentality. On all sides, people prefer to beg for Government grants rather than rely on their own exertions. Government appointments are sought through favour and influence rather than on merit and the spirit of independence is in danger of decay. The Scouts of Mysore are, I am told by your Director, expected to meet their own expenses. State grants and the subscriptions of friends are welcome, but I rejoice to know that the Scouts of Mysore have set themselves to work for the funds they require for their troop expenses, and—what is more important—to *deserve* what they get.

I shall perhaps be criticised for placing before you "militarist ideals." Now the spirit of militarism, the spirit of aggression and material aggrandisement is a thing entirely different from the spirit of the soldier, which is the spirit of Service and Sacrifice, faithful unto death. War is God's touch-stone of this faithfulness, and I am confident that the Boy Scouts of Mysore possess this spirit, and, if called on to make the Supreme Sacrifice for Right, they will "be prepared". I would remind you that Scouting aims at cementing the peace of the world. If all were Scouts, if the Scout spirit were dominant throughout the world, war would be impossible. Scouting is founded in love, and love has no meaning without service and sacrifice.

Critics may say that Self-Reliance is selfish. Not a bit of it. Unless a man or boy is self-reliant, he cannot help others and

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### EDITORS' PAGE.

#### A SCOUT MONTH.

AUGUST may well be called a Scout month, at any rate for the Bangalore City. The month began with the general meeting of the Chamarajpet-Shankarpur Local Scout Association. Then came a succession of activities. The addresses of Major Packenham-Walsh, one for Scouts, another for Scout officers; a week of active preparation for Rallies; the C. & M. Station Rally in front of the Hon'ble the British Resident at the Health and Welfare Exhibition; the City Rally, presided over by Lord Ruthven, and addressed by Mr. F. J. Richards, Provincial Scout Commissioner of Madras; the opening of the St. John Ambulance Brigade station by Rao Sahib Dr. U. Rama Rao of Madras fame; a benefit night to the 10th Bangalore Troop under the distinguished presence of the Dewan Sahab; the Scoutmasters' Training class at the Govt. A. V. School, Fort; the general meeting of the Basavangudi Scout Association, presided over by Mr. C. S. Balasundaram Iyer, Offg. Director of Industries and

Commerce;—all very interesting functions and very successfully conducted. It must have told on the nerves of Scouts (and by the way of the Scout Director, too) and as a holiday, we propose them good cheer at the camp fire. Why not start to-day?

#### SELF-RELIANCE.

The burden of Mr. Richards' address was self-reliance, (*vide* detailed extracts elsewhere) and appropriately has the Secretary of the Basavangudi Association hit the same note of "determination" in his report. Here is an extract which we hope will be interesting reading:—

#### RETROSPECT AND PROSPECT.

Almost the last, and the most important activity of the Association was the Ganesha Mangalarathi. God Ganesha is considered to be the remover of all obstacles. Either our prayers were unsuccessful or that he is unnaturally voracious, our prayers last year were unheard and he threw a number of obstacles in the way of the Association. But fully believing in his mercy we plodded on and did our best. Ganesha festival is almost in sight now, hardly a week and we assure you we will cause him *surfeit* with our prayers. We hope he will hear us (if not we will make him to) and give us better luck this year. With his blessings in store, with the untiring exertions of the committee, headed by the honoured president of this evening, with the kind co-operation of parents and well-wishers, I hope we shall be able to achieve much, and beat out the boast of many an Association that it is the best in the whole world, at least in the province. But one appeal I make to all parents and that is for their support. Send your boys, we will make them strong, healthy, vigorous, obedient, good; give your money, we will use it for your boys to equip them, take them to camps, bring them into communion with God and Nature, to make them worthy citizens of the State; lend your support, we assure you we will return your kindness a hundred fold in the shape of gratitude and love.

#### THE KANTEERAVA B. S. B. SOCIETY.

Mr. C. Mallappa, late Scout-master of the 15th (Kanteerava) Bangalore Scout Troop writes to say that he has amalgamated his B. S. B. Society with the Mysore Scout Co-operative Stores and requesting us to announce the same to his numerous customers. We hasten to do so. The B. S. B. Society was the first co-operative venture started by a Scout Troop in the State and it worked very successfully for more than a year as evidenced by the "heavy" profits shown and dividends declared, fulfilling the highest ambitions of an anxious heart. Mr. Mallappa decided to take this step of amalgamation when the Head Quarters Stores was started with the idea that there should be no duplication and competition and we assure his numerous customers that their wants will be as

promptly and satisfactorily attended to by the Secretary to the Scout Co-operative Stores at the Scout Head Quarters in Bangalore, to whom all communications may hereafter be directed in connection with supplies of Scout equipment of every kind.

We take this opportunity to congratulate Mr. Mallappa and to hold out the example of his success to other Troops as one of the means of earning a substantial amount for the "Troop funds."

#### IN CONFIDENCE TO OUR READERS.

We have many feasts in store for you. We hope to publish special Dasara, First Aids and Camping Numbers and very interesting and tasty they will be. And lots of more competitions too, both literary and artistic. Every Scout and student to be subscriber to His Own Magazine, if he is *not* already one; if he IS, to bring each another subscriber to it,—that should be your motto. Why not begin to put into practice the motto at once? —Do it Now. *Au Revoir!*

(Continued from page 5.)

cannot fulfil Scout Law. Does a lame man lean on a broken stick? Does a blind man choose a blind man as his guide? When in perplexity, would you take counsel of a fool? You cannot help others unless you can rely on yourself. There are sinister influences at work to-day, which upset wild, ill-balanced brains. It is for you to decide whether you will behave like sheep or like men, whether you will stand on your own feet, or let yourselves be stampeded. You know the nature of sheep, how one follows another blindly and without reason. As for *man*, Mr. Rudyard Kipling has summarised manly qualities in his poem 'If', which deserves your closest study. I will not detain you by recounting all those qualities, but the following lines are particularly pertinent to the times in which you live:—

"If you can keep your head when all about you

Are losing theirs and blaming it on you;

If you can trust yourself when all men doubt you,

But make allowance for their doubting too"

I have said all I have to say. Don't forget the tiger and the station master, and try to *think out* for yourselves what you would do, if you were so placed. Be prepared for the crises of life which every man must face.

With the singing of the Mysore Anthem and God Save the King in Kannada, the function came to a close. Cheers were called out to the King Emperor, their Highnesses the Maharaja and the Yuvaraja of Mysore and Lord and Lady Ruthven.

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# Notes of Mysore Schools and Scouts.

A Week of Scout functions in Bangalore.

*Sunday 14th August.*

## A Farewell Entertainment.

A farewell entertainment was given by the Scouts of the Local Scout Association, Channarayana-Shankarapur to Mr. K. S. Raghavan, the retiring Secretary of the Association. The function was well attended. Mr. R. Vyasa Rao, a leading parent of the locality presided. Speeches were delivered in praise of Mr. Raghavan's work by the Director of Boy Scouts, Dr. T. S. Nanjappa, Mr. Laxminarasu, Advocate, Mr. K. H. Ramiah, Vice-President and the Chairman. A Thanks Badge was presented to Mr. Raghavan in appreciation of his work.

*Wednesday 17th August.*

## Scouts at the Health and Welfare Exhibition, Bangalore Cantonment.

At the invitation of the organizers of the Health and Welfare Exhibition in Bangalore Civil and Military Station, the Boy Scouts of Bangalore City and the Scouts of the Ursu Boarding School formed a Guard of Honour to the Hon'ble the British Resident, who opened the Exhibition on Wednesday the 17th August. The Ursu Scouts gave a demonstration in Pyramids, which was highly appreciated. The Scouts of Sowar Lines A. V. School acted as volunteers at the Exhibition throughout the week.

*Thursday 18th August.*

## A Display in Malleswaram.

The Scouts of the Ursu Boarding School gave a display of their training, in Malleswaram before a large audience of ladies and gentlemen. His Holiness the Jeer of Melkote presided over the function. The display was very well appreciated. His Holiness addressed many words of advice to the young boys and as a token of His appreciation of their smart training presented a sum of Rs. 10 to their troop fund.

*Saturday 20th August.*

## Opening an Ambulance Station.

Rao Sahib Dr. U. Rama Rao, M. L. C., District Ambulance Superintendent, Madras, arrived at Bangalore with four officers of Madras Ambulance Corps, on Saturday morning, 20th August, to present certificates and badges to the first members of the St. John Ambulance Brigade, Bangalore City, and open its Head-quarters Ambulance Station at Balepet. He was received at the station by the members of the Brigade. In the morning, Mr. Rama Rao visited the various Scout Club rooms and said that everything was 'splendid'. He suggested that every Club room could be automatically made a branch ambulance station. He greatly appreciated a stretcher made of bamboos and thread. In the evening, before a large and distinguished gathering, Rao Sahib Rama Rao opened the ambulance station at Balepet and presented certificates and badges. He also gave a donation of Rs. 100 to the funds of the Brigade. Dr. M. Srinivasa Rao, retired Sanitary Commissioner, who presided over the function, spoke greatly eulogising the work of the Rao Sahib in Madras.

*Sunday 21st August.*

## A Benefit Performance.

Mr. Vaman Rao Master's Viswagunadarsha Dramatic Company gave a benefit performance in aid of the 10th Bangalore Troop, under the

distinguished patronage and in the immediate presence of Rajasevadhurina Sirdar Sir M. Kantharaj Urs, K.C.I.E., C.S.I., Dewan of Mysore. The performance was very good and there was a large gathering present.

## Thanks.

The Director desires to record his thanks to Mr. D. Ramaiya, Superintendent, Ursu Boarding School, for having so kindly responded to the Director's invitation to bring his Scout troop along with their instructor Mr. Shadrac to Bangalore, to attend and take part in the first Bangalore City Boy Scout Rally 1921-1922. The displays of the troop contributed a great deal to the success of the week's functions.

Thanks are also due to the Proprietor and manager of the above named Dramatic Company for having helped the Boy Scout movement by giving a benefit performance in aid of the funds of one of the scout troops.

The Director desires to express his special thanks to Mr. F. J. Richards, I.C.S., Secretary to the Govt. and Provincial Scout Commissioner, Madras and Rao Sahib Dr. U. Rama Rao, M.L.C., for having so readily responded to his invitation and come to Bangalore to take part in functions organised here.

\* \* \* \* \*

**A HEROIC MYSORE SCOUT.**

\* \* \* \* \*

**Recognition by His Highness the Maharaja of Mysore.**

\* \* \* \* \*

The Huzur Secretary writes :—

\* \* \* \* \*

" His Highness has been pleased to sanction a scholarship of Rs. 10 (Rupees ten only) per month to Scout B. N. Krishnamurti, for two years from the 1st September 1921."

\* \* \* \* \*

## The Mysore City Scout Rally.

The first Mysore City Boy Scout Rally for the year 1921-1922 was held on Saturday 6th August at 5-30 p. m. in the grounds of D. Banumiah's High School, Mysore, amidst a big audience which included some of the Head Masters of the several High Schools and other leading gentlemen. The Rally commenced with an invocation by the Scouts of the Wesleyan High School. The following items were demonstrated :—

Staff drill, dumb-bell, clubs exercise and pyramids by the Scouts of the Ursu Boarding School, Physical culture, magic and music on the Harmonium by the Wesleyan High School troop. Semaphore signalling by the Railway Colony troop, and exhibition of scout craft by the troops of Sarada Vilasa High School and Railway Colony. The troops in order of efficiency were :—

1. The Ursu Boarding School troop.
2. Wesleyan High School troop.
3. Railway Colony troop.
4. Sarada Vilasa High School troop.

At the end of the display, the Director addressed the gathering. He exhorted the boys to take to scouting more seriously and aspire to the first rank of Scouts in India. He referred to the visit of Directors of similar organizations in other parts of India and remarked that they may reasonably be proud of such an honour but that they should strive with greater vigour to cherish and win further distinctions. He invited the members present to note that the scout movement combined

in it the rare blessing of an organization which not only puts young men into discipline but trains them also in citizenship, builds their physique and forms their character and therefore is deserving of their unstinted co-operation.

Mr. Spencer, Principal of the Wesleyan Collegiate High School, spoke a few words expressing his hearty appreciation of the good work that the movement was doing for boys. He said that it was a 'shame' for him to have to acknowledge that his School has but a single troop and that he would spare no pains to give particular attention to this aspect of his school management. He singled out the Scout law about honour for special emphasis and illustrated his observations, with a couple of incidents from the recent war in which men guarded honour and self-respect, at the cost of their lives.

With a vote of thanks and cheers to H.H. the Maharaja and H.H. the Yuvaraja the display terminated.

## New Club Rooms.

The Civic and Social Progress Association has given two rooms to the Boy Scouts of Mysore, in their new community centre at Yunus Buildings, Nagarathpet. In one of the rooms, the Scout Head-quarters Library is located for the benefit of the Public and Scout officers, and the other is used as a club room by the 5th Bangalore troop.

## A Poor Boys' Library.

A Poor Boys' Library has been organized in the above buildings, for the benefit of poor students. The library is stocked with all school books in various subjects. There are several copies of each book. The books are available at the premises for reading both at mornings and at nights. Students are requested to present their second-hand books to the library. This will greatly help their poor brothers.

## Head Quarters Senior Scout Corps.

With a view to enable ex-Scouts and Scouts who come from the various districts to be in touch with the scout movement, a Head quarters Senior Scout Corps has been organized with the following officers :—

### SCOUTMASTERS :

The Director of Boy Scouts  
Captain A. T. Thiagraj.

### INSTRUCTORS :

Major Narayana Rao—Ambulance.

Jemadar Lingappaiya—Drill and

Physical culture.

Mr. Abdul Razak—Do.

Mr. K. N. Kini in Electricity.

All ex-Scouts and Scout officers will be admitted, on certain conditions which can be ascertained from the Director. Strict discipline will be enforced. The Corps is always available for public service and volunteering duty.

## Scoutmasters' Training Class.

### AT BANGALORE.

A Scoutmasters' Training Class was conducted by the Director of Boy Scouts from 20th August to 4th September both days inclusive. Altogether twenty three attended the class. The following places were represented :—Seringapatam, Davangere, Gundlupet, Sidlaghatta, Tyamagondla, Yelahanka, Kalkunte and Bangalore. The teachers who came from the mofussil came at their own cost. There was no financial aid to the class from



Government and in this respect, it stands unique among classes so far organized. The members of the class were trained in all the tests including the First class and in addition special classes were organized to train men in ambulance by Dr. A. S. Bellimal and Photography by Mr. Bhistopanth of the Education Office. On 4th September an investiture was conducted over which Mr. B. Dasappa, offg. I. G. of Education kindly presided. Mr. K. Singalachar, Secretary to the I.S.A., Chamarajpet, was "At Home" to the members of the class on Sunday the 28th August at Tippu Sultan Palace.

#### AT KUNIGAL.

A similar training class will be conducted at Kunigal (Tumkur Dt.) about the middle of October by the Assistant Director of Boy Scouts.

#### AT MYSORE.

Provided there are a sufficient number of applicants, a training class will be conducted at Mysore for prospective Scoutmasters in the first fortnight of October, by the Director of Boy Scouts, in the grounds of the Ursu Boarding School. Applications are invited from persons desirous of undergoing or revising their Scout training.

### The G. B. C. Again.

The inauguration meeting of "The Brotherhood" was held in its office on the 8th August 1921, presided over by H. H. Yezman, the V. P. G. B. C. of last year. There was a large gathering; the office G. B. C. was packed to overflowing.

The meeting began with the consideration of new applications and then the accepted applicants were dubbed. Then the following office bearers were elected for the year 1921-22:—Messrs. A. R. Mani, H. H. Yezman, R. Sarma, C. D. Pacha as V.P.G.B.C., S.G.B.C., T.G.B.C., and C.G.B.C. respectively.

Some resolutions were passed by the consent of the M.G.B.C.'s. The G.B.C. at present hopes to achieve its aims through the hearty co-operation of its members as well as the public.

H. HUTCHAPPA,  
S. G. B. C.

### Farewell Entertainments.

#### AT HASSAN.

The students of the Hassan High School were at home to Mr. S. Sitharamiah, Assistant Master, on the 6th of August 1921, who was transferred to Bangalore. The entertainment was given in the Hassan Boy Scouts' Club Room. Nearly 200 students had assembled in the Hall.

Many of the students took part in music which was the first item. Next came the comic which was much more interesting.

Then refreshments were distributed among all the members assembled in the Hall.

Mr. Shantappa, the Secretary, then read out an address expressing their sorrow in parting with such a kind-hearted gentleman as Mr. Sitharamiah and also expressed their joy on his elevation. Mr. Sitharamiah duly replied, advising the students to work hard and thereby attain high efficiency and character.

A SCOUT.

### The Two Reasons.

There are two reasons why we do not trust a man, one because we do not know him and the other because we do.

## "Ramblings in the Realm of Nature."

By "R."

IN the course of this article, we shall consider the various points of difference between organic and inorganic bodies—between those which we usually consider as endowed with *life* and others that are not. As suggested in the last article, if we take into account the whole range of *living* animals or plants and study them with a view to find out the several ways in which they differ from inorganic bodies, we shall soon see that it is very difficult to name differences which are universally true. We shall briefly name some of these points of difference which we are likely to pitch upon at first sight, and show how they very often break down on more detailed consideration:

It seems to be a very obvious point of distinction between organic and inorganic bodies, that whereas organisms can move about, inorganic bodies cannot. In fact, in early times *movement* was considered the most evident of all vital phenomena and was regarded as a characteristic sign of life; so that primitive people regarded even winds and waves as living things. A like consideration will show that this point of difference is no longer tenable, for not only are there many organic bodies which cannot move about, but there are also many inorganic bodies, *e.g.*, a steam engine, which move about and yet cannot be considered living bodies. Perhaps some will point out that there is a difference between the motion of a living body and that of a steam engine, in as much as, that, whereas the latter cannot move unless it is heated from outside, the former works by itself. This is wholly untrue. The organism must also be *heated* if it is to continue its activity and its heating is by the introduction of Food.

Then again we might easily think that inorganic bodies like crystals have no definite *organs* while the presence of these distinguishes all organisms. This also is incorrect. There exist, in the first place, many organisms belonging to the lowest class of the animal kingdom, which do not possess any organs, and further many inorganic bodies possess true *organs* such as machines in which the individual parts are provided with definite functions.

Another difference which some might believe to exist between organisms and inorganic bodies is that organisms reproduce while inorganic bodies cannot do so. This is not an absolute

difference, for many organisms are known which live and yet can't reproduce—a familiar example being the case of the "workers" in the community of ants. Further, in most of the lowest animals, reproduction is such a simple process, that it merely consists in the division of one individual into two. If so, a drop of mercury that falls upon the floor is divided into a number of bodies, each of which is just like its parent. It must, however, be remembered that, in the case of organisms this process is spontaneous, whereas in the case of mercury, it is induced by some external agency.

Then again, from the point of view of derivation, some believe that whereas organisms are always derived from other organisms, inorganic bodies can be derived from both organisms and inorganic bodies. Thus it would be impossible to manufacture even the simplest organism artificially from inorganic substances. Even this difference cannot be regarded as really absolute, for it can be replied that organic substance is continually being built out of inorganic substance in the plant body. There are also other reasons to believe that at some time in the past at least, organisms must have arisen from inorganic bodies.

Some others would perhaps consider *irritability* as a characteristic of organisms in contrast to inorganic bodies. Irritability may be merely defined as the capacity of a body to react or respond to an external influence or stimulus by some kind of change in its condition—in which the extent of the reaction bears no definite proportion to the extent of the influence. From this point of view, even inorganic substances like gunpowder possess this property of irritability, for it responds to the stimulus of heat by chemical changes as well as by the evolution of violent Sound vibrations.

Even considering organisms and inorganic bodies from the *chemical* point of view, there cannot be a fundamental difference between the two; for in the organisms, there are no elements not met with in the inorganic world. But when we come to compounds we find that there are some which are exclusively restricted to organisms of such compounds, the most important are the "Proteids". Their invariable presence in organisms and absence in inorganic bodies might be said one absolute point of difference between the two.



Thus we find that many differences at first sight seem to exist between living and non-living bodies but a little thinking will show that in many cases they are not absolute and universal points of difference and that many exceptions exist. Except this last mentioned point relating to the exclusive presence of the complex compound—Proteids—in the organic world, we might practically take it that there is no other point of essential difference between the two. With the great advance which Biochemistry is making now-a-days, even this difference is likely to disappear at no very distant date.

It is therefore necessary for us to realize that in the Kingdom of Nature, there are no sharp boundaries between group and group and that such divisions as we might choose to make in the study of Natural Science, are a bit unnatural.

AT CHIKMAGALUR.

The High School Students and Scouts gave hearty entertainment to V. Raghavendra Rao Esq., B.A., History Lecturer and an enthusiastic Scoutmaster, on the eve of his departure to Kolar as Assistant Deputy Inspector on 26th July 1921.

A. GUNDU RAO, A.S.M.,  
Third Troop,  
Chikmagalur.

How he looked.

Fox struck the solemnity of Lord Thurlow's appearance at the trial of Hastings, said "I wonder whether any one was ever so wise as Thurlow looks."

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### Seven Stages of Man's Life.

ಮಾನವನ ಜೀವಿತ ಕಾಲದ ಏಳು ಅಂಕಗಳು.

ಧರೆಯುರಂಗಸ್ಥಳಮದಾಗಿದೆ |  
ಪುರುಷವನಿತೆಯೆರಲ್ಲಮುಖನಯ |  
ಕಿರುವ ಸುವೇಷಧಾರಿಗಳೆನಿಸಿ ಜನನ ಮರಣಗಳು ||  
ಭರದೆ ರಂಗಕ್ಕೆ ಸಾರಿಪೋಗುವ |  
ತೆರದೆ ಕಾಣುವ ಬಗೆಯ ವ್ಯಾಜನ |  
ಮೆರೆವಜೀವಿತದೊಳಗದೇಳಂಕಮೆನೆ ತೋರುವುದು || ೧ ||  
ಮೊದಲೆನಿಸಿರುವ ಶೈಶವೇಂಬಂ |  
ಕದೊಳು ಮಾತೆಯತೊಡೆಯೊಳಿರುತಂ |  
ನಿಧನಿಧದಸರದಿಂದೆ ಜೀರುತೆಕಾರುತಿರುತಿಹನು ||  
ಮುದದೊಳಿರಡನೆಯಂಕಬಾಲ್ಯದೆ |  
ಹೃದಯಕಾನಂದವನು ಸಾರ್ಜವ || ೨ ||  
ವದನದೊಳು ರಾಜಿಸುವ ಕಾಂತಿಯನಾಂತು ಮೆರೆಯುವನು  
ಬಿಡದೆ ಹೊತ್ತಿಗೆಯನ್ನು ಹಸ್ತದೆ |  
ಪಿಡಿದು ಬಿಕ್ಕುತಲಳುತುದಯದೊಳು |  
ನಡೆದು ಬಸವಿನ ಪುಳದತೆರದಿಂ ಮುತಕ್ಕೆ ಸಾಮವನು ||  
ನಡೆವ ಮೂರನೆಯಂಕದೊಳು ತನ |  
ಗಡಸಿದಾಜಾಪ್ತನದೆ ಮದದಿಂ |  
ದಿಡಿದು ಜವದಿಂ ಮತ್ತನಾಗುತೆ ವಿರಹತಾಪದೊಳು || ೩ ||  
ತರಹರಿಸಿ ನಿಟ್ಟುಸಿರಬಿಡುತಂ |  
ನಿರುತ ತನ್ನಿನಿಯಳನು ಬಣ್ಣಿಸಿ |  
ಬರೆದ ಪದ್ಯಂಗಳನು ಪಾಡುತೆ ಮೋಹವಶನಹನು ||  
ಕರೆವ ನಾಲ್ಕನೆಯಂಕದೊಳು ತಾ |  
ಮೆರೆವ ಕೌಮಾರದೊಳಧಿಕಮಾ |  
ಗಿರುವ ಪದವಿದ್ರವ್ಯಯಂಗಳ ಬಿಡದೆ ತಾ ಗಳಿಸಿ || ೪ ||  
ಬಿನದದಿಂದಾಣೆಗಳನಿಕ್ಕುತೆ |  
ಜನಕ ಸತ್ಯವನೊರೆವೆನೆನ್ನುತೆ |  
ಘನತರದಬಾಷೆಗಳನೀಡುತೆ ದುಡುಕಿ ಕಲಹವನು ||  
ಮುನಿದು ಗೆಯ್ಯುತೆ ವಿಧಿತಕೀರ್ತಿಯ |  
ನನುವಿನಿಂ ತಾ ಪಡೆವೆನೆನ್ನುತೆ |  
ಘನತೆಗೋಸುಗ ಗುಂಡಿನಿದಿರೊಳು ನಿಲಲು ಹೆದರನಲ || ೫ ||  
ಬರೆಯುವೈದನೆಯಂಕದೊಳು ನಸು |  
ನರೆತಕೇಶವನಾಂತು ಜನರೊಳು |  
ಮೆರೆವ ಗೌರವದಿಂದೆ ಕಾಣಿಸಿಕೊಳುತೆ ಜನಗಳನು ||

ತರತರದನುಡಿಗಳನೆ ದಂಡಿಸು |  
ತರಿಮೆಯುಂ ಲೋಕಾನುಭವವಂ |  
ಧರಗೆ ಸಾರಪ್ಪತೆ ಲೋಕಮಾನ್ಯತೆಯಾಂತು ಜೀವಿಸುತೆ || ೬ ||  
ಮುದದೆಲೋಕಕ್ಕೆ ನೀತಿಯೊರೆಯುತೆ |  
ಹದನದಿಂದಿತಿಹಾಸಗಾದೆಗ |  
ಳದುಬುತಮಾಗಿ ಕೇಳುತ್ತೆ ಮಿತಿಯಮಿಾರಿ ಭೂಜಿಸುತೆ ||  
ಒದಗಿದಾಸ್ಥ್ಯಾಲವಪ್ರವಾಂತೀ |  
ನಿಧದೆತಾ ಸಂಚಾರಯತಿಯಗೈ |  
ವುದರೊಳಾಸಕ್ತತೆಯನಾನುತೆ ಕಾಲ ಕಳೆಯುವನು || ೭ ||  
ಆರನೆಯಂಕ ವೈಶಿಷ್ಟ್ಯದೊಳು |  
ಭೂರಿಸುಖಮಿಲ್ಲದಲೆ ಗಳಿತ ತ |  
ರೀರಕಡಿಗಡಿದುಡುಗತೊಡುಗಿಗಳಿಂದೆ ಸಿಂಗರಿಸಿ ||  
ದೂರನೋಡುತೆ ಸುಲೋಚನಕಂಟ |  
ಕಾರಿಗಳನ್ನು ತಾಳಿವೆಟ್ಟುತ |  
ಊರಗೋಲನು ಪಿಡಿದು ತಪ್ಪೆಜ್ಜಿಗಳ ಹಾಕುವನು || ೮ ||  
ನಂಬುಗೆಯನಿಡದಂತೆ ಯಾರೊಳು |  
ಹಂಬಲಿಸಿಯಾಡಿದುದನಾಡುತೆ |  
ತುಂಬಿದಾಸಳವಿಗಡೆಯಾಗುತೆವೊದಲಸರಮುಳಿದು ||  
ಕುಂಭಿಯ ಹಾಸ್ಯಕಡೆಯಾಗುತ |  
ಲಿಂಬುಳಿಯುತಂಕೀರಸರಂಗ |  
ಳಿಂಬಿಡಿಬಿಡಿಯನುಡಿಯನುಡಿಯುತೆ ಕಾಲಕಳೆಯುವನು || ೯ ||  
ನರನನಾಟಕ ಕೊನೆಯದಂಕದೊ |  
ಳಿರುತಿಹಂತ್ಯವಸ್ಥೆಗೆ ಬಿಡದೆ |  
ಗುರಿಯದಾಗುತೆ ತಿರುಗಿ ಬಾಲ್ಯವಸ್ಥೆ ತೋರಿಸುತೆ ||  
ಅರಿಮೆಹೀನತೆಯಾಂತುದಂತಗ |  
ಳಿದೆರುಚಿದಪ್ಪಿಕರಣಮುಡುಗಿ |  
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## ಮಂಜಯ್ಯನ ಚೇಷ್ಟೆ ; ಅದರ ಪರಿಣಾಮ

(ಎಂ. ಆರ್. ಶ್ರೀನಿವಾಸಮೂರ್ತಿ, ಬಿ. ಎ.)

ಎಲ್ಲಿ ನೋಡಿದರೂ—ಗೋಪಾಲಸಾಮಿ, ನಾರಾಯಣರಾವ್ ಇವರ ಹೆಸರುಗಳೇ—ಎಲ್ಲಿ ನೋಡಿದರೂ ಇವರ ಹೊಗಳಿಕೆಯೇ—ಆಬಾಲವೃದ್ಧರೂ ಗುಂಪುಗುಂಪಾಗಿ ಅಲ್ಲಲ್ಲಿ ನೆರೆದು ಏನಾಯಿತು? ಏನಾಯಿತು? ಎಂದು ಕೇಳುವರು. ಎ. ವಿ. ಸ್ಕೂಲಿನ ವ್ಯವಾಸದಲ್ಲಿ, ಹಲವುಕಡೆ, ಕೈಗಳನ್ನೂ, ಕಣ್ಣುಗಳನ್ನೂ ತಿರುಗಿಸುತ್ತ ಅಭಿಮಾನ ಪೂರ್ವಕವಾಗಿ ವರ್ಣಿಸುತ್ತಿರುವರು. “ಭಲೆ, ಭಲೆ,” ಎನ್ನುವರು ಕೆಲವರು; ತಲೆಯನ್ನು ತೂಗುವವರು ಕೆಲವರು; ಕೈ ಚಪ್ಪಾಳೆಯನ್ನು ಹಾಕಿ ಸಂತೋಷಿಸುವವರು ಕೆಲವರು. “ಆ ಹುಡುಗರು ಅಲ್ಲಿ ಇಲ್ಲದಿದ್ದರೆ ಏನುಗತಿಯಾಗುತ್ತಿತ್ತು?” ಎಂದು ಕೆಲವರು ಸೂಚಿಸುವರು. “ಅವರು ಯಾರು? ಅವರು ಏನುಮಾಡಿದರು?” ಎಂದು ಇತರರು ಅತುರದಿಂದ ಕೇಳುವರು. ಯಾವುದೋ ಒಂದು ಗುಂಪಿನಲ್ಲಿ ಆ ಬಾಲಕರು ಸೇರಿಹೋಗಿದ್ದರು. “ಗೋಪಾಲಸಾಮಿ, ಗೋಪಾಲಸಾಮಿ—ನಾರಾಯಣರಾವ್, ನಾರಾಯಣರಾವ್—ಏನಾಯಿತು? ಏನಾಯಿತು?” ಎಲ್ಲರ ನಾಲಿಗೆಗಳ ತುದಿಯಲ್ಲಿ ಇದೇ ಮಾತು.

“ಏನಾಯಿತೇ? ಹೇಳುತ್ತೇನೆ, ಕೇಳಿ” ಎಂದು ಒಬ್ಬನು ಹೇಳಿದನು. ಅವನ ಸುತ್ತಲೂ, ಎಲ್ಲರೂ ಗುಂಪು ಕಟ್ಟಿಕೊಂಡರು. ಅವನು ರೇಷ್ಮೆಯ ವಸ್ತ್ರವನ್ನು ಹೊದ್ದುಕೊಂಡು, ಒಳ್ಳೆಯ ಅಂಗಿಯನ್ನೂ ಪಂಚೆಯನ್ನೂ ತೊಟ್ಟಿದ್ದನು. ತಲೆಯಮೇಲೆ ರುಮಾಲು ಇರಲಿಲ್ಲ. “ಇಲ್ಲಿ ನೋಡಿ, ಅವರು ಏನು ಮಾಡಿದರೆಂಬುದನ್ನು ಹೇಳುತ್ತೇನೆ, ಕೇಳಿ.”

“ಬೇಗ ಹೇಳಿ, ಬೇಗ ಹೇಳಿ.”

“ಅಷ್ಟು ಆತುರಪಡಬೇಡಿ, ನಿಧಾನಿಸಿ, ಹೇಳುತ್ತೇನೆ. ಸ್ವಲ್ಪ ಹಿಂದಕ್ಕೆ ನಿಲ್ಲಿ—” ಎಂದು ಆತನು ಪ್ರಾರಂಭಿಸಿದನು. “ಈದಿನ ಸಾಯಂಕಾಲ ನಾಲ್ಕು ಗಂಟೆ ಹೊತ್ತಿಗೆ ಅರಾರಾ ಕಚೇರಿಯಿಂದ ಕುದುರೆ ಸವಾರನೊಬ್ಬನು, ಕುದುರೆಯನ್ನು ದೌಡಾಯಿಸಿಕೊಂಡು ಜೈಲು ರೋಡು ಮಾರ್ಗವಾಗಿ ಹೋಗುತ್ತಿದ್ದನು. ಅವನನ್ನು ಯಾರಾದರೂ ನೋಡಿದ್ದರೆ ‘ಏನೋ ಅತ್ಯಗತ್ಯವಾದ ಕೆಲಸಕ್ಕೆ ಹೋಗುತ್ತಿರುವನೆಂದು’ ತಿಳಿಯುತ್ತಿದ್ದರು. ಕಚೇರಿಯಲ್ಲಿದ್ದ ಸೆಕ್ರೆಟರಿ ಸಾಹೇಬರು, ಕೆಲವು ಕಾಗದಗಳನ್ನು ಕೊಟ್ಟು ಐದುಗಂಟೆಯೊಳಗಾಗಿ ಪಾವತಿಮಾಡಬೇಕೆಂದು ಹೇಳಿದ್ದ ರಂತೆ. ಆ ಕಾಗದಗಳನ್ನು ಅವರಪರಿಗೆ ಕೊಡಲು ಆ ಕೂಡಲೇ ಹೊರಡಬೇಕಾಗಿತ್ತು. ನಾಲ್ಕಾರು ಕಾಗದಗಳನ್ನು ಸೆಕ್ರೆಟರಿ ಸಾಹೇಬರು ಕೊಟ್ಟಿದ್ದುದರಿಂದ ನಾಲ್ಕಾರು ಕಡೆ ಹೋಗಬೇಕಾದುದೆಂದು ಸವಾರನು ಹೆದರಿ, ಆ ಕೂಡಲೇ ಹೊರಟನು. ಅದೂ ಅಲ್ಲದೆ—ಅವನಿಗೆ ಇನ್ನೊಂದು ಹೆದರಿಕೆ. ದೊಡ್ಡ ಅಫೀಸರುಗಳು ಐದು ಗಂಟೆಗೆಲ್ಲ ಕಚೇರಿಗಳನ್ನು ಬಿಟ್ಟು ಟಿನ್ನೀಸು ಆಡುವುದಕ್ಕೆ ಹೊರಟುಹೋಗುವರೆಂದು ಅವನಿಗೆ ತಿಳಿದಿತ್ತು. ಆ ಐದು ಗಂಟೆಯೊಳಗಾಗಿಯೇ ಎಲ್ಲರಿಗೂ ಕಾಗದಗಳನ್ನು ಕೊಡಬೇಕಲ್ಲ—ಎಂದು ಸವಾರನಿಗೆ ಹೆದರಿಕೆ. ಆದುದರಿಂದ, ನೋಡಿ—ಪಾಪ! ಅವನು ಕುದುರೆಯನ್ನು ದೌಡಾಯಿಸಿಕೊಂಡು ಹೋಗುತ್ತಿದ್ದನು. ಸಮೀಪದಲ್ಲಿ ಒಂದು ಕಚೇರಿಯು ಸಿಕ್ಕಿತು. ತಟ್ಟನೆ ಇಳಿದು ಕುದುರೆಯನ್ನು ಗಿಡದ ಕೆಳಗೆ ಬಿಟ್ಟು ಒಳಗೆ ಹೋದನು—” ಎಲ್ಲರೂ ಕಿವಿಗೊಟ್ಟು ಆದರದಿಂದ ಕೇಳುತ್ತಿದ್ದರು.

“ಆ ಕಾಲಕ್ಕೆ ಅದೇ ರಸ್ತೆಯಲ್ಲಿ ಮಂಜಯ್ಯನು ಬರುತ್ತಿದ್ದನು.”

“ಮಂಜಯ್ಯನಾರು ?

“ಮಂಜಯ್ಯನೇ? ಅವನು ಮಿಷನ್‌ಸ್ಕೂಲು ಹುಡುಗ. ಆರನೆಯ ಘರನಲ್ಲಿ ಓದುತ್ತಾನೆ. ಅವನು ಶುದ್ಧ ಪೋಕರಿ ಅವನು ಬರುತ್ತಿದ್ದ ಗಿಡದ ಕೆಳಗೆ ಕುದುರೆಯು ನಿಂತಿತ್ತು. ಕುದುರೆಯ ಸಮೀಪದಲ್ಲಿ ಯಾರೂ ಇರಲಿಲ್ಲ. ಆ ಜೈಲ ರಸ್ತೆಯ ವಿಷಯ ನಿಮಗೆ ತಿಳಿದೇ ಇದೆಯಲ್ಲ.”

“ಓಹೋ! ಎಲ್ಲಾ ತಿಳಿದಿದೆ. ಅಲ್ಲಿ ಹತ್ತು ಜನ ಸುಳಿದಾಡುವುದಿಲ್ಲ; ಮೈಲಿಗೊಂದು ಮೂಲೆಯಲ್ಲಿ ಬಂಗಲೆ.”

“ಮಂಜಯ್ಯನು ಚೇಷ್ಟೆಮಾಡುವುದಕ್ಕೆ ಆರಂಭ ಮಾಡಿದನು. ಪಕ್ಕದಲ್ಲಿದ್ದ ಗಿಡದಿಂದ ಬೆತ್ತವೊಂದನ್ನು ಮುರಿದುಕೊಂಡನು. ಆಗ ಸವಾರನು, ಪಾಪ! ಒಳಗಡೆ ಅಫೀಸರಬಳಿ ಕಾಗದವನ್ನು ಕೊಡುತ್ತಿದ್ದನು ಆ ಸವಾರನ ಮನಸ್ಸೆಲ್ಲಾ ಆ ಕಾಗದದ ಮೇಲೂ, ಆ ಅಫೀಸರ ಮೇಲೂ ಇದ್ದಿತು. ಕುದುರೆಯನ್ನು ಗಿಡದ ಕೆಳಗೆ ಬಿಟ್ಟು ಬಂದುದು ಮರತೇಹೋಗಿತ್ತು.”

ಸ್ವಲ್ಪ ನಿಶ್ಯಬ್ದವಾಗಿತ್ತು. ಮಂಜಯ್ಯನ ಚೇಷ್ಟೆಯು ಇಂತಹುದೆಂದು ಎಲ್ಲರಿಗೂ ತಿಳಿದೇ ಹೋಯಿತು.

“ಸವಾರನು ತಿರುಗಿ ನೋಡಿದಾಗ ಕುದುರೆಯು ನಾಗಾಲು ಓಟದಿಂದ ಓಡಿಹೋಗುತ್ತಿತ್ತು. ಸವಾರನು ಗಾಬರಿಯಿಂದ ಓಡಿಬಂದುದನ್ನು ನೋಡಿ ಮಂಜಯ್ಯನು ಗಟ್ಟಿಯಾಗಿ ನಕ್ಕನು. ಆ ಸವಾರನಿಗೆ ಮಹತ್ತಾದ ಕೋಪ ಬಂತು. ಇವನ ಕಡೆಗೆ ಕೋಪದಿಂದ ತಿರುಗಿದನು. ಇವನ ಕೈಲ್ಲಿದ್ದ ಬೆತ್ತವನ್ನು ನೋಡುತ್ತಲೂ, ಸವಾರನಿಗೆ ಎಲ್ಲವೂ ತಿಳಿದುಹೋಯಿತು. ಕೂಡಲೇ ತೆಗೆದು ಕಪಾಳಕ್ಕೆ ನಾಲ್ಕು ತಾಟದನು. ಬಾಯಿಗೆ ಬಂದಹಾಗೆ ಬೈದು, ಚೌಕದಲ್ಲಿ ನಿಂತಿದ್ದ ಪೋಲೀಸ್‌ನವನ ಕೈಗೆ ಮಂಜಯ್ಯನನ್ನು ಕೊಟ್ಟು, ಕುದುರೆಯನ್ನು ಹಿಡಿಯಲು ಓಡಿದನು.”

“ಆಗಬೇಕು, ತಾಯಿಗಂಡ! ಆ ಮಂಜಯ್ಯನಿಗೆ ಚೆನ್ನಾಗಿ ಒದೆಯಬೇಕಾಗಿತ್ತು.”

“ನಾನಾಗಿದ್ದರೆ,.....ಅವನನ್ನು ಅಲ್ಲಿಯೇ.....ಹೂಳಿಬಿಡುತ್ತಿದ್ದೆನು.”

“ಇಲ್ಲ—ಇಲ್ಲ—ಅವನನ್ನು ಅಲ್ಲಿ ಗಿಡಕ್ಕೆ ಕಟ್ಟಿ ಹಾಕಬೇಕಾಗಿತ್ತು” ಎಂದು ಅಲ್ಲಿನ ಜನರು ನಾನಾ ವಿಧವಾಗಿ ತಮ್ಮ ಕೋಪವನ್ನು ಪ್ರಕಟಿಸಿದರು.

“ಆಮೇಲೆ—ನೋಡಿ—ಆ ಸವಾರನು, ಪಾಪ! ಪಕ್ಕದಲ್ಲಿ ಭಾರವಾದ ಚೀಲ, ಮೊದಲೇ ಭಾರವಾದ ಉಡುಪು, ಕಾಲಿಗೆ ಮೋಜುಗಳು,—ಓಡಲಾರದೆ, ಓಡಿ, ಓಡಿ, ಕುದುರೆಯ ಹಿಂದೆ ಬರುತ್ತಿದ್ದನು. ಸೆಕ್ರೆಟರಿ ಸಾಹೇಬರು ಅಂದು ಕೆಲಸದಿಂದ ತನ್ನನ್ನು ಕಿತ್ತುಹಾಕುವರು—ಎಂದು ಹೆದರಿಕೆ; ಕಾಗದಗಳನ್ನು ತಪ್ಪಿಸಿದ್ದರೆ ಏನು ಪ್ರಮಾದವೋ ಎಂದು ಹೆದರಿಕೆ; ಕುದುರೆಯು ಓಡಿಹೋದುದು ಒಂದು ಹೆದರಿಕೆ; ತಾನು ಓಡಲಾರದ ಸಂಕಟ—ಇವುಗಳಿಂದ ಸವಾರನಿಗೆ ದಿಕ್ಕೇ ತೋರಲಿಲ್ಲ.”

“ಕೇಳಿ. ಇಷ್ಟೆಲ್ಲ ಐದು ನಿಮಿಷಗಳಲ್ಲಿ ನಡೆದು ಹೋಯಿತು. ಐದು ನಿಮಿಷಗಳಲ್ಲಿ ಸವಾರನ ಮನಸ್ಸು ಕುಗ್ಗಿಹೋಯಿತು. ಆ ಐದು ನಿಮಿಷಗಳಲ್ಲಿ ಎಷ್ಟೋ ಜನರು ಹೆದರಿ ಕಂಗಾಲಾಗಿ ಓಡಿದರು. ಬೈಸಿಕಲ್ಲುಗಳು ಕೆಲವು ಚರಂಡಿಗಳಲ್ಲಿ ಇಳಿದು ಹೋದವು. ಮುಂದುಕೆ ಮುಂದುಕೆಯರು ಮುಗ್ಗರಿಸಿ ಹೋದರು—‘ಆಯೋ, ಕುದುರೆ ಕಿತ್ತುಕೊಂಡು ಓಡುತ್ತಿದೆ—ಕುದುರೆ—ಕುದುರೆ’ ಎಂದು ಅರಚುತ್ತ ಜನರು ಪೇಟೆಯಲ್ಲಿ ಇಬ್ಬಾಗವಾಗಿ ಓಡುತ್ತಿದ್ದರು.”

“ಆಯೋ, ಸವಾರನ ಗತಿಯೇನಾಯಿತೋ”

ಎಂದು ಕೆಲವರು ಒಂದೆ ನೋಡುವರು—‘ಆಯೋ, ಮುಂದೇನುಗತಿ’ ಎಂದು ಕೆಲವರು ಮುಂದೆ ನೋಡುವರು. ಕುದುರೆಯಾದರೋ ಓಡುತ್ತಲೇ ಇತ್ತು.”

“ಈ ಸಮಯದಲ್ಲಿ ನಮ್ಮ ಕಾಯಂಗಡಿ ಮುನಿ ಸಾಮಾನ್ಯನ ಮನೆಯವರು ಓಲಗ ಮಾಡಿಕೊಂಡು ನಿಧಾನವಾಗಿ ನಡೆಯುತ್ತಿದ್ದರು. ಬನಾರಸ್ಸಿನ ಪೀತಾಂಬರಗಳನ್ನೂ, ಅರಳೆಯಪೇಟೆಯ ಸೀರೆಗಳನ್ನೂ, ದಿವ್ಯವಾದ ಉಡಿಗೆ ತೊಡಿಗೆಗಳನ್ನೂ ಅಲಂಕರಿಸಿಕೊಂಡು ಓಲಗದ ಹಿಂದೆ ಆ ಹೆಂಗಸರ ಗುಂಪು ರಸ್ತೆಯಗಲಕ್ಕೂ ಹರಡಿ, ದೇವಸ್ಥಾನದ ಕಡೆಗೆ ಹೋಗುತ್ತಿತ್ತು. ಆ ಓಲಗದ ಗಲಭೆಯಲ್ಲಿ ಜನಗಳ ಕೂಗು ಕೇಳಿಸಲಿಲ್ಲ. ಆ ಕುದುರೆಯಾದರೋ ಇನ್ನೇನು—ಈಗಲೋ—ಆಗಲೋ—ಆ ಹೆಂಗಸರ ಗುಂಪಿನಲ್ಲಿ ಹಾದು, ಹೆಂಗಸರನ್ನೂ ಮಕ್ಕಳನ್ನೂ ತುಳಿದುಹಾಕುವುದರಲ್ಲಿತ್ತು. ಎಲ್ಲರೂ ಹೆದರಿಹೋದರು. ಕುದುರೆಯನ್ನು ತಡೆಯಲು ಮಾಡಿದ ಪ್ರಯತ್ನದಿಂದ ಅದು ಇನ್ನೂ ಬೆದರಿತು. ಎಲ್ಲವೂ ಅವ್ಯವಸ್ಥೆಯಾಯಿತು. ಅತ್ತಲಿಂದ ಪೋಲೀಸಿನವರು ಓಡಿಬರುತ್ತಿದ್ದರು ಇತ್ತಲಿಂದ ಜಮೀದಾರನು ಬೈಸಿಕಲ್ಲನ್ನು ವೇಗವಾಗಿ ತುಳಿಯುತ್ತ ಓಡಿಬರುತ್ತಿದ್ದನು. ಹೆಂಗಸೊಬ್ಬಳು ಅಕಸ್ಮಾತ್ ಹಿಂದಿರುಗಿ ನೋಡಿದಳು. ‘ಆಯೋ’ ಎಂದು ಕಿರಿಚುತ್ತ, ಓಡಿ ಚರಂಡಿಗೆ ಬಿದ್ದಳು. ಬಹಳ ಅನಾಂತರಕ್ಕೆ ಆರಂಭವಾಯಿತು. ಓಲಗದವರಾದರೋ ಅಲ್ಲಿಯೇ ಪಲಾಯನ ಸೂಕ್ತವನ್ನು ಹಿಡಿದರು. ಡೋಲು, ತಾಳ, ಮೇಳ, ಎಲ್ಲ ರಸ್ತೆಯ ಪಾಲಾಯಿತು.”

ಸುತ್ತಲಿನ ಜನರು ಉಸಿರುಗಟ್ಟಿ ಕೇಳುತ್ತಿದ್ದರು. ‘ಮುಂದೆ ಏನಾಯಿತು? ಕುದುರೆ ಯಾರನ್ನು ತುಳಿಯಿತು’ ಎಂದು ಕೆಲವರು ಕೇಳಿದರು.

“ಕೇಳಿ. ಮುಂದೆ ಒಂದಷ್ಟು ಹಸುಮಕ್ಕಳು ಇದ್ದವರು ಅಲ್ಲಿಯೇ ನಿಂತರು. ಅವರನ್ನು ಎಳೆದುಕೊಳ್ಳಲಿಕ್ಕೆ ಯಾರೂ ಧೈರ್ಯ ಮಾಡಲಿಲ್ಲ.”

“ಆಗ, ‘ಗೋಪಾಲಸಾಮಿ, ಎಲ್ಲಿದ್ದೀಯೇ?’ ಎಂದು ಯಾರೋ ಕೂಗಿದರು. ಮಿಂಚಿನ ವೇಗದಿಂದ ಇಬ್ಬರು ಹುಡುಗರು ಅಡ್ಡಲಾದರು. “ಕುದುರೆ ತುಳಿಯಿತು—ಇನ್ನೇನು ತುಳಿಯಿತು—ಆಯೋ” ಎಂದು ಜನರು ಕೂಗಿಕೊಳ್ಳುತ್ತಿದ್ದರು. ಕುದುರೆಯಾದರೋ—ಇನ್ನು ಕಾಲಾನಿಮಿಷದಲ್ಲಿ—ಇವರಮೇಲೆ ಬೀಳುವುದರಲ್ಲಿತ್ತು. ಯಾರಿಗೂ ಏನೂ ತೋಚಲಿಲ್ಲ. ನಾರಾಯಣರಾಯನ ಹಸರು ರುಮಾಲು ಕಳಚಿ ಗೋಪಾಲಸಾಮಿಯ ಕೈನಲ್ಲಿ ಉಳಿಯಿತು. ಅದರ ಕೊನೆಯು ನಾರಾಯಣರಾಯನ ಕೈಗೆ ಸೇರಿತು. ಎಲ್ಲವೂ ಒಂದು ಕ್ಷಣದಲ್ಲಿ ಒಂದೇ ಕ್ಷಣದಲ್ಲಿ—ನಡೆದುಹೋಯಿತು. ಹಸರು ರುಮಾಲು ಅಡ್ಡಬರುತ್ತಲೂ ಕುದುರೆಯು ನಿಂತಿತು. ಬಾಯಿಂದ ಬುರುಗನ್ನು ಸೂಸುತ್ತ, ಕಣ್ಣುಗಳನ್ನು ನಾಲ್ಕು ಕಡೆಗೂ ತಿರುಗಿಸಿಕೊಂಡು, ಮೈಯಲ್ಲಿ ಬೆವತ ಕುದುರೆಯು ನಿಂತುಹೋಯಿತು. ಗೋಪಾಲಸಾಮಿಯು ರುಮಾಲಿನ ಕೊನೆಯನ್ನು ಅಲ್ಲಿದ್ದ ಅಂಗಡಿಯವನ ಕೈಗೆ ಕೊಟ್ಟು ಬಾಯಲ್ಲಿ ಚಪ್ಪರಿಸುತ್ತ, ಕುದುರೆಯ ಬಳಿಗೆ ಹೋದನು. ಕುದುರೆಯು ಅವನನ್ನೇ ನೋಡಿತು. ಕುತ್ತಿಗೆಯ ಮೇಲಿನ ಜಾಲನ್ನು ಅಲಂಕಾರಿಸಿತು. ಗೋಪಾಲಸಾಮಿಯು ಲಗಾಮನ್ನು ಹಿಡಿದು ಕೊಂಡು ಕುದುರೆಯ ಮೈಯನ್ನು ತಡವಿದನು. ಕುದುರೆಯು ಸುಮ್ಮನಾಯಿತು. ಜಟಕಾಗಾಡಿಯೊಂದು ಆ ಕಡೆಯಲ್ಲಿ ಬರುತ್ತಿತ್ತು. ನಾರಾಯಣರಾವ್ ಅದನ್ನು ನಿಲ್ಲಿಸಿ, ಗಾಡಿಯವನಿಂದ ಹಸಿಯ ಹುಲ್ಲನ್ನು ತಂದುಹಾಕಿದನು.”

“ಕುದುರೆಯ ಸವಾರನು ಅಲ್ಲಿಗೆ ಬರಲಿಲ್ಲವೇ” ಎಂದು ಒಬ್ಬ ಹುಡುಗನು ಅತುರದಿಂದ ಕೇಳಿ



ನು. ಹೇಳುತ್ತಿದ್ದವನು ತನ್ನ ರೇಷ್ಮೆಯ ವಸ್ತ್ರವನ್ನು ಮುಂಭಾಗಕ್ಕೆ ಎಳೆದುಕೊಂಡು 'ಅದೇನು, ಹೇಳುತ್ತೇನೆ, ಕೇಳಿ' ಎಂದನು. "ಅದುರೆಯ ಸವಾರನು 'ಬಿದ್ದನೋ. ಕೆಟ್ಟನೋ?' ಎಂದು ಓಡುತ್ತ ಬಂದು ತನ್ನ ಕುದುರೆಯನ್ನು ಹೊಡೆದನು. ಅವನಿಗಾದ ಸಂತೋಷಕ್ಕೆ ಪಾರವೇಲ್ಲ. 'ಜನಗಳಿಗೇನಾದರೂ ಅಪಾಯವಾಯಿತೇ? ಕುದುರೆಯನ್ನು ಯಾರು ನಿಲ್ಲಿಸಿದರು?' ಎಂದು ಅತುರದಿಂದ ಕೇಳಿದನು."

ಇಗೋ..... ಆ..... ಎಲ್ಲಿ..... ಅವರಲ್ಲಿ? ಈಗ ಲ್ಲಿದ್ದರಲ್ಲ. ಎಲ್ಲಿ ಹೋದರು" ಎಂದು ಕೆಲವರು ಚಿ ಈಚೆ, ಹುಡುಕಿದರು. ನಾರಾಯಣರಾನೂ, ಗೋಪಾಲಸಾಮಿಯೂ, ಅಗಲೇ ದೂರಲ್ಲಿ ಹೋಗುತ್ತಿದ್ದರು. ಒಬ್ಬನು ಅವರನ್ನು ತೋರಿಸಿ ಅಗೋ, ಅಲ್ಲಿ ಹೋಗುತ್ತಿರುವ ಹುಡುಗರು ನಿನ್ನ ಕುದುರೆಯನ್ನು ನಿಲ್ಲಿಸಿದರು. ನಾಳೆಯದಿನ ಪರೀಕ್ಷೆಗೆ ಕಾಗದವನ್ನು ಕೊಂಡುಕೊಳ್ಳಲು ಬಂದಿದ್ದರು. ಹಳ ಧೈರ್ಯಶಾಲಿಗಳು ಅವರು ಸ್ಕಾಟು ಹುಡುಗರು' ಎಂದು ಹೇಳಿದನು. ಕುದುರೆಯ ಸವಾರನು ತನ್ನ ಕುದುರೆಯನ್ನು ಹತ್ತಿಕೊಂಡು ಹುಡುಗರ ಕಡೆಗೆ ಹೊರಟನು. ಶೀಘ್ರದ ಯೇ ಅವರು ಸಿಕ್ಕಿದರು. ಕುದುರೆಯಿಂದ ಇದು ಅವರಿಗೆ ಸಲಾಮನ್ನು ಮಾಡಿ ಕೃತಜ್ಞತೆಯನ್ನು ತೋರಿಸಿದನು. ಅವರ ಧೈರ್ಯವನ್ನು ಹೊಂದಾಡುತ್ತಲೂ, ಅವರಿಗೆ ನಾಚಿಕೆಯಾಯಿತು. ಅದೇನು ಮಹಾ ಕೆಲಸ; ಚಿಂತೆಯಿಲ್ಲ. ಎಂದು ಹೇಳಿದರು. ಸವಾರನಾದರೋ-ಪುನಃ ಪುನಃ ವಂಸಿ-ತಾನು ಚಿರಯುಜಿಯೆಂದು ಹೇಳುತ್ತ ಹೋದನು."

ರೇಷ್ಮೆಯ ವಸ್ತ್ರವನ್ನು ಹೀಗೆ ಹೇಳಿ ಮುಗಿಸುಲೂ, ಎಲ್ಲರೂ "ಭಲೆ ಭಲೆ" ಎಂದರು. ಇದೇನು! ಇಷ್ಟು ಜನಗಳು ಇಲ್ಲಿ ಸೇರಿದ್ದರು"

ಎಂದು ಒಬ್ಬನು ಕೇಳಿದನು. ಅದಕ್ಕೆ ಅದುವರೆಗೂ ಹೇಳುತ್ತಿದ್ದವನು ತಟ್ಟನೆ ತಿರಿಗಿ 'ಅದೂ ಗೊತ್ತಿಲ್ಲವೇ- ಚಿನ್ನಾಯಿತು-ಹೇಳುತ್ತೇನೆ - ಕೇಳಿ' ಎಂದನು.

"ಕೇಳಿ. ಕಾಯಂಗಡಿ ಮುನಿಸಾಮಪ್ಪನು ಈ ಸ್ಕಾಟು ಹುಡುಗರು ಮಾಡಿದ ಉಪಕಾರವನ್ನೂ ತೋರಿಸಿದ ಧೈರ್ಯವನ್ನೂ ಮೆಚ್ಚಿ ಅವರಿಗೆ ಇನಾಮನ್ನು ಕೊಡಬೇಕೆಂದು ಆಶಿಸಿದನು. ಕೂಡಲೇ ಸ್ಕಾಟು ಡೈರೆಕ್ಟರವರನ್ನು ಇಲ್ಲಿಗೆ ಕರೆದುಕೊಂಡು ಬಂದು ಒಂದು ದೊಡ್ಡ ಸಭೆಯನ್ನು ಕೂಡಿಸಿದನು. ಎಲ್ಲರೂ ಸೇರಿರುವಾಗ ಡೈರೆಕ್ಟರವರು ಗೋಪಾಲಸಾಮಿ, ನಾರಾಯಣರಾವ್-ಇವರು ಮಾಡಿದ ಉಪಕಾರವನ್ನು ಹೊಗಳಿದರು. ಮುನಿಸಾಮಪ್ಪನೂ ಆ ಹುಡುಗರನ್ನು ಕೊಂಡಾಡಿ ಅವರು ತೋರಿಸಿದ ಧೈರ್ಯಕ್ಕೂ ಮಾಡಿದ ಉಪಕಾರಕ್ಕೂ ಒಬ್ಬೊಬ್ಬರಿಗೆ ನೂರುನೂರು ರೂಪಾಯಿಗಳನ್ನು ಕೊಡುವದಕ್ಕೆ ಹೋದನು."

"ಭಲೆ-ಮುನಿಸಾಮಪ್ಪ-" ಎಂದು ಕೆಲವರು ಕೂಗಿದರು.

"ಆಗ ಏನಾಯಿತು ತಿಳಿಯೋ!"

"ಏನಾಯಿತು? ಏನಾಯಿತು?"

"ಆ ಹುಡುಗರು-ನಮಗೆ ಇನಾಮು ಬೇಡ, ನಮ್ಮ ಕೆಲಸವನ್ನು ನಾವು ಮಾಡಿದೆವು. ಪರೋಪಕಾರವೇ ನಮ್ಮ ಜೀವನವೃತ್ತಿಯು. ಅದಕ್ಕಾಗಿಯೇ ನಾವು ಸ್ಕಾಟುಗಳಾಗಿರುವುದು. ನಮಗೆ ಇನಾಮು ಬೇಡ" ಎಂದರು.

"ಆಶ್ಚರ್ಯ-ಆಶ್ಚರ್ಯ-ಅಮೇಲೆ-ಅಮೇಲೆ"

"ಅಮೇಲೆ, ಮುನಿಸಾಮಪ್ಪನು ಒಹಳವಾಗಿ ಬಲಾತ್ಕರಿಸಿದನು. ಆಗ ಅವರು-ನಮಗೆ ಖಂಡಿತವಾಗಿಯೂ ಇನಾಮು ಬೇಡ. ಹಾಗೆ ನಮಗೆ ಕೊಟ್ಟೀಕೊಡಬೇಕೆಂದು ಅಪೇಕ್ಷೆಯಿದ್ದರೆ, ಸ್ಕಾಟು ಘಡಿಗೆ ಕೊಡಿ. ನಮಗೆ ಬೇಡ-ಎಂದರು."

"ಡೈರೆಕ್ಟರವರಿಗೆ ಆಶ್ಚರ್ಯವಾಯಿತು. ಇದ್ದವರೆಲ್ಲ ಜಯಘೋಷವನ್ನು ಮಾಡಿದರು. ಮುನಿಸಾಮಪ್ಪನು ಸಂತೋಷದಿಂದ ಡೈರೆಕ್ಟರವರ ಕಡೆಗೆ ತಿರಿಗಿಕೊಂಡು ಆ ಹಣವನ್ನು ಅವರಿಗೆ ಕೊಟ್ಟನು ಅಷ್ಟೇ ಅಲ್ಲದೆ ಇನ್ನೂ ಮುನ್ನೂರು ರೂಪಾಯಿಗಳನ್ನು ಕೊಡುವುದಾಗಿ ವಾಗ್ದಾನಮಾಡಿರುವನು."

"ಸರಿ, ಸರಿ! ಅದಕ್ಕಾಗಿಯೇ. ಎಲ್ಲರೂ ಗೋಪಾಲಸಾಮಿ, ನಾರಾಯಣರಾವ್, ಎಂದು ಹೊಗಳುವುದು-ಭಲೆ-ಸರಿಯಾಗಿದೆ." ಎಂದು ಅವರವರ ಮನೆಗಳಿಗೆ ಅವರವರು ಹೊರಟು ಹೋದರು.

### Heat and Cold.

During his annual visit to an elementary school, an Inspector was examining a class as to its knowledge of Science. In course of the year, lessons had been given on Heat. The class was very intelligent, and the pupils answered readily the most of the questions put to them.

Some questions were put as to the effects of heat and cold, and one bright pupil was able to answer them at once. He explained clearly to the Inspector that, while heat expands, cold contracts. With this the examiner was highly pleased, and praised the boy's skill.

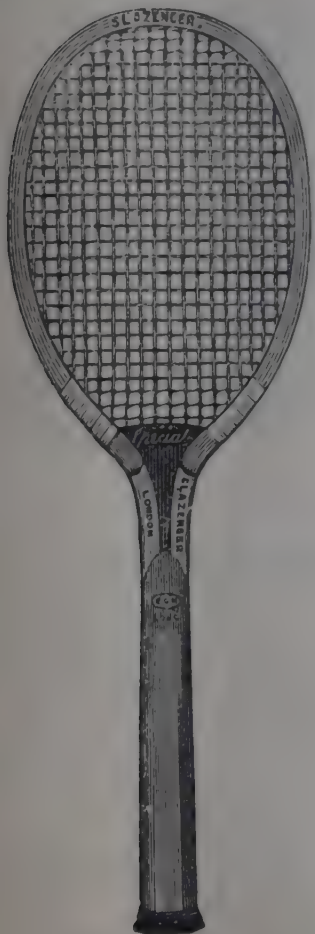
"You have answered very well, my boy," he said; "Can you give me an example?"

"Why, sir, the days in midsummer when it is warm are longer, and in winter when it is cold they are shorter."

A. GUNDU RAO, Chikmagalur.

### What would you say?

David said in his haste: "All men are liars." If he had lived in the present age he might have made this statement at his leisure.



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## ವನವಿಹಾರ.

## ವೇಷಧಾರಣೆ—ಆಲೋಚನೆಗೆ ಸಹಕಾರಿ.

ಕೆಲವು ವರ್ಷಗಳ ಹಿಂದೆ ಒಂದು ಯುದ್ಧ ಸನ್ನಾಹವು ಜರುಗಿತು. ಎರಡು ಸ್ವರೂಪದ ಸಿಪಾಯಿಗಳ ಗುಂಪು ಒಬ್ಬರನ್ನೊಬ್ಬರು ಹುಡುಕುತ್ತ ಬರುತ್ತಿದ್ದರು. ಇಬ್ಬರಿಗೂ ನಡುವೆ ವಿರಾಲವಾದ ಮೈದಾನವು ಇತ್ತು. ಈ ಮೈದಾನವನ್ನು ದಾಟಿ ಹೋಗಬೇಕಾದರೆ ಒಬ್ಬರನ್ನೊಬ್ಬರು ನೋಡಿ ಕೊಳ್ಳಬೇಕು. ಆದುದರಿಂದ ಒಬ್ಬರನ್ನೊಬ್ಬರು ಕಾಣಿಸಿಕೊಳ್ಳದೆ ಹೋಗುವ ಸಂಭವವು ಇರಲಿಲ್ಲ. ಅವರಲ್ಲಿ ಒಂದು ಗುಂಪಿನವರು ಅಡಗಿದ್ದ ಸ್ಥಳದಿಂದ ಎರಡು ಅಡಿಗಳ ಆಳವಿದ್ದ ಒಂದು ಹಳ್ಳವು ಮೈದಾನಕ್ಕೆ ಅಡ್ಡಲಾಗಿ ಹೋಗುತ್ತಿತ್ತು. ಈ ಹಳ್ಳದ ಎರಡು ಕಡೆಗಳಲ್ಲಿಯೂ ಪೊದೆಗಳು ಬೆಳೆದಿದ್ದವು. ಎರಡು ಕರುಗಳು ಮೈದಾನಕ್ಕೆ ಅಡ್ಡಲಾಗಿ ಬಂದು ಅದನ್ನು ದಾಟಿ ಹಳ್ಳದ ಮತ್ತೊಂದು ಕೊನೆಗೆ ಹೋಗಿ ಸೇರಿ ಬೇರೆಬೇರೆಯಾಗಿ ಮೇಯಲು ಪ್ರಾರಂಭಿಸಿದವು. ಒಂದು ಸ್ವರೂಪಕ್ಕೆ ಸೇರಿದ ಗೂಢಚಾರನೊಬ್ಬನು ಕರುಗಳು ಇದ್ದ ಕೊನೆಗೆ ಹೋಗಬೇಕೆಂದುದ್ದೇಶಿಸಿ, ಹಳ್ಳದಲ್ಲಿ ದೇಕಿಕೊಂಡು ಹೊರಟನು. ಕೊನೆಗೆ ಹೋಗಿ ಸೇರಿದ ಸ್ಥಳದಲ್ಲಿ ಅಲ್ಲಿಂದ ಮುಂದಕ್ಕೆ ಸೇರಲು ಆನುಕೂಲವು ಸಿಕ್ಕಬಹುದೆಂದು ಇದ್ದ ನು ಮತ್ತು ಅನುಕೂಲಿಸದ ಸ್ಥಳದಲ್ಲಿ ಶತ್ರುಪಕ್ಷದವರು ಅಡಗಿರುವ ಜಾಗವನ್ನು ಗಳಿ ಕಂಡುಹಿಡಿಯಬಹುದೆಂದಿದ್ದ ನು. ಈ ರೀತಿ ಹಳ್ಳದಲ್ಲಿ ಅರ್ಧ ದಾರಿ ಹೋಗುವಾಗ ಇವನಿ ಗಿಂತಲೂ ಪೂರ್ವವೇ ಅಲ್ಲಿಗೆ ಬಂದು ಇದ್ದ ಶತ್ರುಪಕ್ಷದ ಗೂಢಚಾರನೊಬ್ಬನು ಇವನ ಮೇಲೆ ಗುಂಡು ಹಾರಿಸಿದನು.

ಮಧ್ಯಸ್ಥ ಪುರುಷನು ಈ ಶಬ್ದವನ್ನು ಕೇಳಿ ಅಲ್ಲಿಗೆ ಬಂದು ಒಂದು ಸ್ವರೂಪದ ಗೂಢಚಾರನನ್ನು ಯಾರಿಗೂ ಗೊತ್ತಿಲ್ಲದ ಹಾಗೆ ಹೇಗೆ ಬಂದೆ ಎಂದು ಕೇಳಲು “ವೃಷ್ಟಿಗೆ ಬೀಳದೆ ಮೈದಾನವನ್ನು ದಾಟುವುದಕ್ಕೆ ಆಗುವುದಿಲ್ಲವೆಂದು ತಿಳಿದು ಎರಡು ಕರುಗಳು ಬರುತ್ತಿದ್ದವನ್ನು ನೋಡಿ ಅವು ಪೊದೆಯ ಹತ್ತಿರ ಮೇಯುತ್ತಿದ್ದವು ಅವುಗಳ ನಡುವೆ ಸೇರಿ, ಅವುಗಳ ಬಾಲವನ್ನು ಹಿಡಿದುಕೊಂಡು ಮೈದಾನಕ್ಕೆ ಅಡ್ಡಲಾಗಿ ಅವುಗಳನ್ನು ಹೊಡೆದುಕೊಂಡು ಬಂದವನು ಈ ಹಳ್ಳಕ್ಕೆ ಬಂದು ಸೇರಿದನು ಎಂದು ಹೇಳಿದನು.

(೨) ನಿಮ್ಮ ಸ್ವರೂಪಕ್ಕೆ ನೀವೇ ಬಚ್ಚಿಟ್ಟುಕೊಳ್ಳುವ ವಿಧಾನ.

ದಾಷ್ಟ ಮೃಗಗಳನ್ನು ನೀವು ನೋಡಬೇಕೆಂದು ಅಪೇಕ್ಷಿಸಿದರೆ, ನೀವು ವೇಷವನ್ನು ಹಾಕಿಕೊಂಡು ನೋಡಬೇಕು, ಅಂದರೆ ಅವುಗಳ ಕಣ್ಣಿಗೆ ಕಾಣಿಸಿಕೊಳ್ಳದೆಯೂ ಮತ್ತು ನಿಮ್ಮ ವಾಸಿನೆಯನ್ನು ಹಿಡಿಯುವುದಕ್ಕೆ ಅವಕಾಶವನ್ನು ಕೊಡದೆ ಯೂ ಅವುಗಳ ಹತ್ತಿರ ಸರಿದುಹೋಗಬೇಕು.

ಬೇಟೆಗಾರನು ಕಾಡು ಮೃಗಗಳನ್ನು ಹಿಡಿಯಬೇಕೆಂದು ಅಪೇಕ್ಷಿಸುವಾಗ ಪೂರ್ವಿಯಾಗಿ ಅವಿತುಕೊಂಡಿರುವನು. ಅದೇ ರೀತಿಯಲ್ಲಿಯೇ ಯುದ್ಧದಲ್ಲಿ ಗೂಢಚಾರರೂ ಕೂಡ ಮಾಡುವರು. ಪೋಲೀಸನವರು ಗಂಟುಚೋರಿ ಮಾಡಿದವರನ್ನು ತಮ್ಮ ಉಡುಪುಗಳನ್ನು ಧರಿಸಿಕೊಂಡು ಅವರುಗಳು ಬರುವುದನ್ನೇ ಇವರು ನೋಡುತ್ತಾ ಹಿಡಿದುಕೊಳ್ಳುವುದಿಲ್ಲವು. ಜನಸಾಮಾನ್ಯರಂತೆ ವೇಷವನ್ನು ಹಾಕಿಕೊಂಡು ಸಮಯ ಸಿಕ್ಕಿದಹಾಗೆಲ್ಲಾ ಅಂಗಡಿ ಕಿಟಕಿಯ ಕಡೆ ನೋಡುತ್ತಾ ಕನ್ನಡಿಯಲ್ಲಿ ಪ್ರತಿಬಿಂಬವು ಕಂಡು ಬಂದಂತೆ ತನ್ನ ಹಿಂದುಗಡೆ ಜರುಗುವುದಿಲ್ಲವನ್ನೂ ನೋಡುವನು. ತಪ್ಪಿತಸ್ಥನು ತನ್ನನ್ನು ನಿಗಾಯಿಟ್ಟು ನೋಡುತ್ತಾರೊಂದು ತಿಳಿದುಕೊಂಡ ತಕ್ಷಣವೇ ನಿಜವಾಗಿರುವನು. ಮತ್ತು ನಿರಪರಾಧಿಯಾದರೆ ಸಿಟ್ಟು ಕೊಳ್ಳುವನು. ಆದುದರಿಂದ ಒಬ್ಬ ಮನುಷ್ಯನನ್ನು ನೋಡಬೇಕಾದರೆ ಅವನನ್ನೇ ಲಕ್ಷ್ಯವಿಟ್ಟು ನೋಡಬೇಕು. ಆದರೆ ಒಂದೆರಡು ಸಲ ಅವನನ್ನು ನೋಡಿ ನಿಮಗೆ ಬೇಕಾದ ಅಂಶಗಳನ್ನು ತಿಳಿದುಕೊಳ್ಳಬೇಕು. ಇನ್ನೂ ಹೆಚ್ಚು ವಿಷಯವನ್ನು ತಿಳಿಯಬೇಕಾದರೆ ಅವನ ಹಿಂದೆಯೇ ಹೋಗಬೇಕು. ಮುಂಭಾಗದಲ್ಲಿ ನೀವು ತಿಳಿದುಕೊಳ್ಳುವ ಅಂಶಗಳಿಗಿಂತಲೂ ಹೆಚ್ಚಾಗಿಯೂ ಇಲ್ಲದಿದ್ದರೆ ಅದರನ್ನೇ ಹಿಂಭಾಗದಿಂದ ತಿಳಿದುಕೊಳ್ಳಬಹುದು. ಅವರು ಸ್ವಾಭಾವಿಕವಾಗಿದ್ದರೆ ನಾಲ್ಕು ಕಡೆಯಲ್ಲಿಯೂ ತಿರುಗಿ ನೋಡುವರು. ಇಲ್ಲದಿದ್ದರೆ ತಕ್ಕಷ್ಟು ಜನರು ನೋಡುತ್ತಿದ್ದಾರೊಂದು ಕೂಡ ತಿಳಿದುಕೊಳ್ಳಲಾರರು. ಆದ್ದರಿಂದ ಸ್ವಾಭಾವಿಕವು ಇತರರ ಕಣ್ಣಿಗೆ ಬೀಳಬಾರದೆಂದಿರುವಾಗ ಎರಡು ವಿಷಯಗಳನ್ನು ಜ್ಞಾಪಕದಲ್ಲಿಟ್ಟುಕೊಂಡು ಅದರ ಪ್ರಕಾರ ನಡೆದುಕೊಳ್ಳುತ್ತಾರೆ (೧) ತಮ್ಮ ಹಿಂಭಾಗದತ್ತ ಕೈ ನೆಲವು, ಗಿಡಗಳೂ, ಮತ್ತು ಕಟ್ಟಡಗಳೂ ತಮ್ಮ ಉಡುಪಿನ ಬಣ್ಣದಲ್ಲಿರುವುದನ್ನು ನೋಡುತ್ತಾರೆ (೨) ಶತ್ರುವೇ ಆಗಲಿ ಸ್ವಗಣವೇ ಆಗಲಿ ತಮ್ಮನ್ನು ನೋಡುತ್ತಾರೆ,

ಅಥವಾ ನೋಡುತ್ತಾನೆ ಎಂದು ಕಂಡುಕೊಂಡರೆ ಅವುಗಳು ಆ ಸ್ಥಳದಿಂದ ಕದಲುವ ವರೆವಿಗೂ ಸ್ತಂಭದಹಾಗೆ ಅಲ್ಲಿಯೇ ನಿಲ್ಲುತ್ತಾರೆ. ಆದುದರಿಂದ ಒಬ್ಬ ಸ್ವಾಭಾವಿಕವು ತಾನು ಬಯಲು ಭೂಮಿಯಲ್ಲಿದ್ದರೂ ಒಬ್ಬರ ಕಣ್ಣಿಗೂ ಗೋಚರವಾಗದೆ ತಪ್ಪಿಸಿಕೊಳ್ಳುವನು.

ನಿಮ್ಮ ಹಿಂಭಾಗದಲ್ಲಿರುವ ನೆಲವನ್ನು ಚುನಾಯಿಸುವ ಸ್ಥಳದಲ್ಲಿ ನಿಮ್ಮ ಬಟ್ಟೆಗಳನ್ನೂ ಉಡುಪುಗಳನ್ನೂ ಕುರಿತು ಮೊದಲು ಯೋಚಿಸಬೇಕು. ಕಾಕಿ ಬಣ್ಣದ ಬಟ್ಟೆಯನ್ನು ಧರಿಸಿಕೊಂಡಿದ್ದರೆ, ಸುಣ್ಣ ಹಚ್ಚಿರುವ ಬೆಳೆಯ ಗೋಡೆಯ ಸ್ಥಳದಲ್ಲಿ ನಿಂತುಕೊಳ್ಳಬೇಡಿ. ಮತ್ತು ಕರಗಿರುವ ಪೊದೆಯ ಸ್ಥಳದಲ್ಲಿಯೂ ನಿಂತುಕೊಳ್ಳಬೇಡಿ, ಅದರ ಕಾಕಿ ಬಣ್ಣದ ನೆಲವಿರುವ ಸ್ಥಳಕ್ಕೆ ಹೋಗಿ, ಇಲ್ಲದಿದ್ದರೆ ಒಂದು ಬಂಡೆಯ ಹತ್ತಿರಕ್ಕೆ ಹೋಗಿ ನಿಂತುಕೊಳ್ಳಿ. ಅಂತೂ ಈ ವಿಷಯದಲ್ಲಿ ಸಮಯಕ್ಕೆ ತಕ್ಕಹಾಗೆ ನಡೆದುಕೊಳ್ಳಬೇಕು. ಒಂದು ವೇಳೆ ನೀವು ನಿಮ್ಮ ಶತ್ರುವನ್ನೇ ಆಗಲಿ ಉದ್ದಿಷ್ಟವಾದ ವಸ್ತುವನ್ನೇ ಆಗಲಿ ನೋಡಿದಾಗ ಆ ಸ್ಥಳ ಬಿಟ್ಟು ಚಲಿಸಬೇಡಿ. ಸ್ತಂಭದ ಹಾಗೆ ನಿಂತುಕೊಳ್ಳಿ. ಹೀಗಿರುವ ಸ್ಥಳದಲ್ಲಿ ನಿಮ್ಮ ಶತ್ರುವು ನಿಮ್ಮ ಸಮೀಪದಲ್ಲಿ ಇದ್ದಾಗ್ಯೂ ನಿಮ್ಮನ್ನು ಗುರ್ತಿಸುವುದು ಕಷ್ಟ.

ನೀವು ನಡೆಯುತ್ತಾ ಇರುವಾಗಲೂ ಬಹಳ ಜಾಗರೂಕತೆಯಿಂದ ನಡೆಯಬೇಕು. ನೀವು ಹಿಮ್ಮಡಿಯನ್ನು ಊರಿ ಕೊಂಡುಹೋದ ಸ್ಥಳದಲ್ಲಿ ಶಬ್ದವುಂಟಾಗುವುದು. ಮತ್ತು ಬಹಳ ದೂರಕ್ಕೆ ಕೇಳಬರುವುದು. ಆದುದರಿಂದ ನಿಮ್ಮ ಅಡೀ ವಾದದಲ್ಲಿ ನಡೆಯಲಿಕ್ಕೆ ಅಭ್ಯಾಸ ಮಾಡಬೇಕು. ಹೀಗೆ ಮಾಡಿದ ಸ್ಥಳದಲ್ಲಿ ನೀವು ಬರುತ್ತೀರೊಂಬುದನ್ನು ಯಾರೂ ತಿಳಿಯಲಾಗುವುದಿಲ್ಲ. ಮತ್ತು ನೀವು ಬಹಳ ದೂರ ಕಷ್ಟವಿಲ್ಲದೆಯೂ ಮತ್ತು ಶೀಘ್ರವಾಗಿಯೂ ನಡೆಯಬಹುದು.

ನೀವು ಮೃಗಗಳನ್ನು ಬೇಟೆಯಾಡಬೇಕೆಂದಿದ್ದರೆ ಅವುಗಳ ಕಡೆಗೆ ಬೀಸಿಕೊಂಡು ಬರುವ ಘಾಳಿಯಲ್ಲಿ ಇರಬೇಡಿ. ಯಾತಕ್ಕಂದರೆ ಅವುಗಳು ವಾಸನೆಯನ್ನು ಬಹಳ ಶೀಘ್ರವಾಗಿ ಹಿಡಿಯುವವು. ಆದುದರಿಂದ ಘಾಳಿ ಯಾವ ದಿಕ್ಕಿನಿಂದ ಬೀಸುತ್ತದೆ ಎಂದು ತಿಳಿದುಕೊಳ್ಳಬೇಕು—ಇದಕ್ಕಾಗಿ ಸ್ವಲ್ಪ ಮಣ್ಣನ್ನು ಎತ್ತಿ ಸುರಿದರೆ ಅದು ಯಾವ ದಿಕ್ಕಿಗೆ ಬೀಸುತ್ತದೆಂಬುದನ್ನು ನೀವು ತಿಳಿಯಬಹುದು.

ಆಫೀಕಾದೇಶದಲ್ಲಿ ಅಗ್ನಿ ಪಕ್ಷಿಗಳು ಬಹಳವಾಗಿವೆ. ಅವುಗಳನ್ನು ಬೇಟೆಯಾಡುವುದಕ್ಕೆ ಅಲ್ಲಿನ ಜನಗಳು ಒಂದು ಉಪಾಯವನ್ನು ಕಂಡು ಹಿಡಿದಿದ್ದಾರೆ. ಅವರು ಆ ಪಕ್ಷಿಯ ರೆಕ್ಕೆಗಳಲ್ಲಿ ಒಂದು ಅಂಗಿಯನ್ನು ಮಾಡಿ ಅದು ನಡೆಯುವ ರೀತಿಯಲ್ಲಿಯೇ ತಲೆಯನ್ನು ಬಗ್ಗಿಸಿಕೊಂಡು ತಮ್ಮ ಕೈಯನ್ನು ಅದರ ತಲೆಯ ಹಾಗೂ, ಕೊಕ್ಕಿನ ಹಾಗೂ, ಇಟ್ಟುಕೊಂಡು ಬರುವರು. ಆ ಪಕ್ಷಿಯು ತಮ್ಮ ಜಾತಿಯ ಪಕ್ಷಿ ಬರುತ್ತಿದೆ ಎಂದು ತಿಳಿದು ಸುಮ್ಮನೆ ನಿಲ್ಲುವುದು. ಬೇಟೆಯಾಡುವವನು ಆಗ ಬಂದು ಪಕ್ಷಿಯನ್ನು ಹಿಡಿದುಕೊಳ್ಳುವನು.

(೩) ಪೆಟ್ಟೋಲುನಾಯಕರುಗಳಿರಾ! ನಿಮ್ಮ ಸೇನೆಯವರಿಗೆ ನೀವು ಯಾವ ರೀತಿಯಲ್ಲಿ ಕಲಿಸಬೇಕು? ನಿಮ್ಮ ಹುಡುಗರಲ್ಲಿ ಒಬ್ಬನನ್ನು ಹಿಂದೆ ಗಜಗಳ ಘಾಸಲೆ ಕಳುಹಿಸಿ, ತನ್ನ ಉಡುಪು ಯಾವರೀತಿಯಲ್ಲಿಯೋ ಅಂಥ ನೆಲವನ್ನು ಹುಡುಕಬೇಕೆಂತ ಹೇಳಬೇಕು. ನಿಮ್ಮ ಗುಂಪಿಗೆ ಸೇರಿದ ಮಿಕ್ಕ ಹುಡುಗರನ್ನು ಅವರು ಯಾವರೀತಿಯಲ್ಲಿ ಮಾಯವಾಗುವರು ಎಂಬುದನ್ನು ನಿಗಾಯಿಟ್ಟಿರುವಂತೆ ಹೇಳಬೇಕು.

ಈ ಸಂದರ್ಭದಲ್ಲಿ ಅರಿತುಕೊಳ್ಳುವೆ. ಅವುಗಳಲ್ಲಿ ಒಂದೆರಡನ್ನು ಇಲ್ಲಿ ಸೂಚಿಸಿದೆ. ಒಬ್ಬ ಸ್ವಾಭಾವಿಕವು ಹೋಗಿ ಅಡಗಿ ಕೊಳ್ಳಲು ಕಾಲವನ್ನು ಕೊಟ್ಟು ನಂತರ ಮಿಕ್ಕ ಸ್ವಾಭಾವಿಕಗಳು ಅವನನ್ನು ಹುಡುಕಲಿಕ್ಕೆ ಹೊರಡುವರು. ಕ್ಲಷ್ಟ ಕಾಲದಲ್ಲಿ ಒಬ್ಬರ ಕಣ್ಣಿಗೂ ಕಾಣಿಸಿಕೊಳ್ಳದೆ ತಾನು ಹೊರಟ ಜಾಗಕ್ಕೆ ಸೇರಿದರೂ ಅಥವಾ ತಾನು ಇತರರ ಕೈಗೆ ಸಿಕ್ಕಿದ್ದರೂ ಅವನು ಗೆಲ್ಲುವನು. (೨) ಒಬ್ಬ ಸ್ವಾಭಾವಿಕ ಒಂದು ಕಾಗದವನ್ನು ಕೊಟ್ಟು ಅದನ್ನು ಕ್ಲಷ್ಟವಾದ ಕಾಲದೊಳಗೆ ಮನೆಗೆ ಆಗಲಿ ಅಥವಾ ಮತ್ತೆಲ್ಲಿಯಾದರೂ ನಿರ್ದಿಷ್ಟವಾದ ಪ್ರದೇಶಕ್ಕಾಗಲಿ ತಲೆಸುವಂತೆ ಹೇಳಬೇಕು. ಇತರ ಸ್ವಾಭಾವಿಕ ಈ ಕಾಗದವನ್ನು ತಲೆಸಿದ ಹಾಗೆ ನೋಡಿಕೊಳ್ಳುವಂತೆ ಹೇಳಬೇಕು. ಇಬ್ಬರು ಸ್ವಾಭಾವಿಕಗಳು ಅವನು ನಿರ್ದಿಷ್ಟ ಪ್ರದೇಶವನ್ನು ಸೇರುವುದಕ್ಕೆ ಮೊದಲೇ ಅವನನ್ನು ಮುಟ್ಟಿದರೆ ನಿಪ್ಪಲು ಸಮಾಚಾರ ತಂದವನು ಸೋತನೆಂದು ಭಾವಿಸ

ಬೇಕು. (೩) ನಿಮ್ಮ ಗುಂಪನ್ನು ತೆಗೆದುಕೊಂಡು ಹೊರಗೆ ಹೋಗುವಾಗ ಈ ಆಟವನ್ನು ಆಡಬಹುದು. ಗುಂಪಿನಲ್ಲಿ ಒಬ್ಬನು ನಿಂತುಕೊಂಡು ಇತರ ಹುಡುಗರನ್ನು ಅರ್ಧವೃತ್ತಿ ಘಾಸಲೆ ಹೋಗಿ ಬಚ್ಚಿಟ್ಟುಕೊಳ್ಳುವ ಹಾಗೆ ಹೇಳಬೇಕು. ನಾಯಕನು ಗೊತ್ತಾದ ಕಾಲದ ಮೇಲೆ ಯಾವ ಸ್ವಾಭಾವಿಕವು ನಿನ್ನು ಮಾಡುತ್ತಲಿದ್ದಾನೆ ಎಂಬುದನ್ನು ನೋಡುವುದಕ್ಕೆ ನಾಲ್ಕು ಕಡೆಗಳಲ್ಲಿಯೂ ತಿರುಗುತ್ತಿರಬೇಕು. ಹಾಗೆ ತಿರುಗುವಾಗ ಅವನ ಕಣ್ಣಿಗೆ ದೊರಕಿದ ಸ್ವಾಭಾವಿಕ ಆಟದಲ್ಲಿ ಸೋತಹಾಗೆ ತಿಳಿದುಕೊಳ್ಳಬೇಕು. ಯಾರು ಕಣ್ಣಿಗೆ ಕಾಣಿಸಿಕೊಳ್ಳದೆ ನಾಯಕನ ಸಮೀಪಕ್ಕೆ ಬರುತ್ತಾರೋ ಅವರು ಅವರಲ್ಲಿ ಗೆದ್ದರೆಂದು ತಿಳಿಯಬೇಕು.

(೪) ನೋಡು ಮತ್ತು ಜೇಡರ ಹುಳದ ಆಟ:—

ಒಂದು ಚದರ ವೃತ್ತಿ ವಿಸ್ತಾರವುಳ್ಳ ಭೂಮಿಯನ್ನು ಅಥವಾ ಒಂದು ಪ್ರದೇಶವನ್ನು ನಿಷ್ಕರ್ಷಮಾಡಿ ಅದರ ಎಲ್ಲೆಗಳನ್ನು ನಿರ್ವಹಿಸಿಕೊಳ್ಳಬೇಕು. ಒಂದು ಗುಂಪಿಗೆ ಜೇಡರ ಹುಳವೆಂತಲೂ ಮತ್ತೊಂದು ಗುಂಪಿಗೆ ನೋಣವೆಂತಲೂ ನಿರ್ಧರಿಸಿಕೊಳ್ಳಬೇಕು. ಜೇಡರಹುಳದ ಗುಂಪು ಹೋಗಿ ಅವಿತುಕೊಳ್ಳುತ್ತದೆ. ಇದು ಅದ ¼ ಘಂಟೆಯಮೇಲೆ ನೋಣವು ಅದನ್ನು ಹುಡುಕಲು ಹೊರಡುತ್ತದೆ ಇವರು ತಮಗೆ ಬೇಕಾದ ಹಾಗೆ ಹರಡಿಕೊಳ್ಳಬಹುದು ಪ್ರತಿಯೊಂದು ಗುಂಪಿನ ಸಂಗತಲೂ ಮಧ್ಯಸ್ಥಗಾರನೊಬ್ಬನು ಹೊರಡಬೇಕು. ನೋಣವು ಕಂಡ ಜೇಡರ ಹುಳವನ್ನು ಈ ಮಧ್ಯಸ್ಥಗಾರನಿಗೆ ಹೇಳಬೇಕು. ಒಂದು ಅಥವಾ ಎರಡು ಘಂಟೆಗಳ ಕಾಲವನ್ನು ಕ್ಲಷ್ಟಮಾಡಿ ಅದರೊಳಗೆ ನೋಣವು ಜೇಡರ ಹುಳವನ್ನು ಕಂಡು ಹಿಡಿಯದಿದ್ದರೆ ಜೇಡರ ಹುಳವು ಗೆಲ್ಲುವುದು. ಜೇಡರಹುಳವು ತಾನು ನೋಡಿದ ಪ್ರತಿಯೊಂದು ನೋಣದ ಹೆಸರನ್ನೂ ಬರೆದುಕೊಳ್ಳಬೇಕು. ತಮ್ಮ ಗುಂಪನ್ನು ಇತರ ಗುಂಪಿನಿಂದ ಪ್ರತ್ಯೇಕಪಡಿಸಲು ಬೇರೆ ಬೇರೆ ವಿಧವಾದ ಉಡುಪುಗಳನ್ನು ಹಾಕಿಕೊಳ್ಳಬೇಕು. ನೋಣಗಳು ತಾವು ಬಚ್ಚಿಟ್ಟುಕೊಂಡಿದ್ದ ಸ್ಥಳವನ್ನೂ ಮತ್ತು ತಾವು ನೋಡಿದ ಜೇಡರ ಹುಳಗಳ ಹೆಸರನ್ನೂ ಬರೆಯಬೇಕು.

ನು. ತಿರುನಾರಾಯಣೈಯ್ಯಂಗಾರ್.

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# THE MYSORE SCHOOL and SCOUT MAGAZINE.

"KNOWLEDGE IS MORE THAN POWER—IT IS VIRTUE."

VOL. 4.]

BANGALORE, OCTOBER, 1921

[No. 5.

## THE All-India First Aid Trophy.

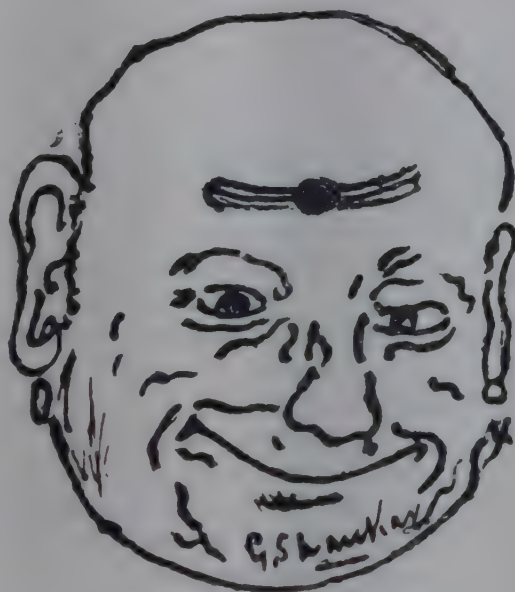
*Under the auspices of the District Board of Kolar and the Boy Scouts of Mysore, an All-India First Aid Trophy will be organized at Nandi from the 30th December 1921 to the 2nd January 1922, both days inclusive. A beautiful and costly silver mace (worth about Rs. 1,000) will be presented to the winning team, and gold, silver and bronze medals will be presented to the first three teams. His Highness the Yuvaraja, Sri Kantirava Narasimharaja Wodeyar Bahadur, Chief Scout of Mysore, will preside at the finals and give away the prizes.*

*In connection with the Trophy, there will also be a Boy Scout Rally in which prizes will be awarded for teams for proficiency in Physical Culture, Flagstaff construction, Signalling, Scoutcraft Exhibition and other Scout items.*

*Teams and parties of Scouts from all parts of India are cordially invited to come and take part.*

*The competitions are thrown open for all Scouts over 16 years of age, Senior Scouts or Rovers, both European and Indian. A special prize for the best Team of Scouts, below 16 years of age, will be awarded, if any such compete.*

*For fuller details see printed notices in papers or apply to the Director, the Boy Scouts of Mysore, Tippu Sultan's Palace, Fort, Bangalore City.*



**NOW AND THEN,  
I'LL APPEAR AGIN!**

**Mysoreans Awake!**

Dear Brethren of Mysore,

Do you not think that it is a very regrettable thing that in the midst of all our multifarious activities we have not a thought to spare to our old heroes of Mysore. In what way are we showing our gratitude to those great men who, by their self-sacrifice, devotion and personal labour, have raised the beautiful land of Mysore, the Devi's own place, to the high level that she occupies to-day among the countries of the East? Do you remember at least once a year that great military genius Hyder Ali who, though a usurper, unweariedly brought up our land from the miasma of misrule and depravity to such a pitch of political glory that Napoleon the Great was proud to claim alliance with and the great world power lived in constant dread of in the neighbouring province of Madras? How many thousands of families in Mysore are now living on his generosity? Have you any idea how many temples owe their conti-

nunity and glory to his unbiassed generosity which even his virulent successor dared not revoke? Every Hindu and Mahomedan alike found patronage with him according to his intellectual capacity. Then again, what means have we to keep in memory that great Prince Sir Sri Chamaraja Wodeyar, the ideal husband, father, ruler and scholar. But for him, would we have had even the rudimentary republican Government, the advanced educational system and administrative institutions that are the wonder of our sister States? What monument have we erected in our minds in his memory? Sir P. N. Krishna Murthi has passed away after superb service to the State and devotion to the Mysore Throne, a great descendant of a great family who have figured one and all in their devotion to the welfare of the State. But for him and his patriot friends, one of whom is that redoubtable knight of the people, I mean the G.O.M. of Mysore, who could have snatched Mysore from the vortex of the then British Policy of indiscriminate annexation? Sir M. Visvesvaraya worked day and night for the welfare of the State. His country was to him father, mother, wife, children, in fact everything. The noblest of Karmayogis, who worked for the sake of work only, has now left Mysore, probably to the advantage of the outside world, and there is not a man poor enough to give him a thought. That great hero Lingaraj Urs shed his blood in a distant land to maintain the glory of the Mysore Army and who is there who weeps for him?

Let me not go on cataloguing all the great names that Mysore has given birth to. I only want to impress upon you, Mysoreans, particularly Scouts, to

(Continued on page 3)



# Adventures of George Barlow-Detective.

By A. M. Rajagopala Chari, *Pachaiyappa's College, Madras.*

## CHAPTER III.

### A Villain's Deed.

“WHY, my dear boy, you look so worn out and haggard?” It was the gruff voice of Barlow asking me why I looked weary. Had he been a mere acquaintance I would have answered him “well, because I am weary” but realizing what he really is to me I was compelled to confess the cause of my weariness.

“Well, dear chap, you know of late I am short of money. Not a soul would go over to me as a client. I am a Barrister of ten years’ standing notwithstanding. A few days ago, my mother left this world. A week after this, my brother followed her. And yesterday my sister joined her dead brother. The pity of it all! I tell you, Barlow, when misfortune dogs us it is very hard to cope up with it. Often I wonder why I alone of my family should be reserved for this miserable and monotonous world—.”

“Tut, Tut, what are you speaking? Think of dying? Good God, I am fifty and I don’t think of leaving this world at all! You, who are a bachelor, who have not tasted the pleasures of a matrimonial life, should think of those disagreeable things! Aged, what is the world coming to, I wonder! The young think of dying and the old think of enjoying life! Ho! Ho!!” and he laughed outright at the same time looking me with compassion. “If you are hard up for money” he continued with a grave look, “come to me and I shall help you.”

“I really thank you for your generous suggestion but tell me honestly whether in my place you would not have felt like myself?”

“No, Charlie, I say no. I would not have felt like you. Instead I would make two or three rounds in the town when I am depressed. That would refresh me considerably.”

“If you are really that sort of a fellow, you are an extraordinary person” and I smiled a little mischievously.

“With a big tail, eh?” and he pinched my ear—which by the way is his favourite hobby—affectionately. “Well, my boy, I would find a little adventure for you which would ward off all your sorrow,” and he smiled.

“You have at hand some job, I bet. Now out with your story or rather tragedy.”

In answer he took out his watch and lifting his head to me said, “Wait for half an hour and you will know it all. I expect a millionaire now.”

“What is his name?” I asked.

“Half an hour more, Charlie” he insisted. We sat there facing each other, I wondering how his small head could carry all his talents which were stuffed into it and he regarding me critically—me who am willing to die than live a miserable life in this world. A faint smile lit up his face while he regarded me from top to toe only to disappear very soon. His mouth parted a little as though to speak but it suddenly snapped. The half an hour passed away thus when I was aware of faint footsteps coming towards our room. It came clearer and clearer and at last a knock at our door was heard. I looked at Barlow. He was openly staring at me. Evidently he had not heard the knock. It was not difficult for me to understand him. It was only one of the many occasions when he would sit torpid for hours together with open eyes but still unconscious of what is going on around him. When any one touched him at that time he would suddenly start as if he were asleep. I questioned him and he said that in those hours he was engaged in thinking.

So when I heard a knock I went and opened the door. I found myself face to face with a burly faced man attired in costly dress. When he spoke to me in his gruff voice I recognised in him the voice of millionaire. He was of a middle height but extremely bulky—so bulky indeed that his whole stomach was inside the room while he stood outside and I had to stand a little within the room to avoid collision. He had a bushy moustache which were pointed at both ends. Beard he had none. Judging by his appearance he might well pass for fifty but as I ascertained later he was only forty.

When he saw me he put one of his huge hands into his pocket and took out a visiting card and handed it over to me and asked if Barlow was within. I assented and requested him to take a seat while I roused Barlow from his reverie.

He started and seeing the millionaire seated in a chair smoking, he

made his way to him, stretched out his hand which the millionaire took and they shook hands. After the formal apology, the millionaire for his intrusion and Barlow for his reverie, which prevented him from receiving the millionaire then and there, Barlow dived right into the subject.

“Will you please go through the case elaborately, Mr.—?”

“Jenkinson” completed the millionaire; “Of course” and he cast a glance at me. I thought it politic to go away since the millionaire did not desire to take me into his confidence and I rose to go but Barlow detained me and turning to Mr. Jenkinson he said, “Mr. Jenkinson, let me introduce Charles Bentinck, Barrister”.

The millionaire extended his hand and we had a vigorous shake of hands. “Now Mr. Jenkinson, I must tell you that Charles is my best friend whom I have taken into complete confidence. At times he is very useful in my work. You need fear nothing”.

With a final glance at me, the millionaire began his story.

“To begin with, I must tell you that I am the fifth son of the late Earl of Northumberland. In my seventeenth year I had a quarrel with him regarding my marriage and I left him. He was a very obstinate man and when I crossed him he drove me out of his family without giving me a penny. Then I married the girl I wooed and went to New York to make a fortune or rather to make a living. For two months I did not get a permanent employment anywhere but I managed to live decently during that period for I had temporary employments. One day, as I was returning home from my office, a man of middle height with a clean shaven face stopped before me and asked my name. When I told him, he asked me whether I would undertake an employment under him on a handsome salary. I asked the nature of the work I had to do, and in answer he asked me to come to his hotel “The New York Restaurant,” room No. 68. I accepted the invitation and went home and in another hour I was talking with the man I referred to. He ordered me lunch which I declined. He looked at me steadily and smiled. I fancy I had a

(Continued on page 4)



# Scouting in Other Lands.

## Nova Scotia.

WE have been told that Scouting in Canada is now in its highest state of efficiency and Nova Scotia leads all other provinces in this State, although New Brunswick, an adjoining province, is only 10% behind. Naturally we, Nova Scotians or 'Bluenoses' as we call ourselves, are very proud of this fact and we are bound to keep up this reputation. Much woodcraft is done in Nova Scotia as the country has many beautiful forests in which many, many comical little animals live as squirrel, chipmunk, fox, and mice, beavers and porcupines and many birds as the robin, chickadee, humming bird with a nest  $\frac{3}{4}$  inch in diameter and  $\frac{1}{2}$  inch deep, and bob-o-link and meadow lark.

The little humming-bird is really so small that it might be called an insect, all the same it has feathers, a beak and many other things just like other birds.

For myself I just love nature and many times I've gone to the woods, perhaps for just an hour, and watched all these forest creatures at work and play. But if I keep at this very long I'll find that this will be nothing but nature as I could write all day about the wild things. So I must talk about Scouting.

In Nova Scotia there certainly is a fine scope for scouting and the Scouts are certainly taking advantage of this. You, Indians can't imagine what you're missing when you can't scout in the snow. To cross a snow bank sometimes about 6 ft., others 9 and once it went so far as 14 ft. deep, and find yourself up to your neck with nice, fluffy snow certainly is a treat. Of course usually the snow drifts are from four to six feet high but when a big bizzard comes they sometimes range up to the height I said before. Again there's no hot sun in the winter which makes you feel drowsy and lazy, but the air is so spry, and crisp, and light that you just feel as though you could walk a hundred miles, but of course you can't.

But there I go again and start talking about Nova Scotia's peerless climate when I haven't written a word about Scouting. Well, when I'm on the talk of winter I might as well tell you about our Winter Scouting sports. Many tracking games can be played. While in the woods tracking an animal is surprisingly interesting. In the snow there is not a bit of difficulty in

following the spoor as it's right there in plain 'black and white.' Often in watching the track we can find where one animal has followed another and later attacked it.

Well, I must tell you about our troop meetings. At about seven o'clock we begin and have about 20 or 30 minutes brisk games as "Three Deep," "Cock Fight," "Whip-Tag," "Poison", etc. After that we usually have a little drill either marching, physical or with staves or we might omit that and have a sing-song. Finishing that we have our Patrol meetings where the P.L. and Seconds give instructions to their patrols. This lasts about 30 minutes. We are then drawn into a Horse Shoe formation where badges are awarded and generally the Scoutmaster gives us a brief talk. After the Troop dismisses a short Court of Honour is held in which important troop matters are discussed.

Well, D.R. that's as far as I can go but I hope you won't mind me cutting it off so short: but "may be" I'll send some more in my next letter a sort of "continued in our next issue" affair, don't you know.

## Burma.

Burma, no doubt, has been appropriately styled the "Land of Pagodas." Pagodas are the most conspicuous objects the traveller views as he ascends the Rangoon River even on his first arrival. But besides the great golden pagodas where days can be spent in inspecting what Burmese art and patriotism can do for the sake of their faith, there are two other things, which a tourist or a brother Scout should not fail to visit. The one is the Bell in the huge Minguon Pagoda in Upper Burma, which is the second largest sound bell in the world. It hangs from two massive wooden beams supported by two brick pillars of a very large size. The thickness of the metal is from 6 to 12 inches and it is said to weigh 80 tons. This bell is indeed a marvellous construction. Secondly, forty miles distant from Maymyo in Upper Burma is the Gokteik Viaduct. This really attracts an increasing host of visitors from all parts of Burma and especially so I found when I visited the place. One of the sights at the Gokteik is the famous Trestle Bridge, the second longest and highest of its kind in the world. The trestle is supported on a

natural bridge underneath which is a most interesting cave. By building across the natural bridge a viaduct 320 ft. high and 2,260 feet long, it has been possible for the railway to reach a natural shelf on the face of the opposite cliff. The natural bridge, a freak of nature, in foliage curtained limestone, is 500 feet high, 150 of which forms the entrance to the great cavern, wherein the bats and swallows dispute an inheritance with the stalactites and stalagmites. When I stood at the base of the cave, and looked up the steep sides of the gorge, it was really amusing to notice how the Mandalay-Hsipaw train shoot across the colossal steel bridge, 820 feet above. When I approached near the bridge, I took down in my diary the following stereotyped words that are engraved on it.

"This bridge is said to have been built by the Pennsylvania Steel Coy., of Steelton, Pennsylvania, from plans and specifications furnished by them. The complicated frame-work of steel trusses and beams was shipped to Rangoon, accompanied by American workmen who put up the huge structure." The first impression received by me, on reading this, was that it stands as though a monument of American engineering, and of her industrial expansion.

G. N. RAJAN,

*Bull Patrol Leader,*

*3rd, Rangoon Troop, Rangoon.*

*(Continued from page 1.)*

find out a means whereby those great specimens of humanity may eternally be kept in living memory. A good plan would be for all Scout troops to note down in their Club calendars the dates of the anniversaries of the deaths of dead heroes and the birthdays of living ones and celebrating such days with a small gala function, with a parade and some speeches from important people.

The Scout Headquarters may be of service in discovering these dates, and may do a bigger service by holding the periodical general parades presided over by living great men. I simply suggest the idea for what it is worth.

Yours fraternally,

B. T. CHAR.

(A special attempt is being made in this direction, in the Mysore Scout Diary to give prominence to these dates and to encourage the celebrations of the anniversaries of great Mysore National Heroes—*Ed.*)



## ADVENTURES OF GEORGE BARLOW—DETECTIVE.

(Continued from page 2.)

faint suspicion about him, he looked so steadily at me. Then he dived right into the purpose of our meeting.

'First as to the nature of your work, it is a very simple one. You have simply to supervise the work of the clerks and other employees. In case of emergency, you would have to travel abroad. But those occasions will only be few and far between, and you have also to act as my private secretary.'

'Is that all?' I asked.

'That is all,' he said, and as for your remuneration it shall be twelve thousand dollars per annum.'

'I protested that such a remuneration was too high for the work I had to turn out but he would not listen to them. He only smiled 'Well, never mind the high pay' was all he said. Then suddenly he said 'Would you be able to join duty from to-morrow?' I assented, for my temporary employment was cancelled on the previous day and I was free to join duty. Then we shook hands and rose to go. I went straight to my residence. There the door was opened by my wife and she embraced and kissed me and revealed to me the joyful news of the birth of a female child. I, in my turn, told her my joyful tidings at which she shed tears of joy and attributed my luck to the birth of new born babe.

"The next day found me in a big firm situated in the Seventh Avenue. I found my work very easy and had plenty of time to sleep, so to say. For about twenty years I had very plain sailing in the firm and I made a considerable fortune.

"By this time, my daughter had become a lovely girl and many wooed her. She had been often telling me that she greatly liked a long tour over to England. Till now I had refused none of her wishes and I had no mind to refuse her now. So, I took leave in my firm for a year and prepared for a long tour."

"Excuse me if I interrupt you, but what firm is it?" asked Barlow.

"It is a very big bank called the *New York Bank*."

"As soon as I prepared for a long tour" replied the millionaire "I wired to 'the Lion' here to reserve two rooms, for my daughter and myself. On the 28th February we came here and duly occupied the rooms assigned to us.

"Two nights we spent in the hotel luxuriously. But the third night I heard a sort of whistling at about 12 o'clock, i.e., midnight and a swift sound of running footsteps as well. I woke up and saw outside through my window. I could see nothing. Thinking that I was only dreaming I went to bed.



THE MYSORE PALACE.

But I did not get sleep the whole of the night. The next night the same sounds were heard. This time the sounds were not my fancy. I stole out in my stockings and went to see my daughter in the next room. What did I see there? Good God, when I recollect I shudder! A man muffled in black with a straw hat was turning the handle of my daughter's door! I did not want to



SCOUTS AT THE DASARA PROCESSION.

raise a cry. I stole towards him but alas! I was too late and seeing me with a quick glance he disappeared, where, I know not. I searched the hotel in vain. Then I came to bed resolved to catch him the next night at least. I did not breathe a word to anybody. I kept anxiously waiting for the next midnight. I heard the same sounds and I was quick enough to reach my

daughter's room the doors of which were open. My heart leaped within me! At last I had caught the villain! He should be within the room, I thought and I stole into the room with my revolver in hand ready to encounter the villain in case of need but imagine my disappointment and grief when I found the room *empty*! I went near my daughter's bed and I could not help raising a loud cry at the shock I received. 'The bed was empty!'

Here the millionaire actually burst into tears. It was a pitiable sight to see him.

"I waited till dawn" resumed the millionaire through his tears, "I thought it politic to make a formal complaint of my daughter's disappearance to the police. I say formal because I have no faith in these police detectives. Three years ago, I lost a coronet worth about a million pounds and it was restored only by a private detective. These police detectives are good actors" and he laughed here "but not doers. They will assume very grave appearances as if they were so many geniuses but in real action they are but shadows. I know of many instances in which only private detectives have triumphed. So, Mr. Barlow, I come here to ask your help and you shall have your own terms." "Please don't bother about the remuneration." Barlow begged

complacently. "Well, as you please" rejoined the millionaire. "To-night, you might take your bed here. I will sleep in your room. Will you give your permission, Mr. Jenkinson?"

"I am freely at your disposal," said the millionaire with a grin.

(To be continued.)

## Recreation: Family Ties.

He was fond of manly exercises, such as hunting, shooting, walking and riding. He was so keen a polo player that he played the game at night with fireballs. He was gifted to a considerable extent with the genius of invention. The 'Ain' records how he invented a carriage, a wheel for cleaning guns and elephant gear; how further, he made improvements in the clothing of his troops and artillery. Akbar carried out his public toleration in the privacy of his home. He took his wife from different races and religions. As a father he was too affectionate. Nothing could exceed the exemplary patience with which Akbar treated his unworthy son. Being a lover of legality he summoned his nobles around him at his death bed and declared Prince Salim to be his lawful successor and expressed a hope that Khusrū might be provided for by the government of Bengal. (From page 6.)



## Our Health Section.

### About Health.

Brother Scouts, let me tell you About "Health." "Health" is what we want. Don't you know that health is the greatest wealth in the world. Good health is the basis of life. Without health, fame, wealth and position are mere burdens. A millionaire without health is not to be envied, his riches cannot purchase health. Sickness is sin. Health is the highest virtue. Health is the key to open the gates of success. Health is a dynamite to explode all the mountains of despondency and failure hanging on our way. Possess health and be safe. Health is a passport to cross the deserts of sorrow and oceans of misery.

Men of poor health are speedily left behind in the race of life. Men of poor health are useless encumberers of the ground. Men of poor health are not only useless themselves but a source of positive hindrance to their fellows. Unfortunately most young people seldom trouble themselves regarding their health until they have lost it. Especially the students during the days of competitive examinations see how they burn the midnight oil who cannot tear themselves away from their books. How cruel they are to their health, how much damage they cause to their bodies and brains? Are they not committing suicide? Are they not guilty of the mischief? Will they not be punished by nature? Their faces are wan, their arms are feeble, eyes dim, cheek bone prominent, they live in an atmosphere of ailments, and have few pleasures other than the joys of the book worm; they may prove excellent scholars yet very bad citizens. Students know not where and when their bodies are being overworked and overstrained, until barely enough force is left to keep their bodies fit to carry on other household duties in afterlife.

Dear reader, do not worry. "Cheer up," Cheer up, for they are sound ways to sound mind and sound body. No matter how you are now, start to climb up the hill of Health and Joy.

Your Brother Scout,  
SHRI RAM, M.P.L.,  
Srinagar, Kashmir.

### About Your own Teeth.

#### THE MOLARS.

The tooth is one of the organs of the body which are helpful for digesting our food. So we ought to be very careful about the teeth.

Carelessness in washing the teeth leads us to many dangerous diseases. There will be small germs produced by the dirt. These will cause much pain and trouble. We cannot eat anything, cannot chew properly. Of course the unchewed food will cause indigestion and other similar diseases. The mouth swells out and we cannot even talk well. So it makes a man uneasy and unhappy. A happy man will have clean teeth. If we do not care to keep our teeth in a good condition, we are racked with the distracting pain of toothache.

There are four kinds of teeth: the Incisors, the Canine teeth, the false Grinders and the Molars.

The food taken by us in morsels are first cut by the canine teeth. Then they are finely cut to pieces by the Incisors. The grinding and other processes are mainly left to the work of the false grinders and the Molars. Most part of our processes of chewing, etc., of the food are done by the Molars. So it requires thorough cleansing than any others. Generally what I have found about the teeth is this:—Many wash the front part of the canine and incisors. They want that their teeth should be admired. Many of my friends have come to me and asked whether their teeth was fine or not. I have told them that their teeth was

very bad though they appeared to be white and clean outside.

Especially among women they think it very beautiful to have "pearl-like teeth." No doubt it adds to the beauty. But that kind of washing the teeth is not at all useful for our health.

Every morning we should take care that we wash our mouth and teeth properly. It is very easy to wash the front part of the teeth. That too with mere hands. But that will not do. We should have good dental powder, as Dantha Dhavana Choorna, etc., or our charcoal powder mixed with any other fragrant powder (if you like) will quite serve our purpose.

We should apply the powder on the crowns of the teeth. Then begin to rub briskly for about 5 minutes. A good tooth brush is better for our purpose, as it is a little bit hard to rub the jaw with our hands.

Repeat the same for the upper jaw also. So then, after cleaning the upper and lower jaws and the tongue (the dirt of the tongue can be scraped off with the back of the brush,) come to the canine and the incisors. Wash them also carefully with the powder. We should be careful not to rub the teeth rudely. In doing so the enamel of the teeth and the muscle at the origin may be injured. Everything should be carefully and slowly done. Finish it, after all the above processes are over, by spitting the water. Let the water be neither too hot nor too cold. It is always better to wash our teeth twice in a day, *i.e.*, once in the morning and another in the night.

So the Molars should be washed or require better washing and more care  
(Continued on page 7)



"OUR DOLPHINS"

A swimming club under the caption of the "Mysore Dolphin Club" has been organized by the Boy Scout Headquarters under the Presidency of Mr. K. R. Sreenivasa Iyengar, Revenue Commissioner in Mysore. Messrs. T. Shama Rao and S. B. Krishnaswamy are its Secretaries. Open to all lovers of sports.

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### EDITORS' PAGE.

#### "Akbar-the Hero."

The following are extracts from a lecture delivered to the Scouts of the 10th Bangalore Troop by Mr. K. V. Sankaran, M.A., of the National High School, Bangalore. The Troop has chosen Akbar as its "Hero."

#### Preliminary.

For an organization like the Scout Movement whose chief aim, I believe, is to turn the surplus emotions and energies of the youth of the country along the channels of public service and national uplift, hero worship is a necessary preliminary. Heroes are in most cases human beings and in following them, we imitate and assimilate not their frailties which are of the earthly, but those enduring ideals which they embodied in life and which are still held up to the reverence and remembrance of posterity. It is well for us to recall the immortal words of Sir J. C. Bose on the occasion of the Inaugural Address of his Research Institute at Calcutta. In the course of his address he says:—"Not in matter but in thought, not in possession, nor even in attainments but in Ideals are to be found

the seed of immortality. Not through material acquisition but in generous diffusion of ideas and ideals can the Empire of humanity be established."

At the present moment 'India needs,' in the words of Pandit B. N. Dhar, "not men of pale hopes and middling expectations but courageous natures, fanatics in the cause of their country." The Scout Movement has been brought into existence at a very opportune moment in the crisis of our nation's history. The passion for service, building of character, the high sense of duty and honour and obedience to ideals and leaders, all these are quickened and vivified by the Scout Movement.

The result will be a strong and robust national consciousness pulsating with the throb of an energising and vitalising life.

#### Introduction.

In the hope that you will inwardly mark and digest the life and achievements of the 'Hero' that you have, of your own will, chosen, I intend to place a few salient traits of his character before you.

Akbar governed an Empire for a period of 50 years and left permanent marks of his rule in the history of this country. To cut short his life within the compass of half an hour will be doing scant justice to the hero of the theme. But I shall try to touch upon those points in the life of the hero which are quite essential for our present purpose.

Let me not dwell at length on the adventitious circumstances of Akbar's life as a ruler and a Musalman. Heroes transcend all geographical and race limitations. To-day Akbar is our national Hero. Sister Nivedita truly voices our feelings when she says in her Immortal work "Web of Indian Life":—"And far more on behalf of India herself do we need artists, half poets, half draughtsmen who can work in us the great new senses. We want men of the Indian blood who can portray for us the men of old—Bhishma and Yudhistira, Akbar and Shershah, Pratapasinh and Chandbibbi,—in such fashion as to stir the blood. We want through these to feel out as a people towards the new duties of the time to be."

#### Manhood.

Akbar's one aim in life was to found a national empire with the aid of a national religion. An ambitious programme indeed for a king of the 16th century in a land of warring creeds and superstitions, amidst a people who were sunk in ignorance and poverty. To the realization of his aim he brought to his task intrepid resolution and a courage which was never thrown off its balance but rather shone with its great lustre under difficulty and danger. The first 20 years of his reign he devoted himself to the recovery of the revolted provinces and the subjugation of the whole of Hindustan.

As a soldier Akbar proved himself to be a leader of tireless energy and intrepid resolution. He frequently out-marched his best men and more than once did not hesitate to attack an enemy in force with only a handful of troopers at his side. He is said to have ridden from Fatepur Sikri to Ahmedabad in Gujarat in 9 days, a distance of nearly 400 miles.

His adversary Hussain Mirza was roused from sleep by the blast of his trumpets and cried out across the river: "My spies have informed me that 14 days ago the Emperor was at Fatepur; and if this be the Imperial army where are the royal elephants?" How-

ever he prepared himself for the battle. The emperor still chivalrous, waited till he was ready, then dashed into and crossed the river, formed on the opposite bank, and "charged the enemy like a fierce tiger." Another body of Moghul troops took them simultaneously in flank. The shock was irresistible. The rebels were completely defeated, their leader wounded and taken prisoner.

#### His Moral and Intellectual Powers.

He regarded the performance of his duty as equivalent to an act of worship to the Creator. In this respect he made no difference between great and small matters. He was not content to direct that such and such an ordinance should be issued. He watched its working; developed it more fully, if it were successful and marked the details of its action on the several races who constituted his subjects. He had much confidence in his own judgment of men. He was admittedly a good physiognomist. Abul Fazl wrote of him that "he sees through some men at a glance." Akbar was gifted with an inquiring mind. By conversation with men of all kinds he had made himself competent to weigh and express an opinion on any topic. He used to sit up much alone within the garden of his palace revolving many thoughts and "gathering up the bliss of the hours of the dawn." The importance of meditation in the early hours of the dawn which was practised by Akbar not only to solve the problems of administration but also of life has been forgotten at the present day when the outward form and the rules of conventional life and cheap printed literature sway the minds of men and which the Scouts of this troop may well emulate.

#### His Frailty and Daily Life.

In delineating the important traits in the character of the hero, I am not oblivious to his frailties. He had no qualms about making a pyramid of 2000 rebels' heads after the fashion of Timur. He could be terribly stern and was subject to paroxysms of rage, in one of which he threw a servant from the battlements for falling asleep in the palace; but his natural inclination was ever towards mercy and his forgiveness often cost him dear. In his later days he became intolerant of Muslim and orthodox views.

#### Personal Appearance.

Physically he is described, by his son Jehangir, in later life as of middle stature, long in the arms and sturdy of figure rather sallow in face, with black eyes and eye-brows and an open forehead. A wart on the left side of his nose was regarded as not only auspicious but exceedingly beautiful. His voice was ringing and in spite of little culture his conversation had a charm of its own. He ate but one meal a day, and that in moderation, never approaching satiety. He took meat but twice a week, and even then with repugnance, for he disliked making his body a "tomb for beasts". He was a man of great energy, constant occupation, capable of immense and prolonged effort and fond of all manly exercises.

#### Conclusion.

Such was the character of Akbar the HERO of your troop. Animated by the high ideals of the unification of the race and religion he possessed a mind and will which in the pursuit of his ideal were untiring and indefatigable. History records the success of his endeavours in the stability of the empire that he founded for nearly a 100 years.



To me he appears "in simplicity like a child and in intellectual force like a giant." As I have already requested, you mark and inwardly digest his great and enduring qualities and achieve something substantial in your lifetime. That will be my request and recompense.

(From col. 3.)

was safe in my locker till this morning, but now it is missing. Also I had some accidents about which, I beg you, Sir, please do not ask me to speak. Could you get me another Hall ticket, or would you allow me in without it?"

"I will give you a duplicate," he said. "But I must investigate this business."

Raju took the duplicate and came out of the Head's study, when the school bell sonorously rang out shrill and sharp.

He entered the Hall, and took his seat just as the attendance was being taken. So, after all, he was *just in time!* but not a minute too soon.

(To be continued.)

(Continued from page 5.)

than the others. It is here that the infinite parts of the food are deposited.

Don't try to crack hard nuts, etc. Never prick your teeth with needles or any other sharp instruments. In order to be healthy, one of the cares to be taken is about the teeth.

S. R. SUBBA RAO,  
II, Kolar.

### We scatter Seeds.

- (1) We scatter seeds with careless hand  
And dream we ne'er shall see them  
more;

But for a thousand years  
Their fruit appears  
In weeds that mar the land  
Or healthful store.

- (2) The deeds we do—the words we say  
Into still air they seem to fleet;  
We count them ever past—  
But they shall last—  
In the dread judgment, they  
And we shall meet!

C. D. R. SWAMY, P.L.,  
I, Chikmagalur.

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## By Fair Means or Foul.

S. SUBRAMANYAM.

### CHAPTER III.

#### Just in Time.

KESAVAN was very glad at the way he had escaped from the policeman. The suddenness of the fall so soon after his guilty action, and then, his having to deal with a Policeman into the bargain, had brought his heart into his mouth, and his heart, as the saying goes, turned to water. But he had laid a double trap for Raju; for Raju, whom he had loved as a brother before this hated rivalry, had put in his nose between the two. He did not like to think of it since now it was over. A thousand times he wished himself dead before he did this mean deed,—this first and last hated deed of his life. Ten thousand times he wished to turn back, and undo the deed he had done. But temptation to go on and make the best of his ill-gained advantage predominated, and carried the day. He rode on vainly trying to enjoy the beauties of nature while the very bicycle he rode seemed to reproach him of meanness. The roads were deserted and he was alone, so lonely that he felt as if he were with his Maker.

But then, it did not take the intelligent boy to realize the practical side of the question. If he were to be found with Raju's bicycle, it would surely tell against him. More so since Raju's was known to every one of his school-fellows, on account of its trimness.

He was now passing through a mango avenue, and close on his left, was a beautiful grove, here and there filled with bushes of Lantana. Also, he was not half a mile from his school. He saw his opportunity at once and took it. He swiftly rushed into the grove, and with a mighty heave, shot the byke into the centre of a bush. He just noted the position of the particular bush and saw that the bicycle was well hidden in the bush, and made off by a cross cut.

To reach the school was a matter of no great difficulty. To join the throng and forget the whole world and its affairs, while discussing the examiners, their nature, the nature of questions they might give, were only a matter of course. Kesavan relished the company and the talk, much better than the abominable solitude, which, though

lasted only for half-an-hour, seemed to lengthen out into half a century to his conscience-stricken mind.

But, to return to poor Rajagopalan:—The burly policemen were roughly marching him to the police station. But Fate had decided otherwise: not that Raju should be late for his examination or absent, not that he should be a victim any longer, but that he should rise, rise to his position that he naturally deserved, and be speedily released from the clutches of the unlettered boors, and shine out as if he were a grand hero and a conqueror, and not a mere school boy. Help came in the shape of a sergeant, who knew the famous patrol leader very well. The sergeant was assigned the duty of guarding the Boy's Own Hostel for that day, and he was coming to assume his duties. He well nigh began to dance and shout with rage at the stupidity of his policemen in arresting Rajagopalan. Apologies were profuse, and when matters were explained, a cycle was at once placed at Raju's disposal. He was off like a bullet and he still had time to reach his destination in time.

Of course it was indeed a nasty trick played on him; of course he had a right to be angry and out of sorts if he so chose; of course he could complain to the headmaster, and work himself into nervousness in a thousand and one ways. But surely none of this would serve his purpose in the examination. To keep cool was his only chance of success, and Raju knew it.

By the time he reached the school, he was cool as cucumber, and every yard towards his destination seemed to make him firm and strong, cool and collected, and full of forgiveness for the offender.

He still had 5 minutes when he reached the school, and the headmaster was standing in the doorway.

"Good-morning, Sir, could you spare me a minute?" asked Raju.

"Well, my boy, come to my room," was the favourable reply of the beloved Head.

Raju silently followed the Head to the room, and then spoke out:—

"Sir, somebody has meddled with my Hall ticket, and pocketed it. It

(Continued on col. 1)



# Look and Laugh.



## Offspring of a Chemical Wedding.

Messrs, Water and Oil  
One day had a bawl,  
As down in the glass there were dropping  
And would not unite,  
But continued to fight,  
Without any prospect of stopping.  
Mr. Potash overheard  
And quick as word  
He jumped in the midst of *clashing*,  
When all three agreed,  
And united with speed  
And soap came ready for washing.

C. S. GOVINDACHAR.

## Judgment.

(1) Mr. Robert-Chambers and Robert Samuel were neighbours. The former had a Peacock. One sunny morning it lay eggs, in the latter's backyard. Judge, readers, to whom do the eggs belong?

(2) Just on the borderland dividing German and French territories was a bridge. An Englishman one night while crossing it committed suicide right in the middle of the bridge.

Where should he be tried, whether in German court or English court?

V. R. PARTHASARATHY.  
(VI) FORM (B),  
Maharaja's Collegiate High  
School, Mysore.

## She begged for the poor.

A rich miser was offered the plate on the occasion of a charity collection. "I have nothing" said he; "Then take something, sir" said the lady collector, "You know I am begging for the poor."

## Double charge.

A very talkative youth came to Socrates to study oratory. The philosopher charged him double price, stating as a reason that he must teach the youth two sciences: how to hold his tongue and how to speak.

## The Scoundrels.

Judge Brackenridge called a prisoner a scoundrel. "Sir," said the criminal, "I am not so great a scoundrel as your honour—takes me to be." "Put your words closer together" said the Judge.

## Wisdom and Folly.

To a man who was silent in company, Theophrastus said: "If you are a fool you do wisely; if you are wise you do foolishly."

## Think of him—!

A farmer unable to read, received a note from a neighbour asking the loan of an ass. Unwilling to expose his ignorance to the servant he said: "Very well, tell your master I will wait upon him myself presently."

## The Dream.

Three friends, who had an only cake amongst themselves, on a certain night agreed to the following condition:—"Every man, when he rises up the next morning, should actually do what he dreams that night. That is, if he dreams that he had gone to some hills, then he should actually go to the hills and return. He, who does it quickly will get the sweet cake to eat." Then, they slept. When they woke up in the morning, they entered into the conversation about their dreams:—

*First man*:—"In my dream, I had been to a village near at hand." So saying, he starts to the village.

*Second man*:—"In my dream, I swam in a pond." So saying he goes to swim in the pond.

*Third man*:—"In my dream, I ate the sweet cake." So the third man eats the cake!!

## A Scented Light-house.

A drunkard's nose is a light-house, warning us of the little water that passes beneath.

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## ಕೃಷ್ಣಮೂರ್ತಿ.

(ಎಂ. ಆರ್. ಶ್ರೀನಿವಾಸಮೂರ್ತಿ, ಬಿ.ಎ.)

ಪ್ರಾತಃಕಾಲ ಐದುಗಂಟಿಯ ಸಮಯ. ಇನ್ನೂ ಕತ್ತಲಾಕತ್ತಲಾಗಿದೆ. ಪೂರ್ವ ದಿಕ್ಕಿನಲ್ಲಿ ಮಾತ್ರ ಸ್ವಲ್ಪ ಸ್ವಲ್ಪ ಬಿಳುಪು ತೋರಲು ಆರಂಭವಾಗಿದೆ. ಗಾಳಿಯು ರೋಯ್ಯನೆ ಬೀಸುತ್ತ ಮನೋವಿಕಾಸವನ್ನುಂಟುಮಾಡುತ್ತಿದೆ. ಅಲ್ಲೊಂದು ಇಲ್ಲೊಂದು ಕಾಗೆಯು ಕರೆನೆ ಕೂಗಿ ನಿಶ್ಯಬ್ದವನ್ನು ಕೆಡಿಸುವುದು. ಕೆರೆಯ ಕಟ್ಟೆಯ ಮೇಲೆ ಮೂವರು ವ್ಯಕ್ತಿಗಳು ಮೆಲ್ಲ ಮೆಲ್ಲಗೆ ನಡೆಯುತ್ತ ಸ್ನಾನಕ್ಕೆ ಅನುಕೂಲವಾದ ಸ್ಥಳವನ್ನು ಹುಡುಕುತ್ತಿರುವರು.

ಈ ಮೂರು ಜನರಲ್ಲಿ ಇಬ್ಬರು ಗಂಡಸರು, ಇನ್ನೊಬ್ಬ ವ್ಯಕ್ತಿಯು ಎಂಟು ವರ್ಷದ ಬಾಲೆ. ತಂದೆಯು ಮಗನೊಂದಿಗೂ ಮಗಳೊಂದಿಗೂ ನಡೆಯುತ್ತ ಅನುಕೂಲ ಸ್ಥಳವನ್ನು ನೋಡುತ್ತಿದ್ದನು. ಆ ಬಾಲೆಯು ಪ್ರಹಸಿತಮುಖದಿಂದ

‘ಅಪ್ಪಾ—ರೈಲು ಎಷ್ಟು ಹೊತ್ತಿಗೆ ಹೊರಡುವುದು’ ಎಂದು ಕೇಳಿದಳು.

“ಏಳುಗಂಟಿಗೆ ಹೊರಡುವುದು.”

“ಹಾಗಾದರೆ ರೈಲಿಗೆ ಹೊತ್ತಾಗುವುದಿಲ್ಲವೇ, ಬೇಗ ಸ್ಪೇಷನ್ನಿಗೆ ಹೋಗಿ ರೈಲಿನಲ್ಲಿ ಕುಳಿತು ಬಿಡೋಣ.”

“ಆಗಲಿ, ಮಗು, ಸ್ನಾನಮಾಡಿ ಕೂಡಲೆ ಹೊರಡೋಣ. ಇಂದು ಅಮಾವಾಸ್ಯೆ—ಸಮುದ್ರ ಸ್ನಾನವನ್ನು ಮಾಡಬೇಕು. ಬೆಂಗಳೂರಿನಲ್ಲಿ ಸಮುದ್ರವಿಲ್ಲ. ಕೆರೆಯಲ್ಲಿ ಸ್ನಾನಮಾಡಿದರಾಯಿತು.”

ಹೀಗೆ ಮಾತನಾಡಿಕೊಂಡು ಮೂರು ಜನರೂ ನಡೆಯುತ್ತಿದ್ದರು. ಕೊಂಚ ಹಿಂದೆ, ಸಪ್ತಳವಿಲ್ಲದೆ ಹೆಜ್ಜೆಯನ್ನು ಇಡುತ್ತ ಒಬ್ಬನು ಹಿಂಬಾಲಿಸುತ್ತಿದ್ದನು. ಅವನು ಆಗಾಗ್ಗೆ ಹರಿತವಾದೊಂದು ದೊಡ್ಡ ಚೂರಿಯನ್ನು ಕೈಲಿ ಹಿಡಿದುಕೊಂಡು ಅದರ ಧಾಳಿಗಳನ್ನು ನೋಡಿ ಹಿಗ್ಗುತ್ತಿದ್ದನು. ಸಡಿಲವಾಗಿ ಕಟ್ಟಿಕೊಂಡಿದ್ದ ಗಡ್ಡವು ಬೀಳುತ್ತದೆಯೆಂದು ಸರಿಪಡಿಸಿಕೊಳ್ಳುತ್ತಿದ್ದನು. ಇದರಿಂದ ಇವನು ಭದ್ರವೇಷಧಾರಿಯೆಂದು ತಿಳಿಯುತ್ತಿದ್ದಿತು. ನೋಡುವುದಕ್ಕೆ ಮಹಮ್ಮದೀಯನಾಗಿ ಕಂಡುಬಂದರೂ, ಸುಳ್ಳು ಗಡ್ಡವನ್ನು ಕಟ್ಟಿಕೊಂಡಿದ್ದರಿಂದ, ನಿಜವಾದ ಮುಸಲ್ಮಾನನಲ್ಲವೆಂದು ಊಹಿಸಬಹುದಾಗಿತ್ತು. ಆಗಾಗ್ಗೆ ಹಲ್ಲನ್ನು ಕಡಿಯುತ್ತ ಮನಸ್ಸಿನಲ್ಲಿಯೇ ಭಲದ ಮಾತುಗಳನ್ನು ಆಡುತ್ತಿದ್ದನು. ಈ ದಿವಸ ಆ ಭಲವನ್ನು ತೀರಿಸಿಕೊಳ್ಳದಿದ್ದರೆ ತನ್ನ ಹೆಸರನ್ನು ಬದಲಾಯಿಸಬೇಕು ಎಂದು ಹೇಳಿದನು.

ದೂರ ದೂರದಲ್ಲಿ ‘ಪಾಹಿಷದ್ವ...’ ಎಂಬುದಾಗಿ ಸಂಗೀತಸ್ವರವು ಇಂಪಾಗಿ ಕೇಳಬರುತ್ತಲಿತ್ತು. ಗಿಡಮರಗಳಲ್ಲಿ ಸೊಯ್ಯುತ್ತಿದ್ದ ಗಾಳಿಯಗಾನದಲ್ಲಿ, ಈ ಸಂಗೀತ ಸ್ವರವು ಕಲೆತುಹೋಗಿ, ಕೇಳುವವರ ಮೈಯನ್ನು ಮರೆಯಿಸುವುದು. ಅದರೇ ಆ ಸಂಗೀತ ಸ್ವರವು ಬಹಳ ದೂರದಲ್ಲಿ, ಬಹಳ ಸಣ್ಣಗೆ ಇದ್ದುದರಿಂದ ಹಾಡುತ್ತಿದ್ದರೋ ಇಲ್ಲವೋ ನಿಶ್ಚಯಿಸಿ ಹೇಳಲಾಗುತ್ತಿರಲಿಲ್ಲ.

ತಂದೆಯು ಮಗುವನ್ನು ನೋಡಿ—‘ಮಗು, ಅದೇತಕ್ಕೇ ಬೆಚ್ಚಿಬೀಳುವಿ’ ಎಂದು ಕೇಳಿದನು.

‘ಅಪ್ಪಾ—ಮೈಯಲ್ಲಿ ಏನೋ ಬಗೆಯಾಯಿತು, ನನಗೆ ಮೈ ಸ್ಪಷ್ಟವಿಲ್ಲ.’

“ಅದೇಕೆ, ಶಾಂತ, ಈ ಪ್ರಾತಃಕಾಲದಲ್ಲಿ ಈ ಮಂದಮಾರುತನು ಬೀಸುತ್ತಿರುವಾಗ ಅಸ್ಪಷ್ಟವೆನ್ನುವೆ? ನಿನಗೆ ಹರ್ಷವಾಗುವುದಿಲ್ಲವೇ?”

“ಅಣ್ಣಾ—ಹಿಂದೆ ಏನೋ ಕಾಣಿಸಿತು, ಯಾರೋ ಕರೆಗೆ ಬರುತ್ತಿದ್ದರು.”

“ಎಲ್ಲಿ” ಎಲ್ಲರೂ ಹಿಂದೆ ನೋಡಿದರು. ಅಲ್ಲಿ ಯಾರೂ ಕಾಣಲಿಲ್ಲ. ಅಮಸಕು ಮಸಕು ರಾತ್ರಿ

ಯು ಸ್ವಲ್ಪ ಮಾಯವಾಗಿತ್ತು. ಆದರೂ, ವ್ಯಕ್ತಿಗಳಾರೂ ಕಾಣಲಿಲ್ಲ.

“ಹೆದರಬೇಡ—ಇಲ್ಲಿ—ಈಗ ಯಾರು ಬರುತ್ತಾರೆ? ಸ್ನಾನಕ್ಕೂ ಪಂಚೆಗಳನ್ನು ಒಗೆಯುವುದಕ್ಕೂ ಯಾರಾದರೂ ಬರಬಹುದು. ಅಷ್ಟೇ. ನಾವು ಇಲ್ಲಿಯೇ ಇರುತ್ತೇವೆ.”

“ಅಣ್ಣಾ—ನೀನು ನನ್ನೊಡನೆ ಇರು, ಅಪ್ಪನು ಸ್ನಾನಮಾಡಲಿ.”

“ಇಲ್ಲ, ಮಗು—ನಾವಿಬ್ಬರೂ ಈಗಲೇ ಬರುತ್ತೇವೆ. ಇಲ್ಲಿ ಕಟ್ಟೆಯ ಮೇಲೆ ಸ್ವಲ್ಪ ಕುಳಿತುಕೋ, ಹೆದರಬೇಡ” ಎಂದು ಹೇಳಿ ಅವರಿಬ್ಬರೂ ತಮ್ಮ ಉಡುಪುಗಳನ್ನು ಉಡಿಗೆತೊಡಿಗೆಗಳನ್ನೂ ತೆಗೆದು ಆ ಬಾಲೆಯ ವಶಕ್ಕೆ ಕೊಟ್ಟರು. ಬೆಲೆಬಾಳುವ ಉಂಗುರಗಳನ್ನು ಆ ಬಾಲೆಯ ವಶಕ್ಕೆ ಕೊಟ್ಟು ಕೆಳಗಿಳಿದರು.

ಆ ಎಂಟು ವರುಷದ ಬಾಲೆಯು ಪೂರ್ವದಿಕ್ಕಿನಲ್ಲಿ ಬದಲಾಯಿಸುತ್ತಿದ್ದ ಬಣ್ಣವನ್ನು ನೋಡುತ್ತ ಕುಳಿತಳು. ಮೃದುಮೃದುವಾಗಿ ಬೀಸುತ್ತಿದ್ದ ಗಾಳಿಯು ಆ ಬಾಲೆಯ ಮುಂಗೂದಲುಗಳನ್ನು ಕೆದರುತ್ತ ಆಟವಾಡುತ್ತಲಿತ್ತು. ಮುಂಗೂದಲುಗಳನ್ನು ಸರಿಪಡಿಸುವ ಮೈಯ್ಯಾರದಲ್ಲಿ ಕೈಕಡಗಳನ್ನು ಘರ್ಷಿಸಿ ಎಂದು ಧ್ವನಿಮಾಡುತ್ತಿದ್ದವು. ಆ ಕಾಶದಲ್ಲೆಲ್ಲ ಬೆಳಕು ಹರಡುತ್ತಬಂತು. ಆ ಬೆಳಕಿನಲ್ಲಿ, ತೊಟ್ಟಿದ್ದ ಕನತ್ನಕಾಭರಣಗಳು ಉಜ್ಜುಲ ರಶ್ಮಿಗಳನ್ನು ಬೀರಿ, ಮುಖಕಮಲವನ್ನು ಪ್ರಫುಲ್ಲವಾಗಿ ಮಾಡುತ್ತಿದ್ದವು. ತೆಳುವಾದ ಕೈಯನ್ನು ಮೇಲಕ್ಕೆತ್ತಿ ಕರಸರೋಜದಲ್ಲಿ ಕೆನ್ನೆಗಳನ್ನಿಟ್ಟುಕೊಂಡು, ಆ ಬಾಲೆಯು ಕೆರೆಯ ಕಡೆಗೆ ನೋಡುತ್ತಿದ್ದಳು. ಅಣ್ಣನೂ, ತಂದೆಯೂ, ಈಜಾಡುತ್ತ ಆಚೆಯ ದಡದ ಸಮೀಪದಲ್ಲಿರುವುದನ್ನು ನೋಡಿದಳು.

ಪ್ರಕೃತಿಯ ಸೌಂದರ್ಯವನ್ನು ನೋಡುತ್ತ, ಸಮೀಪಬಂಧುಗಳ ಈಜಾಟವನ್ನು ನೋಡುತ್ತ, ಆ ಸಣ್ಣ ಹುಡುಗಿಯು ಕುಳಿತಿರಲು, ಹಿಂದೆ ಭದ್ರವೇಷಧಾರಿಯು ಬಂದು ನಿಂತನು. ನಿಶ್ಯಬ್ದವಾಗಿ ಬಂದು ನಿಂತದುದರಿಂದ ಆ ಬಾಲೆಗೆ ಅದು ಗೊತ್ತಾಗಲಿಲ್ಲ. ಆ ಬಾಲೆಯ ಜತೆಯಲ್ಲಿ ಬಂದಿದ್ದವರು. ಕೆರೆಯಲ್ಲಿ ಬಹಳ ದೂರವಿದ್ದುದರಿಂದ ಆ ಘಾತುಕನು ಅದು ಸುಸಮಯವೆಂದು ಹಿಗ್ಗಿದನು.

ಏನೂ ಅರಿಯದ ಬಾಲೆಯು ಜಾರಿಹೋಗಿದ್ದ ಸೆರಗನ್ನು ಎಳೆದುಕೊಳ್ಳಲು ಸ್ವಲ್ಪ ತಿರುಗಿದಳು. ಆ ಭೀಕರಾಕಾರವು ಕಣ್ಣಿಗೆ ಬಿತ್ತು. ‘ಅಪ್ಪಾ’ ಎಂದು ಕಿರಿಚಿ ಮೈಮರೆತಳು. ಈ ಕೂಗು, ಕೆರೆಯಲ್ಲಿದ್ದ ತಂದೆಮಕ್ಕಳ ಕಿವಿಗೆ ಬಿತ್ತು. ಥಟ್ಟನೆ ತಿರುಗಿನೋಡಿದರು. ಕುಸುಮ ಕೋಮಲೆಯಾದ ಮುದ್ದುಗುವರಿಯನ್ನು ಹಿಡಿದೆಳೆಯುತ್ತಿದ್ದ ನರರಾಕ್ಷಸನು ಕಣ್ಣಿಗೆ ಬಿದ್ದನು. ಕೂಡಲೇ ಇಬ್ಬರೂ ಕಟ್ಟೆಯ ಕಡೆಗೆ ಮಾರುಗೈಯನ್ನು ಹಾಕಿಕೊಂಡು ಅತಿವೇಗದಿಂದ ಗಮಿಸಿದರು.

ಕಟ್ಟೆಯ ಮೇಲೆ, ಘಾತುಕನು ಆ ಬಾಲೆಯ ಬಾಯಿಗೆ ಬಟ್ಟೆಯನ್ನು ತುರುಕಿ, ಕೈಗಳನ್ನು ಹಿಡಿದುಕೊಂಡು, ದರದರೆ ಎಳೆಯುತ್ತಿದ್ದನು. ಈ ನೋಟವನ್ನು ನೋಡಿ ಅಣ್ಣನ ಮನಸ್ಸು ದುಃಖಾಗ್ನಿಯಿಂದ ತಪಿಸಪತ್ತಿತು. ತನ್ನ ಶಕ್ತಿಯನ್ನೆಲ್ಲ ಬಿಟ್ಟು, ಹಾರಿ, ಹಾರಿ, ಕೈಗಳನ್ನು ಹಾಕುತ್ತ ತಂದೆಗಿಂತ ಹದಿನೈದುಮಾರು ಮುಂದೆ ಬಂದನು. ಅಧಿಕ ಪ್ರಯಾಸದಿಂದ ಶಕ್ತಿಯು ಕುಗ್ಗಿತು. ‘ಅಯ್ಯೋ ದೇವರೇ, ಸ್ವಲ್ಪ ಶಕ್ತಿಯನ್ನು ಕೊಡು, ಇನ್ನು ಹದಿನೈದುಮಾರು ಮಾತ್ರ. ದೇವರೇ ಈಗ ಪರೀಕ್ಷಿಸಬೇಡ. ಕರುಣಾಮಯನೇ’ ಎಂದು ಮೊರೆಯಿ

ಡುತ್ತ ಕೈಹಾಕಿದನು. ಫಲಕಾರಿಯಾಗಲಿಲ್ಲ. ಕೈಕಾಲುಗಳು ಸೋತು ಚಲಿಸದೆ ಹೋದವು. ‘ಅಪ್ಪಾ ಮುಳುಗಿದೆ, ಬಾ, ಬಾ’ ಎಂದು ಆತ್ಮನಾದವನ್ನು ಮಾಡಿ ಮುಳುಗಿದನು.

ತಂದೆಯ ಮನಸ್ಸು ಚಲ್ಲಾಬಿಲ್ಲವಾಗಿ ಹೋಯಿತು.

ಕಣ್ಣೆದುರಿಗೆ, ಮಗಳು, ನವಯೌವನಗೂಡಿದ ಮಗನು, ಇಬ್ಬರೂ ಪರಲೋಕಯಾತ್ರಿಗೆ ಸಿದ್ಧ ಸಂಸಾರಪಾಶಗಳು ಬಿಗಿದು ಎಳೆಯುತ್ತಿವೆ. “ಒಂದೇ ಹೊತ್ತಿನಲ್ಲಿ ಇಬ್ಬರು ಮಕ್ಕಳನ್ನು ಬಲಿಗೊಟ್ಟೆ.” ಅಕಟಾ! ಎಂದು ಹಂಬಲಿಸಿ, ಹಾಗೆಯೇ ಈಜುತ್ತ ಮಗನ ಬಳಿಗೆ ಬಂದನು. ‘ದೀನರಕ್ಷಕನೆಂಬ ಬಿರುದು ಭಗವಂತನಿಗೆ ಸಲ್ಲುವುದು. ಕರುಣಾಲಾಲ, ಕೃಷ್ಣಾ, ಗತಿಯಿಲ್ಲ, ನೀನೇಗತಿ, ಕೈಬಿಡಬೇಡ’ ಎಂದು ಮೊರೆಯಿಟ್ಟು, ತಲೆಯನ್ನು ಮೇಲಕ್ಕೆತ್ತಿದನು.

ಕಟ್ಟೆಯ ಮೇಲೆ ವಿಚಿತ್ರವ್ಯಾಪಾರವು ನಡೆಯುತ್ತಿತ್ತು. ಅತ್ಯಾಶ್ಚರ್ಯ—ಇದೇನು ನಾಟಕವೋ, ಕಟ್ಟು ಕಥೆಯೋ, ಅಡಗೂಲಜ್ಜಿಯ ಪುರಾಣವೋ ಎಂದು ಕೇಳಬಹುದು ಅಂಥದು ಯಾವುದೂ ಅಲ್ಲ.

ಮಗನನ್ನು ಬದುಕಿಸಿಕೊಳ್ಳಲು ಮೊದಲು ಕೈಚಾಚಿದನು. ಮುಳುಗುವವನಿಗೆ ಹುಲ್ಲು ಸಿಕ್ಕರೆ ಸಾಕು, ಎನ್ನುವಾಗ ಕೈಸಿಕ್ಕರೆ ಬಿಡುವರೆ? ಆ ಕೈಯನ್ನು ಹಿಡಿದು ಹಾಗೆಯೇ ತಂದೆಯನ್ನು ತಬ್ಬಿಕೊಂಡು, ‘ಅಪ್ಪಾ ಮುಳುಗಿದೆ, ಬಿಡಬೇಡ ಬಿಡಬೇಡ’ ಎನ್ನುತ್ತ ಮೇಲುಸಿರುಕೆಳಗುಸಿರುಮಾಡುತ್ತ ತಂದೆಯನ್ನು ಕೆಳಗೊಯ್ದನು. ಅಯ್ಯೋ, ಇದೇನು ಗ್ರಹಚಾರ, ಬದುಕಿಸಬೇಕೆಂದು ಬಂದರೆ ಇಬ್ಬರೂ ಮುಳುಗುವಂತಾಯಿತು. ‘ಬಿಡು, ಬಿಡು’ ಎಂದು ಎಷ್ಟು ಒದರಿದರೂ ಪ್ರಾಣದ ಮೇಲಿನ ಹೆದರಿಕೆಯಿಂದ ಮಗನು ಬಿಡಲೊಲ್ಲನು. ತಂದೆಮಕ್ಕಳಿಬ್ಬರೂ ಪುನಃ ಮುಳುಗಿದರು.

‘ಘಾತುಕ, ಕೊಂದುಬಿಟ್ಟೀನು, ದೂರನಿಲ್ಲು, ಜೋಕೆ’ ಎಂದು ಕೂಗು ಗಾಳಿಯಲ್ಲಿ ಕೇಳಿಸುತ್ತಿದೆ.

‘ಕೊಲ್ಲು, ಕೈಲಾದರೆ ಕಡಿ, ನೋಡುವೆನು’ ಎಂದು ಕೃಷ್ಣಮೂರ್ತಿಯು ತಲೆಯಮೇಲೆ ಬಲವಾದ ಪೆಟ್ಟನ್ನು ಕೊಟ್ಟನು. ಆ ನೋವಿನಿಂದ ಸಿಟ್ಟೀರಿದವನಾಗಿ ವೇಷಧಾರಿಯು ಹಲ್ಲನ್ನು ಕಡಿಯುತ್ತ ಮೇಲೆ ಬೀಳಲುದ್ಯುಕ್ತನಾದನು. ನಿಮಿಷಮಾತ್ರದಲ್ಲಿ ಕೃಷ್ಣಮೂರ್ತಿಯು ಬೆನ್ನುಕಡೆಗೆ ಬಂದು ಅದುಮಿಕೊಂಡು ಕೆಳಗೆ ಉರುಳಿಸಲು ಪ್ರಯತ್ನಪಟ್ಟನು. ಆ ನರರಾಕ್ಷಸನು ಸೊಂಟದಲ್ಲಿದ್ದ ಚಾಕುವನ್ನು ಹೊರಕ್ಕೆ ತೆಗೆದು ಹಿಂದಿದ್ದ ಕೃಷ್ಣಮೂರ್ತಿಗೆ ಚಾಚಿದನು. ಕೊಯ್ದನು. ಭುಜಗಳಲ್ಲಿ ಘಾಯಗಳಾಗಿ ರಕ್ತವು ಧಾರಾಕಾರವಾಗಿ ಹರಿಯುತ್ತ ಹೋಯಿತು. ಅದರೇನು ಕೃಷ್ಣಮೂರ್ತಿಯು ಬಿಡಲೊಲ್ಲನು. ಬಲವಾಗಿ ಎತ್ತಿ ಕುಕ್ಕಿದನು. ವೇಷಧಾರಿಯು ಮತ್ತಷ್ಟು ಕೋಪಗೊಂಡು ಹಿಡಿತದಿಂದ ಬಿಡಿಸಿಕೊಳ್ಳಲು ಗರಗರನೆ ಸುತ್ತಿದನು. ಹಿಡಿತವು ತಪ್ಪಿಹೋಯಿತು. ‘ಚಂಡಾಲ, ಉಳಿಸಿಕೊಳ್ಳಲುಬಂದೆಯಲ್ಲವೇ ಈ ಏಟನ್ನು ಸಹಿಸಿಕೋ’ ಎಂದು ಆ ಪಾಪಿಯು ಚಾಕುವನ್ನು ಮೇಲಕ್ಕೆತ್ತಿದನು. ಕೈಯು ಮೇಲಕ್ಕೆ ಹೋಗುತ್ತಿದ್ದಾಗಲೇ ಸಮಯವೆಂದು ಕೃಷ್ಣಮೂರ್ತಿಯು ಬಲವನ್ನೆಲ್ಲ ಬಿಟ್ಟು ಅವನ ಹೊಟ್ಟೆಗೆ ಒದ್ದನು. ‘ಕಿರೋ’ ಎಂದು ಚೀರುತ್ತ ಘಾತುಕನು ನೆಲದಮೇಲೆ ಉರುಳಿದನು. ಕೂಡಲೇ ಕೈಯಲ್ಲಿದ್ದ ಚೂರಿಯನ್ನು ಕೃಷ್ಣಮೂರ್ತಿಯು ಕಿತ್ತುಕೊಂಡನು.

ತಂದೆ ಮಕ್ಕಳು, ಮುಳುಗಿದವರು, ಮೇಲಕ್ಕೆ ಬಂದರು. ಅದರೂ ಬೇರೆಯಾಗಿರಲಿಲ್ಲ. ತಂದೆಗೆ ಸಾಯುವುದೇ ಪರಿಣಾಮವೆಂದು ತಿಳಿದುಹೋಯಿತು. ಬಿಡಿಸಿಕೊಳ್ಳಲಿಕ್ಕೆ ಶಕ್ತಿಯೇ ಇರಲಿಲ್ಲ. ಮಗನಾದರೋ ಬಿಡಲೊಲ್ಲನು. ನೀರು ಕುಡಿದು ಆಗಲೇ



ತೆಪ್ಪಾಗಿರುವರು. ಇಂತಹ ಸಂಕಟ ಸಮಯದಲ್ಲಿ ಪರಮಾನಂದವಾಯಿತು. ತನ್ನ ಮುದು ಗುವರಿಯು ಮೆಟ್ಟುಗಳನ್ನು ಇಳಿಯುತ್ತ ಬರುತ್ತಿದ್ದಳು. ಬಟ್ಟೆ ಬರೆಗಳನ್ನು ನೂತನ ಅಪರಿಚಿತ ವ್ಯಕ್ತಿಯು ಕೆಳಕ್ಕೆ ತರುತ್ತಿದ್ದನು. 'ಅಯ್ಯಾ ಬಿಡಿಸು'—ಎಂದು ತಂದೆಯು ಕೂಗಿದನು.

ಕೃಷ್ಣಮೂರ್ತಿಯು ಆ ಮೆಟ್ಟಿನ ಮೇಲೆಯೇ ಬಾಲೆಯನ್ನು ಕೂಡಿಸಿ ಉಡಿಗೆತೊಡಿಗೆಗಳನ್ನು ಇಟ್ಟು ಕ್ಷಣಮಾತ್ರದಲ್ಲಿ ನೀರಿನಲ್ಲಿ ಧುಮುಕಿದನು. ಮತ್ತೊಂದು ಕ್ಷಣದಲ್ಲಿ ತಂದೆ ಮಕ್ಕಳನ್ನು ಬಿಡಿಸಿ ದಡಕ್ಕೆ ಸೇರಿಸಿದನು. ತಂದೆಯ ಶಕ್ತಿಯು ಎಳ್ಳಷ್ಟೂ ಇಲ್ಲದೆ ಒರೆಗಿದನು. ಮಗನಿಗೆ ಉಸಿರು ಇರಲಿಲ್ಲ.

'ಅಣ್ಣಾ' ಎಂದು ಹುಡುಗಿಯು ಕೂಗಿದಳು, ಪ್ರತ್ಯುತ್ತರವೇ ಇಲ್ಲ. ಆಗಲೇ ಆ ನೇತ್ರಾಂಬುಜದಲ್ಲಿ ಶಿಶಿರಕಣಗಳು ಒಟ್ಟುಗೂಡಿದವು. ಮುಖವು ಮೌನವಾಯಿತು. ಮಗಳನ್ನು ಕತ್ತಿತ್ತಿ ನೋಡುವುದಕ್ಕೂ ತಂದೆಗೆ ಶಕ್ತಿಯಿಲ್ಲ. ಅದೇನೋ ಮಂಕು ಬಂದು ಮುಚ್ಚಿಕೊಂಡಿತು. ಇದು ಭೂಲೋಕವಲ್ಲ ವೆಂದೂ ಯಮಲೋಕವೆಂದೂ ತಿಳಿದನು.

ಕೃಷ್ಣಮೂರ್ತಿಯು ಮೆಲ್ಲಗೆ ತಂದೆಮಕ್ಕಳಿಗೆ ಉಪಚರಿಸಲಾರಂಭಿಸಿದನು. ನೀರಿನಲ್ಲಿ ಮುಳುಗಿ ತಟಸ್ಥರಾದವರನ್ನು ಬದುಕಿಸುವ, ಚೇತನವಂತರನ್ನಾಗಿ ಮಾಡುವ ವಿಧ್ಯೆಯನ್ನು ಕೃಷ್ಣಮೂರ್ತಿಯು ಮರೆತಿರಲಿಲ್ಲ. ತನ್ನ ಕೈಲಾಗುವುದನ್ನು ಮಾಡಿ, ದೇವರನ್ನು ಸಂಬವೆನು ಎಂದು ಕೃಷ್ಣಮೂರ್ತಿಯು ತನಗೆ ತಿಳಿದ ಉಪಾಯವನ್ನು ಮಾಡಿದನು. ಬಾಯಲ್ಲಿ ನೊರೆಯು ಬರುವುದಕ್ಕೆ ಮೊದಲುಮಾಡಿತು. ಕಣ್ಣುಗಳು ಹಾಗೆಯೇ ಸೇದುಕೊಂಡು ಹೋಗಿದ್ದವು. ಕೃಷ್ಣಮೂರ್ತಿಗೆ ಅಧೈರ್ಯವಾಯಿತು. ಕೆಲವು ನಿಮಿಷಗಳು ಚಿಂತಾಕ್ರಾಂತನಾಗಿ ಕುಳಿತು ಬಿಟ್ಟನು. ತಂದೆಗೆ ಆಗ ಸ್ವಲ್ಪ ಚೈತನ್ಯವು ಬಂದಿತು. ಮಗನ ದುರವಸ್ಥೆಯನ್ನು ನೋಡಿ, ಕಣ್ಣೀರು ಬಿಟ್ಟು, 'ಹಾ ಮಗನೇ, ಈ ದುರ್ಮರಣಕ್ಕಾಗಿ ಬೊಂಬಾಯಿಯಿಂದ ಇಲ್ಲಿಗೆ ನಿನ್ನನ್ನು ಕರೆತಂದೆನೇ ಹಾ! ಹಾ!' ಎಂದು ರೋದಿಸಿದನು. ಆ ಬಾಲೆಯು ಕೂಡ 'ಅಣ್ಣಾ, ನಾನು ನಿನ್ನನ್ನು ಬಿಟ್ಟು ಒಬ್ಬಳೇ ಎಲ್ಲಿಗೆ ಹೋಗಲಿ, ಮಾತಾಡು, ಅಣ್ಣಾ' ಎಂದು ಅಂಗಲಾಚಿಕೊಂಡಳು. ಆತನಿಗೆ ಕೇಳಿಸುವುದೇನು? 'ಅಯ್ಯೋ, ನಿನ್ನ ತಾಯಿಗೆ ನಾನು ಏನನ್ನು ಹೇಳಲಿ? ಕೆಂದನನ್ನು ಕೆಂಪಾಂಬುಧಿಗೆ ಬಲಿಕೊಟ್ಟು ಬಂದನೆಂದು ಹೇಳಲೇ ಅಯ್ಯೋ ಕುಮಾರಾ' ಎಂದು ತಂದೆಯು ಪ್ರಲಾಪಿಸುತ್ತಿರಲು ಕೃಷ್ಣಮೂರ್ತಿಯು ಕಣ್ಣೀರು ತುಂಬಿದನು. ಸಮಾಧಾನ ಮಾಡಿದನು. 'ದೇವರ ಇಚ್ಛೆ, ಇನ್ನೊಂದು ತಡವೆ ಪ್ರಯತ್ನಪಡುವೆನು' ಎಂದು ಕೃತಕವಾದ ಶ್ವಾಸೋಚ್ಛ್ವಾಸಗಳನ್ನು ಕಲ್ಪಿಸಲು ಮುಂದಾದನು. ಪ್ರಲಾಪಿಸುತ್ತಿದ್ದ ತಂದೆಗೆ ಧೈರ್ಯವನ್ನು ಹೇಳಿ, ಆತನ ಸಹಾಯವನ್ನು ತೆಗೆದುಕೊಂಡು ಅರ್ಧಗಂಟಿಯವರೆಗೂ ಕೈಗಳನ್ನು ಹಿಂದಕ್ಕೂ ಮುಂದಕ್ಕೂ ತರುತ್ತಿರಲು ಕೃಷ್ಣಮೂರ್ತಿಗೆ ಹೃದಯದಲ್ಲಿ ಅಪಾರವಾದ ಆನಂದವಾಯಿತು. ಮೂಗಿನ ಸೊಳ್ಳೆಯ ಬಳಿ ಬೆರಳು ಹಿಡಿದು ನೋಡುತ್ತಲೂ ಉಸಿರಾಡುತ್ತಿತ್ತು. ಭಗವಂತನಿಗೆ ಮನಸ್ಸಿನಲ್ಲಿಯೇ ವಂದಿಸಿದನು. ಕೆಲವು ನಿಮಿಷಗಳೊಳಗಾಗಿ ಕಣ್ಣುಗಳನ್ನು ಬಿಟ್ಟು 'ಅಣ್ಣಾ—ನಾನೆಲ್ಲಿರುವೆ' ಎಂದು ಯುವಕನು ಕೇಳಿದನು.

ತಂದೆಗೆ ಆ ಆನಂದದಲ್ಲಿ ಆಯಾಸವೆಲ್ಲವೂ ಪರಿಹಾರವಾಯಿತು.

'ಮಗು, ಕೆರೆಯ ಕಟ್ಟೆಯ ಮೇಲಿರುವಿ, ಏಳಬೇಡ, ಹಾಗೆಯೇ ಇರು' ಎಂದು ಹೇಳಿದನು. 'ಅಣ್ಣಾ, ಹೇಗಿದೆ?' ಎಂದು ಹುಡುಗಿಯು ಕೇಳಿದಳು.

"ಶಾಂತ, ನೀನಿರುವಿಯಾ? ಮಗೂ ಬಾ" ಎಂದು ಮೃದುವಾಗಿ ತಂಗಿಯನ್ನು ಚುಂಬಿಸಿದನು. ಕಾಂತಿ ಹೀನವಾಗಿದ್ದ ಕಣ್ಣುಗಳಲ್ಲಿ ಕಾಂತಿಯುಂಟಾಯಿತು. ಮುಖದಲ್ಲಿ ಸ್ವಲ್ಪ ರಕ್ತವು ಓಡಾಡಿ ಕೆಂಪುಂಟುಮಾಡಿತು.

"ಅಯ್ಯಾ, ನೀನು ಯಾರು? ನಿನ್ನ ಹೆಸರೇನು? ಎಂತಹ ಆಪತ್ತಿನಲ್ಲಿ ಬಂದು ರಕ್ಷಿಸಿದೆ! ನಿನಗೆ ಸಹಸ್ರಾರು ವಂದನೆಗಳು."

ಸ್ವಾಮಿ, ನಾನೇನು ಮಾಡಿದುದು, ಸರ್ವಶಕ್ತನಾದ ಭಗವಂತನು ತಮ್ಮನ್ನೆಲ್ಲ ಉಳಿಸಿದನು. ಆತನಿಗೆ ನನ್ನ ದಂಡಪ್ರಣಾಮಗಳು" ಎಂದು ಕೃಷ್ಣಮೂರ್ತಿಯು ಹೇಳಿದನು.

"ನೀನು ನಿನ್ನ ತಂದೆತಾಯಿಗಳಿಗೆ ಕೀರ್ತಿಯನ್ನು ತಂದೆ—ನಿನ್ನನ್ನು ಹೆತ್ತವರು....."

"ಸ್ವಾಮಿ, ಮಾತನಾಡಬೇಡಿ. ಆಯಾಸವಾಗುತ್ತದೆ! ಇಲ್ಲಿ ವಿಶ್ರಮಿಸಿಕೊಳ್ಳುತ್ತಿರಿ. ನಾನು ಗಾಡಿಯನ್ನು ತರುತ್ತೇನೆ" ಎಂದು ಹೇಳಿ ಕೃಷ್ಣಮೂರ್ತಿಯು ಕೆರೆಯಿಂದ ಹೊರಟನು. ಕಟ್ಟೆಯ ಮೇಲೆ ಬಂದು ನೋಡುವಲ್ಲಿ ಘಾತುಕನು ಇರಲಿಲ್ಲ. ತಂದೆಮಕ್ಕಳ ಶುಶ್ರೂಷೆಯಲ್ಲಿದ್ದಾಗ ಆ ನೀಚನು ಎಚ್ಚೆತ್ತು ಪಲಾಯನ ಸೂಕ್ತವನ್ನು ಹಿಡಿದಿದ್ದನು. ಕೃಷ್ಣಮೂರ್ತಿಯು ಗಾಡಿಗಾಗಿ ಬರುತ್ತಿರಲು ರಸ್ತೆಯಲ್ಲಿ ಒಂದು ಮೋಟಾರು ಗಾಡಿಯು ನೇಗವಾಗಿ ಹರಿದುಬರುತ್ತಿತ್ತು. ದೂರದಿಂದಲೇ ಆ ಗಾಡಿಯನ್ನು ಕೃಷ್ಣಮೂರ್ತಿಯು ನೋಡಿದನು. ಇಂಗ್ಲೀಷರವನೂ ಅವನ ಹೆಂಡತಿಯೂ ಕುಳಿತು ಬರುತ್ತಿದ್ದರು. ಅವರು ಗಾಡಿಯನ್ನು ಕೊಡುವುದುಂಟೇ ಎಂದು ಅನುಮಾನಿಸುತ್ತಿರಲು, ಆ ಇಂಗ್ಲೀಷರವನ ಟೊಪ್ಪಿಯ ಮೇಲೆ ಕೃಷ್ಣಮೂರ್ತಿಯ ದೃಷ್ಟಿಯು ಓಡಿತು. 'ಓಹೋ, ಈತನು ಸ್ಕೌಟ್ ಅಧಿಕಾರಿ' ಎಂದು ಊಹಿಸಿ ಸ್ಕೌಟು ಮರ್ಯಾದೆಯಿಂದ ವಂದಿಸಿ, ಗಾಡಿಯನ್ನು ನಿಲ್ಲಿಸುವಂತೆ ಸೈಗೆಮಾಡಿದನು. ಗಾಡಿಯು ನಿಂತಿತು.

"ಏತಕ್ಕೆ ನಿಲ್ಲಿಸಿದೆ?"

"ಅಯ್ಯಾ ನಿನ್ನ, ಗಾಡಿಯು ಬೇಕು."

"ಏತಕ್ಕೆ?"

"ಹೇಳುತ್ತೇನೆ, ಕೆರೆಯ ಕೆಳಗೆ ಓಡಿಸು" ಎಂದು ಗಾಡಿಯಲ್ಲಿ ಕುಳಿತುಕೊಂಡನು. ಆ ಇಂಗ್ಲೀಷರವನು ಸ್ಕೌಟ್ ಅಧಿಕಾರಿಯಲ್ಲದೆ ಒಳ್ಳೆಯ ವೈದ್ಯನಾಗಿಯೂ ಇದ್ದನು. ಇದೇನೋ ಚಮತ್ಕಾರವೆಂದು ಗಾಡಿಯನ್ನು ತಿರುಗಿಸಿ ಕೆರೆಯ ಕೆಳಗೆ ಓಡಿಸಿದನು.

"ಅಯ್ಯಾ—ಇದೇನು ಗಾಯಗಳು—ಏನಾಯಿತು? ಏನಾದರೂ ಕೊಲೆಯಾಗಿದೆಯೇ?"

"ಕೊಲೆಯಿಲ್ಲ" ಎಂದು ಸವಿಸ್ತಾರವಾಗಿ ನಡೆದುದನ್ನು ಕೃಷ್ಣಮೂರ್ತಿಯು ಹೇಳಿದನು.

ಇಂಗ್ಲೀಷರವನಿಗೆ ಅಪಾರವಾದ ಆನಂದ: 'ಭಲೆ, ನೀನು ಸ್ಕೌಟು ಹುಡುಗನಾದೋ, "ಭಲೆ ಭಲೆ" ಎಂದು ಕೊಂಡಾಡಿದನು.

ಕೆಲವು ನಿಮಿಷಗಳಲ್ಲಿಯೇ ಕೃಷ್ಣಮೂರ್ತಿಯು ಹಿಂದಿರುಗಿ ಬರಲು ಗಾಡಿಯು ಸಿಗಲಿಲ್ಲವೆಂದು ತಂದೆಮಕ್ಕಳು ಅನುಮಾನಪಟ್ಟರು. ಆದರೆ ಸಂಗತಿಯು ಬೇರೆ ರೀತಿಯಾಗಿತ್ತು. ಶೀಘ್ರದಲ್ಲಿಯೇ ಮೋಟಾರು ಬಂಡಿಯಲ್ಲಿ ಎಲ್ಲರೂ ಕುಳಿತು ಹೊರಟರು.

"ಅಯ್ಯಾ, ನಿನ್ನ ಹೆಸರೇನು? ನಿನ್ನ ಉಪಕಾರವನ್ನು ನಾನು ಮರೆಯಲಾರೆ."

ಕೃಷ್ಣಮೂರ್ತಿಯು ತನ್ನ ಪರಿಚಯವನ್ನು ಕೊಟ್ಟನು. ಕೂಡಲೇ ಬಾಲೆಯು ನಗು ನಗುತ ಒಂದು ಕಾರ್ಡನ್ನು ಕೈಗೆ ಕೊಟ್ಟಳು. ಅದರಲ್ಲಿ 'ಸೇಟ್ ನಾರಾಯಣಜೀ ಬೊಂಬಾಯಿ ರತ್ನಪಡಿ ವ್ಯಾಪಾರಿ' ಎಂದು ಇದ್ದಿತು.

ಕೃಷ್ಣಮೂರ್ತಿ, ನೀನು ಧನ್ಯ ಎಂದು ಎಲ್ಲರೂ ಕೊಂಡಾಡುವರು. ಮೂರು ಪ್ರಾಣಗಳನ್ನು ಬದುಕಿಸಿದೆ. ಸಾವಿರಾರು ರೂಪಾಯಿಗಳನ್ನು ಉಳಿಸಿದೆ. ಸ್ಕೌಟು ಕ್ರಮಕ್ಕೆ ಕೀರ್ತಿಯನ್ನು ತಂದೆ. ದೇಶಕ್ಕೆ ಯಶಸ್ಸನ್ನು ದೀರಿದೆ. ನೀನು ಧನ್ಯ ದನ್ಯ ಎಂದು ಎಲ್ಲ ಕಡೆಗಳಿಂದಲೂ ಧನ್ಯವಾದಗಳು ಕೇಳಿಬರುತ್ತಿವೆ.

**ವ್ಯಸನವೇ ಮುಪ್ಪು—ಸಂತೋಷವೇ ಯೌವನ.**

ಸಂತೋಷದಿಂದ ಶಕ್ತಿಯೂ ದಾರ್ಢ್ಯವೂ ಹೆಚ್ಚುವು. ವ್ಯಸನದಿಂದ ಶಕ್ತಿಯು ಕುಗ್ಗಿ ಬೇಗಮುಪ್ಪು ಬರುವುದು. ಸಂತೋಷವು ಸಂತೋಷವನ್ನು ಹೆಚ್ಚಿಸುವುದು. ದುಃಖವು ದುಃಖವನ್ನು ಹೆಚ್ಚಿಸುವುದು.

ಬಾಲಭಟನು (Scout) ಯಾವಾಗಲೂ ಇತರರಿಗೆ ಸಹಾಯಕನಾಗಿರುವನು. ತನ್ನ ನಗುಮೋಗದಿಂದ ಇತರರ ವ್ಯಸನವನ್ನು ಹೋಗಲಾಡಿಸುವನು. ತನ್ನ ಸಂತೋಷವನ್ನು ಹೆಚ್ಚಿಸಿಕೊಳ್ಳುವನು.

"ಸದಾ ಸಂತೋಷಚಿತ್ತನಾಂ ।

ಸಂಪದಸ್ತು ಪದೇಪದೇ ॥

ಸದಾ ಮಾಲಿನ್ಯ ಚಿತ್ತನಾರ ।

ಸುಖಂ ಸ್ವಪ್ನೇಪಿ ದುರ್ದಭಂ ॥

ಯಾವಾಗಲೂ ಹರ್ಮವುಳ್ಳವನಿಗೆ ಸರಿಪತ್ತು ಹೆಚ್ಚುತ್ತಲೇ ಬರುವುದು. ಯಾವಾಗಲೂ ಆಶುದ್ಧ ಮನಸ್ಸುಳ್ಳವನಿಗೆ ಸ್ವಪ್ನದಲ್ಲಿ ಕೂಡ ಸುಖವು ದೊರೆಯುವುದು ಕಷ್ಟವೆಂದು ಹೇಳಲ್ಪಟ್ಟಿರುವುದು ನಿಜವು.

ಅದ್ದರಿಂದ ಬಾಲಭಟನು ಯಾವಾಗಲೂ ಸಂತೋಷಶೀಲನಾಗಿ ನಗುಮೋಗವುಳ್ಳವನಾಗಿ ರಬೇಕು.

ಕೆ. ನರಹರಿಶಾಸ್ತ್ರಿ.



DO YOU KNOW HOW TO DO THESE ?

(Dragging by-bowline and Fireman's Lift)



## ಸರಸ್ವತೀ ಪೂಜೆ.

ಶ್ರೀ ಸರಸ್ವತೈ ನಮಃ.

ಶ್ಲೋಕ || ಒಂದುಕೈಯಲಿವೇದಪುಸ್ತಕ | ವಿದುವದನೆಯ ಕರದಿಜಪಸರ | ಚಂದದಿಂದೆಸದಿಹುದುವೀಣೆಯದರಡುಕರ ಗಳಲಿ || ಇಂದುಕಿರಣವವೊಲುವಂಬರ | ದಿಂದ ರಂಜಿಸುತಿರುವಭಾರತಿ | ಇಂದುನಲಿಸಾ ಎನ್ನಜಿಹ್ವೆಯಲೆಂದುಬೀಡುನೆನು || ೧ ||

೧. ಲೋಕದಲ್ಲಿ ಅತ್ಯಂತ ಸಣ್ಣ ಪ್ರಾಣಿ ನೊದಲುಗೊಂಡು ಕೇವಲ ದೊಡ್ಡ ಪ್ರಾಣಿಯವರೆಗೂ ಸುಖಪಡಬೇಕೆಂಬ ಆಸೆಯಿದ್ದೇ ಇರುವುದು. ಆದರೆ ಸುಖಸಾಧನವನ್ನು ಕಾಣದೆ, ನಾನಾ ವಿಧವಾಗಿ ಕಷ್ಟಪಡುತ್ತಿರುವರು. “ಸುಖ” ನೆಂಬುದಕ್ಕೆ ಒಬ್ಬೊಬ್ಬರು ಒಂದೊಂದು ವಿಧವಾದ ಅರ್ಥಕಲ್ಪನೆ ಮಾಡಿಕೊಳ್ಳುವರು. ಹೀಗೆ, ನಾನಾವಿಧಗಳಾದ ಸುಖಗಳಿರುವುದಾದರೆ, ಅವುಗಳಲ್ಲೆಲ್ಲಾ ಶ್ರೇಷ್ಠವಾಗಿಯೂ, ನಾಶರಹಿತವಾಗಿಯೂ ಇರುವ ಸುಖವೊಂದಿರಬೇಕಲ್ಲವೆ? ಅಂಥಾ ಸುಖವು ಯಾವುದೆಂದು ತಿಳಿದು, ಅದನ್ನು ಪಡೆಯಬೇಕಾದರೆ, ಜ್ಞಾನವಿನಾ ಬೇರೊಂದು ಸಾಧನವಿಲ್ಲ. ಇಂಥಾ ಜ್ಞಾನವನ್ನು ಪಡೆದಿರುವುದರಿಂದಲೇ, ಆಹಾರ, ನಿದ್ರೆ, ಭಯ, ಜನನ, ಅಭಿವೃದ್ಧಿ, ಸಾವು, ಮುಂತಾದ ಸಾಮಾನ್ಯ ವಿಷಯಗಳಲ್ಲಿ ಒಂದೇ ಸಮವಾಗಿರುವ ಚರಾಚರಾದಿ ಸಮಸ್ತ ಪ್ರಾಣಿಗಳಲ್ಲಿಯೂ, ಮನುಷ್ಯನಿಗೆ ಮಾತ್ರ ಸರ್ವಶ್ರೇಷ್ಠತ್ವವುಬಂದಿರುವುದು. ಜ್ಞಾನಕ್ಕೆ ಅಸಾಧ್ಯವಾದದ್ದು ಯಾವುದೂ ಇಲ್ಲವಾದ್ದರಿಂದಲೇ, ಮನುಷ್ಯನು ಪ್ರಯತ್ನಪಟ್ಟರೆ, ಮಾಡಲಾಗದಂತಹ ಕಾರ್ಯವೂ ಇಲ್ಲವೆಂದೇ ಸ್ಪಷ್ಟವಾಯಿತು. ಜ್ಞಾನದಂತೆ ನಿರ್ಮಲವಾದ ಪದಾರ್ಥವು ಇಲ್ಲವೇ ಇಲ್ಲವೆಂದು ಮಹಾತ್ಮರು ಹೇಳಿರುವರು. ಲೋಕದಲ್ಲಿ ಯಾವುದಕ್ಕೆ ನಾಶವಿದ್ದರೂ ಜ್ಞಾನಕ್ಕೆ ಮಾತ್ರ ನಾಶವಿಲ್ಲ. ಇಂಥ ನಾಶರಹಿತವಾದ ಜ್ಞಾನಕ್ಕೆ “ವಿದ್ಯೆ” ಎಂದು ಹೆಸರು. “ಜ್ಞಾನ” ಎಂದರೆ ತಿಳಿವಳಿಕೆಯೆಂದರ್ಥ.

೨. ಈಗ ಸಾಮಾನ್ಯವಾಗಿ ಹಿಂದೂ ಬಾಲಕ ಬಾಲಕಿಯರು, ಆಗಾಗ್ಗೆ ಯಾವ ದೇವತೆಯನ್ನು ಬಹು ಭಕ್ತಿಯಿಂದ ಪೂಜಿಸುವರೋ, ಅಂಥ “ಸರಸ್ವತೀ ದೇವಿ” ಯು ಮೇಲೆ ಹೇಳಿದಂತೆ ಪ್ರಸಿದ್ಧವಾಗಿರುವ “ಜ್ಞಾನಕ್ಕೆ” ಅಥವಾ

“ವಿದ್ಯೆಗೆ” ಅಭಿಮಾನಿ ದೇವತೆಯೆಂದು ತಿಳಿದು, ಆಕೆಯ ಅನುಗ್ರಹದಿಂದ ಸರ್ವರೂ ಪ್ರಪಂಚಯಾತ್ರೆಯಲ್ಲಿ ಕೃತಕೃತ್ಯರಾಗಿ ಶಾಶ್ವತ ಸುಖವನ್ನು ಪಡೆಯುವುದಕ್ಕೆ ಮಹಾತ್ಮರಾದ ನಮ್ಮ ಪೂರ್ವಿಕರು ಈ ವಿಧವಾದ ಸರಸ್ವತೀ ಪೂಜೆಯನ್ನು ನೊದಲಿನಿಂದಲೂ ಆಚರಣೆಗೆ ತಂದಿರುವರು.

೩. ಹಾಗೆಂದರೆ, ಸುಮ್ಮನೆ ಸರಸ್ವತೀದೇವಿಯ ಭಾವಚಿತ್ರವನ್ನಿಟ್ಟು, ಅದಕ್ಕೆ ನಾನಾವಿಧವಾದ ಅಲಂಕಾರಗಳನ್ನು ಮಾಡಿ, ಧೂಪದೀಪ ನೈವೇದ್ಯಾದಿಗಳಿಂದ ಆರ್ಚಿಸಿದ ಮಾತ್ರಕ್ಕೆ ತಾತ್ಕಾಲಿಕವಾದ ಜ್ಞಾನಸಂಪಾದನೆಯಾಗುವುದೆಂದರ್ಥವಲ್ಲ. ಆದರೆ, ಹೀಗೆ ಮಾಡುವುದರಿಂದ ಪ್ರಯೋಜನವಿಲ್ಲವೆಂದೂ ಅಲ್ಲ. ಈ ವಿಧವಾದ ಪೂಜೆಯ ಜೊತೆಗೆ, ನಮ್ಮ ಮನಸ್ಸಿನಲ್ಲಿ ಇವುಗಳ ತತ್ವಾರ್ಥವನ್ನು ಗ್ರಹಿಸಿ, ನಮ್ಮ ಆಚರಣೆಯನ್ನೂ ಅದೇ ರೀತಿ ಕ್ರಮಪಡಿಸಿಕೊಂಡರೆ, ಆಗ ನಾವು ಯಥಾರ್ಥವಾದ ಸರಸ್ವತೀ ಪೂಜೆಯನ್ನು ಮಾಡಿದವರಾಗುತ್ತೇವೆ. ಹಾಗಲ್ಲದೆ, “ಸರಸ್ವತೀ ದೇವಿಯನ್ನು ಪೂಜಿಸಿದರೂ ನಾನು ಪರೀಕ್ಷೆಯಲ್ಲಿ ತೇರ್ಗಡೆಯಾಗಲಿಲ್ಲ. ಆದ್ದರಿಂದ ಇದೆಲ್ಲಾ ಬುದ್ಧಿಯಿಲ್ಲದ ಜನರು ಕಲ್ಪಿಸಿಕೊಂಡಿರುವ ಒಂದು ವಿಧವಾದ ಆಟಹೊರತು, ಇದರಲ್ಲಿ ನಿಜಾಂಶವಿಲ್ಲವೆಂದು” ಮನಸ್ಸಿನ ಮಾತನಾಡುವುದು ನಮ್ಮ ಅಜ್ಞಾನವನ್ನು ತಿಳಿಸುತ್ತದೆ. ಪರಮಪವಿತ್ರವಾದ ನಮ್ಮ ಪೂರ್ವಿಕರ ಸನ್ಮಾರ್ಗವನ್ನು ಹೀಯಾಳಿಸಿ ನುಡಿಯುವುದು ನಮ್ಮ ಅವಿವೇಕವನ್ನು ಸ್ಪಷ್ಟಪಡಿಸುತ್ತದೆ. ಈಗ, ಸರಸ್ವತೀ ದೇವಿಯ ಭಾವಚಿತ್ರದಿಂದಲೂ, ಸರಸ್ವತೀ ಪೂಜೆಯಿಂದಲೂ, ನಾವು ತಿಳಿದುಕೊಳ್ಳಬೇಕಾಗಿರುವ ವಿಷಯಗಳಲ್ಲಿ ಕೆಲವನ್ನು ಯಥಾರಕ್ತ ವಿವರಿಸುತ್ತೇನೆ.

೪. ಸರಸ್ವತೀ ದೇವಿಯು ಸ್ತ್ರೀವೃತ್ತಿ. ಹೀಗೆ ಅನ್ಯಾದೃಶವಾದ ಜ್ಞಾನವನ್ನು ಸ್ತ್ರೀರೂಪದಿಂದ ಪೂಜಿಸುವುದಕ್ಕೆ ಕಾರಣ ನೇನೆಂದರೆ:—ಸಾಮಾನ್ಯವಾಗಿ ಸ್ತ್ರೀಯರು ಸೌಮ್ಯಸ್ವರೂಪವುಳ್ಳವರು. ಸ್ವಭಾವವೂ ಕೇವಲ ಮೃದುವಾದದ್ದು. ಲೋಕದಲ್ಲಿ ಮಕ್ಕಳು ತಾಯಿಯಲ್ಲಿಟ್ಟಿರುವಷ್ಟು ಸಲಿಗೆಯನ್ನು ತಂದೆಯಲ್ಲಿ ಇಟ್ಟಿರುವುದಿಲ್ಲ. ತಮ್ಮ ಸುಖದುಃಖಗಳನ್ನು ತಾಯಿ

ಯಲ್ಲಿ ಮರೆಮಾಚದೆ ಧೈರ್ಯವಾಗಿ ಹೇಳುವಂತೆ ತಂದೆಯಲ್ಲಿ ಹೇಳುವುದಿಲ್ಲ. ಅದೇ ರೀತಿ, ತಾಯಿಗೆ ಮಕ್ಕಳಲ್ಲಿರುವಷ್ಟು ಪ್ರೇಮವು ತಂದೆಗಿರುವುದಿಲ್ಲ. ಆದುದರಿಂದಲೇ ಜ್ಞಾನಿಗಳಾದ ನಮ್ಮ ಭಾರತೀಯ ಮಹರ್ಷಿಗಳು, ವಿದ್ಯಾಭಿಮಾನಿ ದೇವತೆಯನ್ನು ಸ್ತ್ರೀಯಾಗಿಮಾಡಿ ಲೋಕಮಾತೆಯಾದ ಆಕೆಗೆ, ಸಮಸ್ತಜನಗಳೂ ಮಕ್ಕಳಾಗಿರುವುದರಿಂದ ಮಮತೆಯಿಟ್ಟು ಜಾಗೃತಿಯಾಗಿಯೇ ಫಲವನ್ನು ಕೊಡುವಳೆಂದು ತಿಳಿದು ಧ್ಯಾನಿಸುತ್ತಾರೆ.

೫. ಸರಸ್ವತೀದೇವಿಯು ಎರಡು ಕೈಗಳಲ್ಲಿ ವೀಣೆಯನ್ನೂ, ಒಂದು ಕೈಯಲ್ಲಿ ಪುಸ್ತಕವನ್ನೂ, ಮತ್ತೊಂದರಲ್ಲಿ ಜಪಸರವನ್ನೂ ಹಿಡಿದಿರುವುದು, ಪ್ರತಿಯೊಬ್ಬನೂ ಗಾಯನ ಮುಂತಾದ ಕುಶಲ ವಿದ್ಯೆಗಳನ್ನೂ, ವಾಚನ ಲೇಖನಗಳನ್ನೂ, ಅನಂತರ ಜನ್ಮಸಾಫಲ್ಯಕ್ಕಾಗಿ ಅತ್ಮವಿದ್ಯೆಯನ್ನೂ ಅಭ್ಯಾಸ ಮಾಡಬೇಕೆಂಬುದನ್ನು ಸೂಚಿಸುತ್ತದೆ.

೬. ಮತ್ತು ಸರಸ್ವತೀದೇವಿಗೆ ಧರಿಸಲು ಯೋಗ್ಯವಾದದ್ದು ನಿರ್ಮಲವಾದ ಬಿಳಿಯ ವಸ್ತ್ರವೆಂದು ನಿರ್ಧರಿಸಿರುತ್ತಾರೆ. ಇದರಿಂದ ಈ ಮೇಲೆ ಹೇಳಿದ ವಿದ್ಯೆಗಳನ್ನು ಅಭ್ಯಾಸ ಮಾಡತಕ್ಕವನು, ಸರ್ವದಾ ನಿರ್ಮಲವಾದ ಅಲೋಚನೆಗಳನ್ನು ಮನಸ್ಸಿನಲ್ಲಿ ಚಿಂತಿಸುತ್ತಲೂ, ದೋಷರಹಿತವಾದ ವಾಕ್ಯಗಳನ್ನು ಚ್ಚರಿಸುತ್ತಲೂ, ನಿಂದಾರಹಿತವಾದ ಕರ್ಮಗಳನ್ನು ಮಾಡುತ್ತಲೂ, ಇರಬೇಕೆಂಬುದನ್ನು ಪ್ರತಿಯೊಬ್ಬನೂ ನಿರಾಯಾಸವಾಗಿ ತಿಳಿದುಕೊಳ್ಳಬಹುದು.

೭. ಸರಸ್ವತೀ ದೇವಿಯು, ಸುಂದರವಾದ ವನಮಧ್ಯದಲ್ಲಿ, ನದೀ ತೀರದಲ್ಲಿ ತನ್ನ ವೀಣಾಧ್ವನಿಯಿಂದ ಸಮಸ್ತ ಪ್ರಕೃತಿಗೂ ಆನಂದವನ್ನುಂಟುಮಾಡುತ್ತಾ ಕುಳಿತಿರುವಂತೆ ಚಿತ್ರಿಸಿರುವರು; ವಿದ್ಯಾರ್ಥಿಯು ಜನ ನಿಬಿಡವಾದ ಊರನ್ನು ಬಿಟ್ಟು, ಆನಂದದಾಯಕವಾದ ವನದಲ್ಲಿ ಸಂಚರಿಸಿ, ಪ್ರಕೃತಿಯು ಹೇಳಿಕೊಡುವ ಪಾಠಗಳನ್ನು ಕಲಿತು, ಮನಸ್ಸಿಗೂ, ದೇಹಕ್ಕೂ ಆರೋಗ್ಯಭಾಗ್ಯವನ್ನು ಸಂಪಾದಿಸಿ, ತಾನು ಕಲಿತ ವಿಷಯಗಳನ್ನು ವಿಕಾಗ್ರಚಿತ್ತದಿಂದ ಶ್ರವಣಮಾನನನಿಧಿಧ್ಯಾಸನಗಳ ಮೂಲಕ ಸ್ವಾಧೀನಪಡಿಸಿಕೊಳ್ಳಬೇಕೆಂದು ಸೂಚಿಸುವುದು. ವೀಣಾಗಾನವನ್ನು ಕೇಳಿ, ನವಿಲೂ, ಹಂಸಪಕ್ಷಿಗಳೂ, ಹೇಗೆ ಆನಂದಗೊಂಡಿರುವುವೋ, ಹಾಗೆಯೇ ವಿದ್ಯಾಭಾಷಿತನು ತನ್ನ ಜ್ಞಾನದಿಂದ ಸಮಸ್ತ ಪ್ರಾಣಿಗಳಿಗೂ



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೮. ಇದೇ ರೀತಿ ಆಲೋಚನೆಮಾಡಿದರೆ, ನಾನಾ ವಿಧವಾದ ಉಪದೇಶಗಳನ್ನೂ, ಮೇಲ್ವಿಚಾರಗಳನ್ನೂ, ಶಾರದಾ ದೇವಿಯ ಚಿತ್ರದಿಂದ ಕಲಿಯಬಹುದು. ಆಕೆಯ ಪೂಜೆಯಿಂದ ಮೇಲೆ ಹೇಳಿದ ಕಾರ್ಯಗಳನ್ನು ಆಚರಣೆಗೆ ತಂದು, ತದನುಗುಣವಾದ ಸತ್ಕೃಪೆಯನ್ನು ಪಡೆಯಬೇಕೆಂಬುದನ್ನು ಕಲಿಯಬಹುದು. ಈ ರೀತಿಯಲ್ಲಿ ಸರಸ್ವತೀ ಪೂಜೆಯನ್ನು ಅನುಸರಿಸುವುದು ಮಾತ್ರವಲ್ಲದೆ, ನಾವು ಅಭಿವೃದ್ಧಿಗೆ ಬರುವೆವೆಂಬುದರಲ್ಲಿ ಸಂದೇಹವಿಲ್ಲ.

೯. ಈಗ ದಟ್ಟಡಿಗಳನ್ನಿಡುತ್ತಾ, ತೊದಲು ನುಡಿಗಳನ್ನು ನುಡಿಯುತ್ತಾ ಸರ್ವರಿಗೂ ಅನಂದವನ್ನುಂಟುಮಾಡುತ್ತಿರುವ, ಮೂರು ವರ್ಷದ "ಮೈಸೂರು ಸ್ಕೌಟ್" ಎಂಬ ಚಿಕ್ಕಬಾಲಕನಲ್ಲಿ ಮೇಲೆ ಹೇಳಿದ ಶ್ರೀ ಸರಸ್ವತೀ ದೇವಿಗೆ ಪ್ರೀತಿಪಾತ್ರಗಳಾದ ಯಾವ ಸದ್ಗುಣಪರಂಪರೆಗಳು ಅಡಕವಾಗಿರುವುವೆಂಬುದನ್ನು ಸ್ವಲ್ಪ ವಿಚಾರಿಸೋಣ.

೧೦. ಸ್ಕೌಟ್‌ನಾದವನು ಯಾವಾಗಲೂ ಇತರರು ತನ್ನನ್ನು ನಂಬುವಂತೆಯೂ, ಗೌರವಿಸುವಂತೆಯೂ ನಡೆಯಬೇಕಾಗಿರುವುದರಿಂದ, ಅವನು ಮನಸ್ಸಿನಿಂದಲೂ, ಮಾತಿನಿಂದಲೂ, ಕೆಲಸದಿಂದಲೂ, ಇತರರಿಗೆ ತೊಂದರೆಯನ್ನುಂಟುಮಾಡಲು ಸಾಧ್ಯವಿರುವುದಿಲ್ಲ. ಮತ್ತು ಹಾಗೆ ಮಾಡುವುದಕ್ಕೆ ಸಮಸ್ತ ಜೀವರಾಶಿಗಳಲ್ಲಿಯೂ ದಯಾಮಯನಾದ ಅವನಿಗೆ ಮನಸ್ಸು ಬಂದೀತೆ? ಮತ್ತು, ಹೀಗೆ ವರ್ತಿಸುವುದರಿಂದ ಸರ್ವದಾ ಸಂತೋಷಿಯಾದ ಅವನ ಸಂತೋಷವು ಸ್ಥಿರವಾಗಿರುವುದೇ? ಎಂದಿಗೂ ಇಲ್ಲ. ಸ್ಕೌಟ್‌ನಾದವನು ಗುರುಹಿರಿಯರಲ್ಲಿಯೂ, ದೇವರಲ್ಲಿಯೂ ಭಕ್ತಿಯನ್ನುಟ್ಟು ಹಿರಿಯರಿಗೆ ಏರ್ಪಡಿಸುವುದರಿಂದ, ಅವರಿಂದ ಆಶೀರ್ವದಿಸಲ್ಪಟ್ಟು, ಕ್ರಮಕ್ರಮವಾಗಿ, ಅವರಾಜ್ಞೆಯಿಂದ ಮಾಡಿದ ಸತ್ಕರ್ಮಗಳ ಫಲವನ್ನು ತಪ್ಪದೆ ಪಡೆಯುತ್ತಾನೆ. ಮತ್ತು, ಸರ್ವರೂ ತನ್ನವರೆಂದು ಭಾವಿಸಿ, ದೈವಾಸೂಯೆಗಳನ್ನು ಬಿಟ್ಟು, ಪರಸ್ಪರಸಹಾಯದಿಂದ ನಡೆದುಕೊಳ್ಳುತ್ತಾ ಬರಬೇಕಾಗುವುದರಿಂದ ಇವನು ತನ್ನ ಜೀವನದ ಮುಖ್ಯೋದ್ದೇಶವನ್ನು ಸಾಧಿಸಿಕೊಳ್ಳಲು ಬಹಳ ಅನುಕೂಲಗಳಿರುತ್ತವೆ. ಸ್ಕೌಟ್ ನಿಯಮದಂತೆ ನಡೆಯುವುದಕ್ಕೆ ಸೋಮಾರಿಯಾದವನಿಗೆ ಸಾಧ್ಯವಿಲ್ಲ. ಇದರಿಂದ, ಯಾವುದಾದರೊಂದು ವಿಧವಾದ ಸತ್ಕಾರ್ಯವನ್ನೇ ನಿಜವಾದ ಬಾಲಚಾರನು ಮಾಡಲು ಪ್ರಯತ್ನಪಡುತ್ತಾನೆ. ಓದು, ಬರಹ, ಕೈಗಾರಿಕೆ, ವೊದಲಾದುವುಗಳನ್ನು ಕಲಿಯುವುದಕ್ಕೆ ಬಹಳ ಸೌಲಭ್ಯಗಳು ಇವನಿಗಿರುತ್ತವೆ. ಇವರು ಆಗಾಗ್ಗೆ ("Tracking") ಎಂಬದಾಗಿ, ಊರನ್ನು ಬಿಟ್ಟು ಅರಣ್ಯಾದಿಗಳಲ್ಲಿ ಸಂಚರಿಸುವುದು, "ಸರಸ್ವತೀ ದೇವಿಯ ವನಮಧ್ಯದಲ್ಲಿರುವಂತೆ ಚಿತ್ರಿಸಲ್ಪಟ್ಟಿರುವುದರ" ಪ್ರಯೋಜನಗಳನ್ನು ಪಡೆಯಲು ಅತ್ಯಂತ ಸುಲಭವಾದ ಸಾಧನವಾಗಿರುವುದು. ಈಗಲೂ "ಸ್ಕೌಟ್" ಸಂಘದ ಮುಖ್ಯಾಭಿಪ್ರಾಯಾನುಸಾರ ನಡೆದರೆ, ಸರಸ್ವತೀ ಪೂಜೆಯನ್ನು ಮಾಡಿದಂತೆಯೇ ಆಗುವುದೆಂಬುದರಲ್ಲಿ ಸಂದೇಹವಿಲ್ಲ.

೧೦. ಆದುದರಿಂದ ಇಂಥಾ "ಸ್ಕೌಟ್" ಸಂಘವು ದಿನೇ ದಿನೇ ಅಭಿವೃದ್ಧಿಯಾಗಲೆಂದೂ, ಎಲ್ಲ ಬಾಲಕ ಬಾಲಕಿಯರೂ ನಮ್ಮ ಪೂರ್ವಿಕರ ಪವಿತ್ರಮಾರ್ಗವನ್ನು ನುಸರಿಸಿ ಸರಸ್ವತೀ ಪೂಜೆ ಮಾಡುವುದರ ಮೂಲಕ, ಭಾರತಮಾತೆಗೆ ಶಿಲಕಪ್ರಾಯರಾಗಿ ರಂಜಿಸಲೆಂದೂ ದೇವರನ್ನು ಪ್ರಾರ್ಥಿಸುತ್ತೇನೆ.

L. GUNDAPPA,  
IV Form, Chikmagalur.

(Continued from col. 3)

also derived support from experimental evidence—so that we are quite justified in giving due recognition to this idea. In such a tetrahedral form, the South Pole is believed to exist at one of the angles.

In considering the shape of the Earth, therefore, we might take it that its oblate-spheroidal form is universally recognised and at the same time remember that it has a distinct tendency to depart more and more from this and ultimately assume the shape mentioned above.

## "Ramblings in the Realm of Nature."

By "R."

IN the course of this article, we shall briefly consider the question of the figure of the Earth,—the planet on which we are living. At first sight it might seem superfluous to say at present anything about the shape of our planet—for even the school boy of the primary classes to-day is made to repeat that the Earth is round like an orange. But then, it would be interesting to know some of the earlier views held on this matter and more interesting to know the more recent and more modern idea regarding the shape of our planet. It is only natural to expect that the first people who thought about this problem—held the Earth to be a flat body—for that is what it looks like at first sight. In fact, the Hebrews and the Babylonians of old who colonized in the regions to the east of the Mediterranean saw themselves in a plain surrounded on all sides by hill ranges, and so believed that "the Earth was a disc with a rim of mountains which was floated upon water." They had also another curious idea "that the mountain rim was continued upward in a dome or firmament of transparent crystal upon which the heavenly bodies were hung" and they considered the rain that fell upon their land as "the water which is above the Earth being poured out of the windows of heaven upon the Earth's surface".

It was, however, not long before that

the people grew out of this "flat-Earth" idea and rightly considered it a spheroidal body. This idea of the Earth's rotundity is quite ancient, for even so far back as 1244, there were people who proclaimed that the Earth and the enveloping water were spherical. In fact, as soon as people began to sail the sea, this idea was impressed upon them. The circumnavigation of the Earth, achieved by such men as Magellan and Drake, laid the idea beyond any shadow of doubt; and as time advanced, the actual shape has been worked out in much greater detail and has been proved to be that of an oblate spheroid. It is needless to recount here the several ways in which this shape of our planet may be inferred—for they are generally well-known.

A more detailed examination of the Earth and its surface features, such as the distribution of oceanic basins and continental areas, etc., has led more modern thinkers to believe that the Earth is gradually departing from the spheroidal form and has a tendency to assume a tetrahedral shape—the regular tetrahedron being solid made up of four faces—each of which is an equilateral triangle. This idea is not a mere theory or hypothesis but is supported on certain observed facts followed by a very logical course of reasoning which we need not consider in any detail just at present. It has

(Continued on col. 1)

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# THE MYSORE SCHOOL and SCOUT MAGAZINE.

"KNOWLEDGE IS MORE THAN POWER—IT IS VIRTUE."

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[No. 6.

## Sri Krishnaraja

All India First Aid Trophy,  
Nandi.

*An influential Committee consisting of representatives from various Provinces has been formed to guide the conduct of the Trophy and nominate the Judges. I am sure the constitution of the committee will be considered to be such as to inspire confidence in all the Scout Organizations to depute teams to compete for the Trophy. The following is the list of gentlemen who have so far consented to be on the Committee.*

*Mr. R. H. Campbell, C.I.E., I.C.S., Private Secretary to H.H. the Maharaja of Mysore and Secretary, St. John Ambulance Association, Mysore Centre, Dr. M. Srinivasa Rao, M.A., M.D., B.Sc., D.Ph., Retired Sanitary Commissioner, Bangalore, Dr. B. K. Narayana Rao, M.B., M.R.C.S., (Eng.), D. S. (Oxon.), Mysore, Rao Saheb Dr. U. Rama Rao, M.L.C., Madras, Rao Bahadur Dr. M. Kesava Pai, M.D., Madras, Messrs. A. J. Langley Moone, Allahabad, Charles V. Wickramanayake, Headquarters Secretary, Boy Scouts Association, Ceylon, M. V. Venkateswaran, M.A., and J. Vincent Mendis, Organizing Scout Commissioners, Madras, B. T. Char, B.A., Bombay, S. K. Yegnanarayana Aiyar, M.A., Salem, N. Thiagaraja Aiyar, M.A., L.T., Pudukottai, Rev. Geo. Wilkins, District Scoutmaster, Bangalore Cantonment, Dr. A. S. Bellimal, M.B., B.S., Bangalore, and Major S. Narayana Rao,*

*B.A., M.B., C.M., Bangalore, and Mr. S. M. Azam, M.A., Hyderabad State, Deccan. Replies from other gentlemen invited to be on the Trophy Committee are awaited.*

*The latest date for sending in entries for the trophy is extended to 15th December 1921.*

*The printed copies of detailed rules for trophy are now ready and will be sent to Scout Officers whose addresses are in the Headquarters of the Boy Scouts of Mysore. Others may kindly apply for the same to the Director of Boy Scouts of Mysore, Bangalore City.*



*Deeply Interested  
and Pleased.*

HOW DO YOU FEEL?

## The Scout Director's Outlook.



I am sure that all scouts are keenly looking forward to the forthcoming All-India First Aid Trophy, which is by far the most important function which has been so far organized by the Boy Scouts of Mysore Organization.

The two State Rallies that were organised at Chickmagalur and Bowringpet paved the way to this important Trophy in so far as those two functions brought several Scouts and Scout Officers of other organizations into intimate touch with the Mysore scouts and thus created a strong desire for greater opportunities for intercourse between scouts of various provincial and State Scout organizations. The desire was expressed and the idea was definitely formulated during the recent Bowringpet rally at a dining table conference at which the Scout Commissioners of Madras, Central Provinces and United Provinces, the Director of the Boy Scouts of Mysore, Mr. R. H. Campbell and Mr. Mohamed Zahiruddin Mecci were present. It was resolved there that an early opportunity should be taken to organize an All-India Boy Scout function, preferably a First Aid Trophy, and on the suggestion of Mr. A. J. Langley Moone of U.P. it was resolved not to have a stereotyped cup or shield for the Trophy but a silver mace, or as it may be called in the Scout language, a silver Totem Pole. Mr. Mohamed Zahiruddin Mecci, our enthusiastic host of the last Bowringpet Rally, did not need any further incentive and the present All-India First Aid Trophy is the result of his practical enthusiasm.

Nandi. The prospective scene of the Trophy is perhaps without any rival in the whole State in its adaptability for



a big Rally of the kind contemplated at present. The extensive Temple, with far more extensive grounds attached, surrounded on all sides with paved mantaps which present the appearance of military barracks and the fine swimming ponds, with the gorgeous background of a most picturesque hill surmounted by one of the finest fortresses in South India, all give a wonderful scenic effect which will make the locality an ideal camping ground for scouts. A large number of devotees of the Temple from the surrounding villages are now engaged in levelling the ground and making other arrangements to give a very hearty welcome to the scouts from all parts of India.

H. H. The Maharaja of Mysore, who is profoundly interested in the Boy Scout movement, has not only approved of the holding of an All-India First Aid Trophy for Scouts but has also been graciously pleased to lend his name to the Trophy. Consequently, the Trophy will be called "Sri Krishnaraja All-India First Aid Trophy." His Highness the Yuvaraja, Chief Scout of the Boy Scouts of Mysore Organization, has graciously consented to present the Trophy at the final day.

There will also be competitions in various scout items, and silver cups will be awarded to the winners. I hope that the Trophy and Rally will meet with a very great response and that scout parties will come from all parts of India to exchange greetings with the Mysore scouts. The present is a splendid opportunity for demonstrating the fourth scout law, the spirit of brotherhood which prevails among all scouts. This Trophy is only a prelude to a great Indian Jamboree when Indian scouts will be in a position to welcome scouts from all parts of the world. We have so far had favourable response from several Provinces in India. I trust that no province or State in India will be left unrepresented at the Rally. If there are Scout troops which do not desire to compete for the Trophy, they are cordially invited to be present as guests to take part in the General Scout Rally.

Trophy and Rally application forms and printed copies of rules can be had from the Director of Boy Scouts, Fort, Bangalore City.

Yours fraternally,

*K. Sanjiva Ramiah.*

## The League of Blood.

(By P. VENKATESIAH, Anantapur.)

"Say, Ranjit, Mr. Chatterjea proposes to start for Nagpur by to-night's mail," said Ramjee, the arch-villain of the League of Blood. "I presume" said Ranjit, the leader "He carries with him the little box since nothing more in the world he values. But far more than that his little daughter, Lalita, seldom stays at home while her father is without. What a chance!"

"But" interposed Bepin the third of the set. "Do you think we would be any the better by our booking him to our den? Oh! I now remember he leaves by the Mail if I heard right. But don't you think it surpasses our skill, to do anything in that devil of the train?"

"Oh; that is easy. It is true we cannot do anything unless we move with them in the train. But I think we can do this much. I shall go to-day to Calcutta, on my favourite steed and be there by 11 o'clock. The train leaves a quarter of an hour later, but Ramjee, you do this. Ride towards Howrah, be waiting at the signal post two miles from Ghatpur. I am sure there will be few there at the time the train steams through the station, and even if our victims got help, there is my "Brownie" here which will settle up matters.

"But what about your Programme?"

"Yes," said Ranjit, "I shall book a seat in the same compartment as Chatterjea's and shall follow him till Howrah within which time I shall have gagged his mouth, and rendered him powerless for any resistance. Ramjee, you just hold a red lamp as the train comes to where you stand and as the train stops be ready, I shall throw Chatterjea and his daughter and the box will then be mine. Our horses must be ready to carry the daughter and the father to our dens. You understand?"

"A very well planned idea" ejaculated his admirers.

But shall Chatterjea and his darling daughter be victimized and offered at the altar of Bloody Ranjit?

Close to the spot where this conversation took place was Ramu, the Second of the Eagle Patrol in Cossimbazaar. He had come here in one of the solitary moon-light walks that he always undertook and his mind was teeming with many ideas. Many men had told him about the horrible atrocities of the League of Blood and the immense

transfer of property from the rightful owners to the League. He did not exactly follow what they talked about. He only heard the words, "Ghatpur," "gagged," "Red Lamp" and "Chatterjea," but could make neither the head nor the tail of it. He could decipher nothing of their motive. He knew this much. Chatterjea was the millionaire of Cossimbazaar who traded in precious stones. He had an only daughter on whom he centred his hopes and affections. Dame Rumour had it that he had a small silver box in which was hidden a talisman, a small paper with some hieroglyphics on it. Many wondrous virtues were ascribed to it, and it had been the ambition of many a bandit and his own rivals in business to deprive him of it. But Ramu little knew who they were who were plotting to gag the millionaire. The League of blood, for that was the body that Ranjit captained, was very notorious at this time. It consisted of very expert murderers and robbers who believed in the rule of Kali and carried out the execution of a soul every week at Her altar. They feared the wrath of the Goddess should they fail to appease her in this manner. They had been plotting to get the wealth of Chatterjea or at least of his little box and they intended him for that week's victim to Kali. The words they talked really sounded mysterious. But our scout Ramu was able to read between the words they spoke. He guessed something wrong was about, and resolved to avert it as far as he could. But their purpose and their methods, he had not heard completely. So the best thing, he thought, was to follow the villain Ranjit.

It was 10-45 p.m. and the station 3 miles off. As he was thinking he saw Ranjit off on his horse to the Railway platform. Ramu hired a taxi, and was at the station 5 minutes before him. Now three things came into his head. Should he believe that Ranjit was a rogue intent to kill Chatterjea and on this mere suspicion, hand him over to the Police, or at least caution them to be vigilant on him, or should he accompany Ranjit in the train and prevent his doing any danger to Chatterjea. But what about the red lamp he had heard. He would be able to do nothing, if the train by chance be stopped at the centre of a forest and they be attacked by a party of well-armed



desperadoes. He had heard the name of Ghatpur, and knew the place was situated in the fearful forests bordering the Ganges. He thought for a while. Chatterjea was a pretty strong man and should Ranjit be the only other passenger in the compartment he would make his opponent hard up for his task. But should Ranjit attempt any weapon against him his ideas would come to nothing. But still it was not hopeless.

But he came to the conclusion in this wise. He was himself keen at mechanics and had been a very good friend of the Engine driver of the B.N. Ry. He had accompanied him in the engine on several nights and he knew that art well in theory and practice. He would follow the driver to-night and make out what the mysterious red lamp meant. So he did.

It was 11-15 p.m. The green lamp was seen, the guard gave a shrill blast on his whistle. Ramu sat by the side of the driver on a rough seat improvised for the time. The train cooed and slowly left the station. In less than an hour they were at Howrah. Ramu just got down and peeped at the I Class compartment in which Chatterjea was seated. Chatterjea was safe with his daughter and his little box. Ranjit had not moved his little finger, since he knew the slightest move would arouse the neighbours in the train and as he had little assistance from without, he would be caught. So he waited for the place he had arranged to carry out his schemes.

Ramu was busy at the machine. The driver felt a little wrong in his stomach and requested Ramu to mind the Engine. The spot arrived. Seeing ahead Ramu's eagle-eye saw at a distance of about 250 yards a man. There was a horse by his side. The man had just got down and had been trying to show forth a red lamp. A few seconds after he could plainly see the person, come up to the railway line and hold up the light just as if to intimate danger, if they proceeded any further. Ramu knew it. He had heard about it and the environments he met the sight in, made him be on the alert. The light certainly was not from a well-wisher. The horses by his side told him that the danger-signal was not for good. There must be some danger for Chatterjea. Ghatpur station was only a few miles distant. He would drive the train and from there act as best suited. The engine never relaxed its speed and was roaring forth as speedy as ever.

Ranjit looked out; the red light was conspicuous. He now saw his chance. He bound Chatterjea with the rope he had brought. But Chatterjea was strong enough. There was a tough fight. Ranjit pointed his revolver up at the millionaire which soon made him desperate. He allowed himself to be tied. But looking about Ranjit saw the train was in the same speed. The lamp had been passed and Ranjit was in a fix. With one mighty effort he raised Chatterjea and threw him out of the window. The poor girl was left alone all the while dreadfully afraid. The little box of fortune was with Chatterjea and so Ranjit too followed his victim. It is unnecessary to say that the engine was moving.

As the engine passed the red lamp Ramu looked side-wise and he saw a



A LONG TALE (Tail.)

glimpse of a heavy body thrown off the train and this was followed by another. He at once stopped the train. He could see Chatterjea lifted on a horse, and being led by Ranjit walking by his side. The follower was also walking by his right. Ramu was soon at his work. He improvised, from his scout rope he had brought at present with him, a noose. He aimed and threw it and straight it came round the neck of Ranjit. He was able to catch the right person since Chatterjea was tied up and on the horse, the man who spoke so vehemently to him and walked near him would be none else than the captain himself. With the noose around his neck Ranjit was stifled to death. This unexpected attack unnerved them both and the man who had shown the red lamp soon took to his heels lest a similar fate should befall him.

Quick as lightning Ramu was to be seen. He awoke the sturdy Driver and came with him to the spot. Ranjit was now a captive and could do nothing. With his scout knife Ramu cut the bonds that held Chatterjea prisoner and soon restored him to his poor little daughter who was screaming from her compartment. With Ranjit as prisoner they came to Ghatpur and there apprised the Police by phone of the arrest of Ranjit. The Police had made several attempts to capture the arch-offender against the State but they had failed, and this news was so unexpected and welcome that the joy of the Police Inspector knew no bounds. He arrived at the spot with 6 constables. Ranjit was tried and made to undergo penal servitude in the Andamans for the rest of his life, for various charges of murder against him.

His co-assassins too were caught soon after and the League of Blood was no more to be heard of. Chatterjea could not adequately thank Ramu for saving him from being killed at Kali's altar. The highest but well-merited award he got was the hand of Lalita, the daughter of the millionaire who made him the sole heir of his estate.

A word of explanation. Ramu was himself a lad of aristocratic pedigree. His father was the leading barrister in Calcutta who in wealth and influence was better than any satraps of Indian States. He was in his Intermediate class. That he took to Engine-driving need not lead us to the conclusion that he came of low parents, for mechanical engineering was his hobby and he indulged in it with special affection. The little box came into the possession of Ramu and well did he remember in life, his exploits to rescue his beloved wife, the box, and his father-in-law from the hands of the Bloody Ranjit.

Well was Heroism rewarded!!

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# Sri Krishnaraja All-India First Aid Trophy and Boy Scout Rally, Nandi.

(Presented by the public of Kolar District.)

## RULES.

WITH a view to encourage the growth of Boy Scout Movement in India, Burma and Ceylon, and to foster a spirit of healthy co-operation and emulation between the various provincial and State Scout Organizations in the above countries, the public of Kolar District in Mysore State have organized, at the instance of the President (Mr. Mohamed Zahiruddin Mecci, B.A., Deputy Commissioner) and the members of the District Board of Kolar and the Director of The Boy Scouts of Mysore, an All-India First Aid Trophy for Boy Scouts and Senior Scouts or Rovers of all recognized Scout Organizations in the above countries. His Highness Sir Sri Krishnaraja Wadiyar Bahadur, G.C.S.I., G.C.B.E., Maharaja of Mysore, has been graciously pleased to lend his august name to the Trophy and the Trophy will therefore be called "Sri Krishnaraja All-India First Aid Trophy." The trophy will take the form of a beautiful silver mace. The first competitions for the trophy will be held from 31st December 1921 to 3rd January 1922 at the beautiful Hill Station of Nandi in Kolar District about 30 miles from Bangalore. The Challenge Trophy is open for competition under the following conditions:

1. The trophy is open for competition to Boy Scouts and Senior Scouts or Rovers troops belonging to any provincial or State Scout Organization in India, Burma and Ceylon.

2. Each competing troop may send not more than one team which shall consist of four boys of the age not less than 16.

3. Each troop wishing to enter teams must notify the same not later than 15th December 1921 to the Director, The Boy Scouts of Mysore, Tippu Sultan's Palace, Fort, Bangalore City, and remit an entrance fee of Rs. 5. No entry will be accepted unless it is stated therein that the competitors will abide by the conditions of the competition.

4. The competitions for the trophy will be held approximately between 31st December 1921 and 3rd January 1922.

(N.B.—Rules Nos. 3 and 4 are intended only for the current year.)

5. Each competing team shall be distinguished by a number. The iden-

tity of the team shall not be disclosed to the Judge.

6. The teams shall be judged throughout on the basis of the latest editions of the "Indian Manual of First Aid," "Problems in First Aid," and the "Indian Catechism of First Aid," published by the St. John Ambulance Association, as also of "First Aid to the Injured," published by Rao Saheb Dr. U. Rama Rao of Madras.

7. The judges will not go beyond the scope of the above text-books.

8. The competition will be divided into:—

(a) A team test consisting of stretch-drill, first aid to and carriage of the sick and wounded.

(b) An individual test, partly oral and practical and partly written in the treatment of the wounded, sick and injured.

9. The total number of marks will be 1,000 which will be allotted as follows:—

Team Test:—400.

Individual test:—(a) Oral and practical, 400; 100 for each competitor.

(b) Written, 200; 50 do do

10. Details of treatment must be in strict accordance with the nature of the test and of the supposed surroundings, and marks be credited or forfeited accordingly.

11. There will be eight judges, two for the team test, four for the individual oral test and two for the individual written test, and a moderator, who will control the conduct of the examination and collate the results furnished by the judges. In the event of a tie he will submit the tying teams to a further and uniform test.

12. There will be a Trophy Committee consisting of the representatives of some of the competing Scout organizations and other gentlemen who will supervise the conduct of the competitions and settle all matters in doubt or dispute which may arise from time to time. The decision of this committee in all matters will be final. The judges will be *ex-officio* members of the committee.

13. Teams must be correctly dressed in full Scout uniform.

14. No one except officials conducting the competitions and persons introduced by them may be present at the tests.

15. The Challenge Trophy will be held for one year by the Scout Organization to which the winning troop belongs. Such organization shall insure it against fire, theft, or loss in transit and shall be held responsible for returning it in good condition at the end of the year. If the Challenge Trophy is won by the same organization during three consecutive years, it will be its permanent property.

16. If any teams consisting entirely of Boy Scouts below 16 years of age desire to appear for the above competitions, they will be permitted to do so. They will not however be entitled to the Challenge Trophy or the gold, silver and bronze badges. However the team which stands first among such teams will be presented with a silver mounted Scout Staff which will be the permanent property of the troop which sends the team.

17. The right is reserved by the Headquarters Executive Committee of the Boy Scouts of Mysore to withhold the Challenge Trophy and prizes for competition if less than nine teams appear for the trophy in any year and from time to time make alterations or amendments to these conditions as may be found desirable.

18. The competitions for the Challenge Trophy will be held in the first instance under the joint auspices of the District Board, Kolar, and the Boy Scouts of Mysore Organization during the Christmas holidays 1921-22 at Nandi in Kolar District; but future arrangements will be made solely by the Boy Scouts of Mysore Organization whose property the Challenge Trophy will be till it is finally won by any of the Scout Organizations according to rule No. 15.

K. SANJIVA KAMATH,

Director,

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## News and Notes.

### XI Mysore Troop, Railway Colony.

The above Scouts celebrated the 3rd Anniversary of their Troop on Sunday, the 13th of November 1921.

D. G. Dani, Esq., Agent and Traffic Manager, Mysore Railways, presided.

A big tent which was kindly spared by Mr. R. L. Steele, Executive Engineer, Railway Surveys, had been put up for the accommodation of the Railway Officers and Officials. The leading gentlemen of the city were also present. The guests were treated with light refreshments. The proceedings commenced with singing of the Vande Matharam and Dr. Tagore's song, the Scout Master leading.

The Scouts of Sree Chamarajendra Urs Boarding School Troop, who were specially invited for the occasion, under the direction of Messrs. D. Ramiah, Scout Master and Shadrac, Instructor, demonstrated the Flag Drill, Dumb-bell exercise, Club swinging, Staff exercise and Pyramids and the Railway Colony Scouts exhibited their skill in First Aid and Semaphore Signalling to the great appreciation of the visitors.

After reading the Report of the Troop by the Scout Master, C. Subba Rau, Esq., M.A. (Hons.), Assistant Director of Boy Scouts in Mysore, addressed the audience in an eloquent speech on the usefulness and necessity of Scouting and urged upon the Colonists to open a Local Scout Association. In his concluding speech the Chairman touched upon the various points in connection with the uplifting of the Scout movement particularly in the Railway Colony.

After garlanding the Chairman and the guests and distribution of pan-supari the whole function came to a close with a vote of thanks proposed by Mr. D. Ramiah, B. A., Superintendent, Ursu Boarding School and Scout Master in a fine short speech and lastly with the singing of Mysore National Anthem.

G. MUKUNDA,

Scout Master, XI Mysore.

### A Lantern Lecture at Mysore.

Under the auspices of the Civic and Social Progress Association, Bangalore, a magic lantern lecture was given by Mr. V. S. Arumuga Mudaliar of Nalvar Bhavanam, Bangalore, in the Central Panchama Institute, Mysore, on Sunday, the 13th November, at 8 P.M. The subject was the inspiring life of Sri Rama; and the learned speaker, during the course of his highly interesting lecture, brought home to the boys' minds the eternal truth that, whether a person belonged to the higher orders or the lowest stratum of society, he or she can attain Mukthi (salvation) through Bhakti (devotion).

### As Others see Us.

THE BOY SCOUTS OF MYSORE.

"A copy of the third annual report has been received. It is a most credible report and gives a healthy evidence of the state of the Scout Movement in that section of India. It is particularly gratifying for us to receive

these reports and other literature from various centres in that distant Dominion and they are always read by CANADIAN BOY with much pleasure. Through our pages we extend the hand of brotherhood.

THE CANADIAN BOY.



WINNERS, 2nd PRIZE, FIRST AID TROPHY.

Mr. G. N. Mukunda, Scoutmaster.

Extract from "Madras Mail," dated Wednesday evening, 12th October 1921.

The Boy Scouts, Mysore.

The practical utility of the Boy Scout movement in Mysore has never, at any time, been open to question, and, indeed, the sterling merit of its personnel has, on more than one occasion, been worthily established. It gives me great pleasure, therefore, to add a personal tribute to those other laurels which the Mysore Scouts have annexed for their ready helpfulness in time of need. A few evenings ago, I, with a small party was out motoring in the western part of the City when, owing to the wretchedness of the macadam, there was an involuntary stop. In a very short time, a group of enthusiastic little Scouts of No. 11 Mysore Troop, Railway Colony, who seemed to have appeared from nowhere, like a band of gnomes in a fairy tale, accompanied by their Scout Master, Mr. G. Mukunda, were on the scene, and were helping with an earnestness and alacrity for which no words of mine can find sufficient praise. Before long, they had actually fixed things up, though they modestly protested that motor mechanics did not come within their ordinary purview. It just shows how much can be accomplished by willing minds

and a strict sense of duty, both of which I am convinced the Mysore Boy Scouts possess in a superabundant degree. Shortly afterwards, we left on the homeward journey with three rousing cheers for the Boy Scouts in general and No. 11 Mysore Troop in particular. Our very sincere thanks, and incidentally our congratulations, to Mr. Mukunda and his sporting little crowd.

### A Training Camp for Prospective Scoutmasters.

AT HUNSUR.

A Training Camp for prospective Scoutmasters will be held at Hunsur about the middle of January 1922. The camp will extend for a fortnight (the exact dates will be announced later). At the instance of the enthusiastic Amildar of Hunsur, Mr. P. Purniah, the public of Hunsur will arrange for free boarding and lodging for all mofussil members who intend attending the camp. All teachers who are willing to come will be granted leave for 15 days as per Inspector-General of Education's circular No. B.S.M. 22 and will be considered to be *on duty*, though no allowances might be claimed. All applications for admission to the camp should be made to: C. Subba Rau, Assistant Director of Scouts, Tippu Sultan's Palace, Fort, Bangalore City.

### The Scout Law.

ಸುಪಂಥನಿಯಮ.

ವಿನಯಂಭೂತ ದಯಾಪರ |  
ಮನ ನಡೆನುಡಿಗಳಿಳಿ ನಿರ್ಮಲಂ ಧೃತಿಗುಂದಂ ||  
ಘನತೆಯುತಂ ಸತ್ಯಾತ್ಮಕ |  
ನನಘಂ ಸರ್ವರ ಹಿತಾಚರಣೆಯೊಳ್ಳಿರತಂ ||  
ಬಿಡದೆ ಸ್ವಧರ್ಮವನಿವಂ |  
ಒಡನೆ ಕಲೆತೆಲ್ಲ ವರ್ಣದವರೊಳಿ ಕಜ್ಜದೊ ||  
ಳಡುತ ಮನವ ಸಂತಸದಿಂ |  
ಒಡನಾಡಿಗಳಂ ಸಹೋದರಂದೆ ಕಾಣ್ವಂ ||  
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ಸನ್ನತ ಭಕ್ತಿಯುದ್ದರೊ |  
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ಯಕರಾಜ್ಞೆಯೊಳಿ ವಿ ತನ್ಮಯ |  
ಸುಕಲಾ ವ್ಯಾಸಂಗಿಯಿಂದವೆಂ ನಾಗಶರ್ಮಂ ||

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BANGALORE, NOVEMBER, 1921.

### EDITORS' PAGE.

#### A Scout Prince.

H.R.H. the Prince of Wales is in India. Indian Scouts have been anxiously waiting to give a right Scouty reception to "Prince Charming" as he is called and at last he has come to make the life of many a man and boy happy and charming by his beaming smiles!

The visit is particularly gratifying to all Scouts. He is a Scout himself and loves all Scouts. He is besides the Chief Scout for Wales and Patron of the Boy Scout Association in India. He is eager to meet Scouts wherever he goes. Though a prince and heir-apparent to one of the biggest Empires in the world, his mode of life has been very simple and has been mostly modelled on the Scout Law.

H.R.H. the Prince of Wales is reported to have said as follows when he was still a young boy:—

"When I am king, I shall make three laws:

1. That no one shall cut puppies' tails, because it must hurt them so.
2. That there shall be no more sin in the country.
3. That nobody shall use bearing-reins, because they hurt the horses.

"These laws not only show us that King Edward VIII will be a kind and humane monarch, but that he is far seeing" (S for B).

Many other incidents are related about him, all which bring out prominently the noble qualities of his head and heart. The great war discovered him for the world as a great soldier, a Kshatriya of the finest type and his recent tours in the Empire—in Australia, Canada and New Zealand—discovered him as a man, possessing

### GREETINGS.

#### H. R. H. The Prince of Wales.

2,500 Boy Scouts of Mysore send their most hearty and respectful greetings to H.R.H. The Prince of Wales, Chief Scout of Wales, and Patron, Boy Scout Association, India, on his safe arrival on the Indian Shores and wish him a happy progress throughout the Indian Empire.

of the noblest qualities. A few extracts from an article in *New India* by Mr. C. Jinarajadasa of Madras given here, will bear out clearly the truth of these statements:

"At a Railway Station in New Zealand, just as the Prince of Wales was getting into his carriage, a man behind the usual barricades called out: 'Prince, what's your weight?' What the Prince's staff thought of this terribly familiar way of addressing the Heir-Apparent we are not told; what the Prince said in reply is this: 'Why? Have you a bet on?' 'Yes,' replied the man, 'I said you were over ten stone.' 'Wrong,' said the Prince, 'I'm only nine stone eight.'"

A little incident this, but it is just little actions which often reveal a man more intimately than carefully thought out great actions."

The Prince is first and foremost a man, a brother to all who had served with him in the War; then a fellow-

citizen in a mighty Empire; and perhaps last the Prince of Wales.

He has a fund of good humour in him and he could often put off the roll of the Prince in order to be one with the people. The Kodak incident is noteworthy.

"At a station in New Zealand, many Kodaks were levelled at the Prince, and he noted at once one girl whose machine was wrongly posed and he promptly smiled and addressed her; 'You can't take a snapshot like that, with the sun on the lens!' and went up to her and showed her how to take the photo properly. Seeing too that she had focussed wrongly, he adjusted the machine for her."

His sense of duty was remarkable and he never spared himself in the discharge of his legitimate duties even at great risk of personal discomfort.

"In one place, when an address was presented to him in the open, he stood bareheaded as usual, though it rained and drops poured off his hair; it was the courteous thing to do, and whatever was his discomfort he did it."

Many a Tenderfoot would have grumbled. Not so the Prince; he was made of sterner stuff.

He is a great lover of sports; but as usual pleasure can never come in the way of duty. Here goes another instance:

"The Prince of Wales seems to have an immense amount of physical vitality. On the *Renown*, whatever the weather, he ran and rowed and played fives in the special court built for him on board. Judged by the standard of a Kshatriya, he is typical of the caste, fond of sport of every kind, including shooting and hunting. Yet, when owing to a railway strike in New Zealand his tour was put out of gear he gave up the four days of hunting which had been arranged for him, in order to visit the little towns which were expecting him. He sent his staff on their four days' jaunt, but he himself did his duty to the people."

In fact, from Scouting's point of view, at any rate, he comes here as a great hero and is to be welcomed as such. Only last month, we published an article in these columns about the great Hero, Akbar. There is a romance about the Prince of Wales and he moves in such a setting that it strongly reminds one of the youthful Akbar.

"Who knows, the Prince may be Akbar! He could scarcely be a nobler soul. And if indeed he be Akbar come back, then Akbar comes back just when India needs him most. 'There are more things in heaven and earth.'"



# Adventures of George Barlow, Detective.

By A. M. Rajagopala Chari, *Pachaiyappa's College, Madras.*

## CHAPTER II.—(Continued.)

AT about nine o'clock that night Barlow asked me if I would go with him to "the Lion" to spend the night there as proposed. I readily assented. In quarter of an hour we were speaking with the millionaire.

After the formal shaking of hands Barlow asked him to go to the former's room while he himself remained in the hotel. Accordingly the millionaire went away.

We spent some three hours in examining the room. Barlow looked into every nook and corner to find something to serve him as a clue. Wherever there was a rubbish heap of torn papers he would carefully look into it with his cane with the minutest care. Not a bit of paper escaped his examination. In several cases he had obtained valuable clues from this source. But in this case, he was disappointed. His eyebrows knit closer and his lips moved convulsively as if in anger and his fists tightened involuntarily. Sometimes he brandished his cane with a booming sound: at other times he impatiently beat the table with his cane. Impatient as he was he re-examined the room with redoubled care. Still he could not find a scrap of paper or anything that would serve as a clue.

All this time I lay on a bed in the room studying the many transformations in his face. I was troubled at his apparent distress. I even volunteered that I would do anything he liked me to do by way of help. At this his face resumed its normal smiling attitude and he only waved his cane indicating that he was not at present in need of my help. So that all I could do was to stretch myself more leisurely and watch his progress despite my anxiety to help him.

The clock struck twelve. Suddenly Barlow put down the switch and the room became pitch dark. I was told to hold my breath. I did but with difficulty. He hastily took out his boots and asked me to do the same. Then we took each a revolver. We waited in this state for about half an hour. No sound came. Still another quarter. A faint sound of foot-steps were heard coming towards our room. I waited with bated breath. I could hear Barlow grinding his teeth. His hand clutched at the revolver a little tighter.

At last the sound stopped. Barlow noiselessly opened our door and crept out. We went out on tiptoes. We could see nothing. Suddenly Barlow motioned to me as if a sudden thought had struck him. He beckoned me back to our room. He opened a window facing the street and lighted his electric torch.

For a longtime we saw nothing. At last we could make out a tall form dressed in black and black-hooded as well walking swiftly in the direction of our window but away from it. The tall form turned as the light from our torch reached him and began to run. Though we saw the face we could not recognize it. It was masked!

Thus we stood near the window watching the direction in which the tall form proceeded. After a brisk walk of about twenty yards it turned in another direction. I could not help giving a loud shriek. It was in the direction of Barlow's room!

My friend was shrewd enough to guess what was passing in my mind and his face became very grave. Then putting out his electric torch he asked me to come out of the room and in another half an hour we were some fifty yards from the hotel in which Barlow had taken his room. Barlow was thinking deeply. His face was turned earthwards and his cane made cabalistic lines on the ground as he walked. Suddenly I caught a glimpse of the same form which we saw from 'the Lion.' I tapped Barlow gently and he looked up. In a flash he understood everything. He saw the form coming out from his hotel. To my astonishment he did not run towards the form or even take out his revolver. He simply looked at the tall form which was escaping his clutches every minute.

I told him what I felt but he only smiled. He asked me to wait. Wait! He was within hundred yards of us now and the next moment he would disappear in the darkness. And still Barlow asked me to wait. I was half inclined to think that one screw was loose in him. He who was as vigilant as anything safely letting out of his clutches a thief, a kidnapper and above all probably a great villain! I

looked at him again with a look of contempt, I fear, but he again smiled. He put his hand on his mouth asking me not to make the least sound.

By this time we had reached our hotel. We did not knock at the gate but safely got inside by climbing up the railings and made swiftly for Barlow's room. All was quiet. We knocked at the door. No answer. I began to feel uneasy. Still another knock. Still no answer. Barlow took out a duplicate key from his pocket and opened the door. We hastily looked inside. At a sight within I shrieked. Mr. Jenkinson lay huddled in a corner, bound and gagged with blood oozing out in streams on his forehead and his chest!

I hastily went out as quietly as I had come and returned with a doctor who inspected the millionaire with great care. After about a five minutes' examination he assured us that the wound was not fatal but greatest care should be taken to avoid any excitement on the part of the patient. The patient was then removed to 'the Lion.'

## CHAPTER III.

Next morning as we sat looking at the 'London Times' I was attracted by a huge heading in bold letters. It ran as follows:—

### A DOUBLE CRIME.

"As we are going to Press, we learn of the sensational kidnapping of one Jenkinson's daughter in the Lion hotel. It is reported that yesternight the millionaire (Jenkinson) on hearing stealthy footsteps near his door went to his daughter's room which was not far off. He found his daughter's room open! He was taken aback. He looked into her room and discovered to his dismay that his daughter was not there!

"As if adding insult to injury, evidently the same villain is reported to have attempted on the life of Mr. Jenkinson who luckily escaped serious injury.

"We hear that the millionaire had come to England from New York on a tour. We heartily regret for the misfortune that has befallen both the father and daughter and to show that we do feel it, we offer a reward of ten



thousand pounds to him who finds out the villain and hands him over to Police.

"We also appeal to the Police to try their utmost in tracking out the villain as his existence would be as a lion let loose in a village of unarmed people."

As I finished reading this article a smile lit up the face of Barlow and he remarked:

'A nice way of gaining popularity, ain't it?' I understood him and nodded in assent. 'If he offers a reward of ten thousand pounds' I said 'it means that he expects at least ten thousand subscribers by the next mail' and I laughed.

But Barlow only grinned. After looking at me for about a minute he said that he was going to examine the path by which the man in black had escaped. I looked at him and cursed him inward but I consented to go with him. He was soon near the hotel gates and with bent back he carefully examined the ground. Suddenly he stopped and turning asked me to bring his pocket camera from his room. I soon brought it to him. He took a photograph of a footstep that was planted very firmly on the wet ground. Then he asked me to put it carefully in his drawer and I did.

Five minutes afterwards we were discussing about the tall form.

'Bring that photograph, Charlie' said Barlow. I obeyed. He looked at it closely and giving it to me asked me what I thought about it. Here I must tell my readers that, owing to the similar practices of detecting a man's character, habits, etc. through one of his articles, I could say something about this man also. I held up the photograph in several attitudes and at last I spoke out.

'The man is a nasty and leisurely walker' I said, 'for the foot is firmly planted in the ground as his whole weight is alternately rested on his either legs when he walks.'

Barlow burst into laughter. I could not bear this. I was about to rebuke him for his rude behaviour when he as if he had guessed my feelings produced another photograph and handed it over to me. I was astonished for I had seen him take only one photo and now he had produced another. I asked him and he smiled. Then I took that photo but here I saw the footstep planted in the ground lightly. I was apparently highly satisfied: for did not this confirm

my hypothesis? But Barlow guessing the cause of my satisfaction laughed all the more loud. I looked at him inquiringly.

'This footstep was first by the side of the other and the next pair of steps were exactly similar to this. What do you make of this?' and he looked at me smiling.

I was abashed and told him that the man was lame in one leg. He shook his head. 'No, Charlie,' he said, 'his one leg is an artificial leg?'

I jumped to my feet and said 'How the deuce did you jump to that conclusion?' He had me sit down. 'If he had been lame,' he said, 'his lame foot would not be planted straight but it would be oblique'. I assented and remarked that it was an important clue. He nodded.

Then he replaced the two photos in his drawer and looked round the room. 'Hello' he suddenly cried out 'What have we got here?' In two minutes he was examining a black hood lined with soft velvet. He turned it up and down as if he expected to see something in it. Suddenly he saw a bit of white muslin within the hood on which was printed the name of the firm in which it was sold. It ran as follows:

\*\*\*\*\*  
 \* Briggs de Luis & Coy., \*  
 \* 77, Rue de Paris, \*  
 \* PARIS. \*  
 \*\*\*\*\*

Barlow then hastily told me that he was going to Paris that evening and asked if I would follow him. I assented. We caught the 6-30 London Express that evening. We were gaily chatting in the train when a man, with a clean shaven face sat before us looking very attentively at us. After a tedious six hours' journey we reached Dover and from then we took to steamer for Calais. As we were sitting chatting on the deck I saw a man with a cigar in his mouth attentively looking at us. I started. It was the same man who sat before us in the train!

Then presently we came to our cabin and as we were chatting we began to feel drowsy. So we stretched ourselves at ease and were soon asleep. When we woke up we were at Calais. We hastily descended and took the Paris Express for Paris. It is needless to relate how we spent the next six hours before we reached Paris. We chatted, smoked, and drank. After a weary journey we reached Paris

and took rooms in the Paris Restaurant. We went down the Restaurant and took our meals. Then we got to our own rooms. It was now 2 o'clock on a bright summer day. Barlow called me and asked me to fetch the hood. I took my wallet and opened it. I started and looked at Barlow in dismay. The hood had been stolen away! Then I told Barlow how I have seen the man both in the train and steamer looking steadily at us. I concluded that he only should have stolen the hood. Barlow looked very grave. 'At last' he said 'it confirms one thing and that is, that this man is either himself the villain we want or an ally of the villain'. 'But he had no wooden leg?' I said. 'Then' said Barlow 'he should be the ally of the villain for else how should he know that we carried the hood?' I agreed to his argument. 'Now, what are we to do?' I asked. At this, Barlow took out from his pocket a slip of paper and handed it over to me. I was astonished. It bore the address of the firm we wanted to go to. 'It is always my custom' he said 'to be prepared for such a contingency.'

So without more ado we started for the firm and reached it in half an hour. We saw the salesman and asked him whether he had blackhoods. He answered that the stock of blackhoods were exhausted, for the last one was sold. We asked him to describe the man who last bought it. He looked at us suspiciously. But Barlow slipped a crown in his hand and all his suspicions were warded off. 'The man' he said 'was tall and well-built and with a clean shaven face. He looked as if he were an aristocrat and his voice was shrill and authoritative.'

'Did you find anything peculiar in him?' Barlow interrupted.'

The man thought for a moment. 'Well,' he said 'I think it is peculiar, but I am not sure. When he walked he felt that one of his legs were artificial. But monsieur, I am not sure.'

'Nothing else?' inquired Barlow.

'None, Monsieur, that I can recollect of.'

'Very well' said Barlow as he slipped another shilling in his hand. And we were first going to step out of the firm when the salesman called us.

'Well, Monsieur, what I am going to tell you is not curious. But it might be of help to you, I think. His pall was branded with the sign of a triangle!' Barlow smiled while I could not suppress a visible start.



# Look and Laugh.



## The Trouble.

"Why were you absent from school yesterday, Gopal?" asked the teacher.

"Please, sir, mother was sick."

The teacher who was afraid of contagion, anxiously asked: "What is the matter with her? What does the doctor say it is?"

"Please, teacher, he says it is a boy"

H. B. BORANNAH,  
Mah. Coll. High School, Mysore.

"Why should a Miller look out of a window?"

"Because he cannot see through the walls."

## Right Ho!

Drowning man: "Ah! Please throw that life belt."

Tailor: "Waist measurement, please!"

## High Rents.

Teacher: "Spell the word parent."

Pupil: "P-a-y-r-e-n-t."

Teacher: "What?"

Pupil: "Pay-rent. He pays rent for me to sit in the class."

## A Study in Expressions.

The Intelligent—To-morrow is Sunday; shall we go to the Cinema this Evening?

The Industrious—Excuse me, my eyes will be spoiled.

The Dull—I would not care for my eyes had I got much to read.

The Willing—What! Can you not make up a couple of hours spent in diversion?

The Unwilling—Impossible; I cannot sit continuously for an hour at my desk, in spite of my determined efforts.

The Lazy—O, I can make all up in a few days prior to the Examination! But I cannot walk to the theatre now.

C. KRISHNA MURTHY,  
P. L., II Chitaldrug Troop,  
Chitaldrug.

## Relation by Marriage.

A man said to his wife who was looking at a donkey on the road, "I think, dear, you are looking at your relation." "Yes, George, I forgot. Oh! My relation by marriage" she retorted haughtily.

## Puzzles.

- (1) Why is 'I' the luckiest of all the vowels?
- (2) Who was the fastest runner?
- (3) What motive had the inventor of railroads?
- (4) What insects does a blacksmith manufacture?

1. Because it is always in the middle of Bliss, while 'E' is in Hell and all the others in Purgatory.

2. Adam. Because he was the first in human race.

3. A locomotive.

4. He makes the Fire fly.

R. Sreenivasan.

## Natural Death.

A man (to his dangerously sick friend): Why don't you consult a physician, and take his medicine?

Sick man: Because George, I want to die a natural death.

## Death of Old Age.

A buffoon who offended his king was sentenced to death. So he was asked to choose the way of his death.

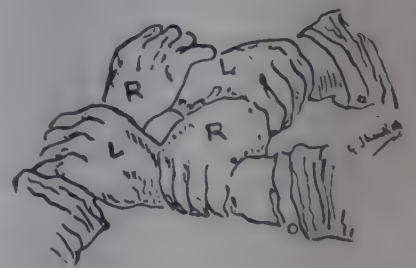
He replied: Sir, I will die of old age.

## A Cheap watch.

Krishna:—Govind, where can we get cheap watches?

Govind:—Why, in newspapers.

## How to Carry the Injured.



THE HAND SEATS.



## ಪರೀಕ್ಷೆಯ ಫಲ.

(ಯಂ. ಆರ್. ಶ್ರೀನಿವಾಸಮೂರ್ತಿ, ಬಿ. ಎ.)

ಸುಂದರರಾಜನು ಆ ದಿವಸ ಪರೀಕ್ಷೆಯಲ್ಲಿ ಚೆನ್ನಾಗಿ ಮಾಡಿರಲಿಲ್ಲ. ಆ ದಿವಸದ ಪರೀಕ್ಷೆಯಲ್ಲಿಯೇ ಅವನಿಗೆ ಬಹಳ ಹೆದರಿಕೆಯಿತ್ತು. ಅದಕ್ಕಾಗಿಯೇ ಮೊದಲಿಂದಲೂ ಕಷ್ಟಪಟ್ಟು ವ್ಯಾಸಂಗ ಮಾಡಿದ್ದನು. ಅದರೇನು? ಪ್ರಯೋಜನವಾಗಲಿಲ್ಲ. ಆ ದಿವಸದ ಪರೀಕ್ಷೆಯಲ್ಲಿ ಮೋಸವಾದರೆ ಒಟ್ಟಿನ ಪರೀಕ್ಷೆಯಲ್ಲಿ ಮೋಸವೆಂದು ಅವನು ತಿಳಿದಿದ್ದನು. ಕೈನಲ್ಲಿ ಪ್ರಶ್ನೆ ಪತ್ರಿಕೆಗಳನ್ನು ಹಿಡಿದುಕೊಂಡು, ಜೋಲುಮೊಗವನ್ನು ಹಾಕಿಕೊಂಡು ಸುಂದರರಾಜನು ಹೊರಕ್ಕೆ ಬರುತ್ತಿದ್ದನು.

ಮುಂದುಗಡೆಯಲ್ಲಿ ಸ್ಕಾಟುಮಾಸ್ಟರ್ ಶ್ಯಾಮರಾಯರನ್ನು ಸುತ್ತಿಕೊಂಡು ಕೆಲವು ಹುಡುಗರು, ತಮ್ಮ ತಮ್ಮ ಸಾಮರ್ಥ್ಯಗಳನ್ನು ಕೊಚ್ಚಿಕೊಳ್ಳುತ್ತಿದ್ದರು. "ನಾನು ಈ ಬೆಳಗ್ಗೆ ಓದಿದ್ದೇ ಬಂದು ಬಿಟ್ಟಿತು; ಹಾಗೇ ಕಣ್ಣು ಮುಚ್ಚಿಕೊಂಡು ಬರೆದು ಬಿಟ್ಟೆ" ಎಂದು ಒಬ್ಬನು ಹೇಳಿದನು. "ಕ್ಲಾಸಿನಲ್ಲಿ ಇದನ್ನು ಹೇಳಿದ್ದರು; ಅದನ್ನೇ ನಾನು ಗುರ್ತು ಹಚ್ಚಿಕೊಂಡಿದ್ದೆ" ಎಂದು ಇನ್ನೊಬ್ಬನು ಹೇಳಿದನು. "ಪ್ರಶ್ನೆ ಪತ್ರಿಕೆಯು ಬಹು ಸುಲಭ; ನನ್ನದು ತೇರ್ಗಡೆಯಾಗುತ್ತೆ" ಎಂದು ಮಗದೊಬ್ಬನು ಹೇಳಿದನು. ಸುತ್ತಮುತ್ತಲಿದ್ದ ಹುಡುಗರು ಈ ರೀತಿಯಾಗಿ ಶ್ಯಾಮರಾಯರಿಗೆ ಉತ್ಸಾಹಭರಿತರಾಗಿ ಹೇಳುತ್ತಿದ್ದರು. ಸುಂದರರಾಜನು ಇವರನ್ನೆಲ್ಲ ನೋಡಿ, 'ಅವರಿಗೆ ಮುಖವನ್ನೆಂತು ತೋರಿಸುವುದು' ಎಂದು ಅಂದುಕೊಂಡು ನಾಚಿಕೆಯಿಂದಲೂ, ದುಃಖದಿಂದಲೂ ವಾರಿಯಾದನು. ಯಾರಾದರೂ 'ಅಯ್ಯೋ ಪಾಪ! ಸುಂದರರಾಜನು ಚೆನ್ನಾಗಿ ಮಾಡಿಲ್ಲ' ಎಂದು ಹೇಳಿದ್ದರೆ, ಎಷ್ಟು ಕಣ್ಣೀರು ಸುರಿದುಹೋಗುತ್ತಿತ್ತೋ ಹೇಳಲಾಗದು.

ಶ್ಯಾಮರಾಯರು ಸುಂದರರಾಜನು ಮರೆಯಾದುದನ್ನು ನೋಡಿದರು. ನೋಡಿದರೂ ನೋಡದವರಂತೆ ಹುಡುಗರ ಮಧ್ಯದಲ್ಲಿ ನಿಂತಿದ್ದರು. ಅವರ ಮನಸ್ಸು ಅಗಲೇ, ಆ ಸುಂದರರಾಜನ ಮೇಲೆ ಹೋಗಿ ಅವನನ್ನು ಅನುಸರಿಸುತ್ತಿತ್ತು. ಇದ್ದಕ್ಕಿದ್ದ ಹಾಗೆ "ಸುಂದರರಾಜನು ಏಕೆ ಬಂದಿಲ್ಲ" ಎಂದು ಒಬ್ಬ ಹುಡುಗನು ಕೇಳಿದನು. ಕೂಡಲೇ ಎಲ್ಲರೂ ಹಿಂದೆ ಮುಂದೆ ನೋಡಿದರು. ಅಲ್ಲಿ ಸುಂದರರಾಜನು ಇರಲಿಲ್ಲ. "ಅವನಿಗೇನು, ಚೆನ್ನಾಗಿ ಮಾಡಿರುತ್ತಾನೆ" ಎಂದು ಒಬ್ಬ ಸಣ್ಣ ಹುಡುಗನು ಹೇಳಿದನು. 'ಅದೇಕೆ ಸುಂದರರಾಜನು ನಮ್ಮೊಡನೆ ಹೆಚ್ಚು ಸೇರುವುದಿಲ್ಲ' ಎಂದು ಮಗದೊಬ್ಬನು ಕೇಳಿದನು. 'ಅದೇಕೋ ನನಗೆ ತಿಳಿಯದು. ಅವನು ಆ ಕಡೆಯಲ್ಲಿ ಹೋಗುತ್ತಿರಬಹುದು-ಕರೆದುರಿ ಕೇಳೋಣ' ಎಂದು ಶ್ಯಾಮರಾಯರು ಹೇಳಿದರು.

ಸಣ್ಣ ಹುಡುಗನು ಹಾಗೆಯೇ ಓಡಿ ಸುಂದರರಾಜನ ಬಳಿಗೆ ಬರುತ್ತಿದ್ದನು. "ಸುಂದರರಾಜ್-ಯಾರು ಕೂಗುವರು?" ಎಂದು ಸುಂದರರಾಜನು ಹಿಂದಿರುಗುತ್ತಲೂ ಗೋಪಾಲಕೃಷ್ಣನು ಓಡಿಬರುತ್ತಿದ್ದುದು ಕಣ್ಣಿಗೆ ಬಿತ್ತು. ಆ ಸಣ್ಣ ಹುಡುಗನ ಹೆಸರು ಗೋಪಾಲಕೃಷ್ಣ. ಸುಂದರರಾಜನಿಗೆ ಮನಸ್ಸಿನಲ್ಲಿ ಬಹಳ ಸಂಕಟವಾಯಿತು.

"ಸುಂದರರಾಜ್-ಶ್ಯಾಮರಾಯರು ಕರೆಯುತ್ತಾರೆ, ಬಾ."

ಸುಂದರರಾಜನು ನಿಂತನು. "ಸುಂದರರಾಜ್-ಹೇಗೆ ಮಾಡಿದ್ದೀಯೆ? ನನಗೇನಪ್ಪ, ಚೆನ್ನಾಗಿ ಓದಿ

ರುವಿ-ಈ ಸಾರಿ ನೀನೇ ಮೊದಲನೆಯವನೋ ಏನೋ?"

ಸುಂದರರಾಜನು ಮಾತನಾಡದೆ ಮೌನವಾಗಿದ್ದನು. "ಏಕಯ್ಯಾ-ನನಗೆ ಆಗಲೇ ಜಂಬ ಬಂತೋ-ಮಾತನಾಡಿಸಿದರೆ ಪ್ರತಿಯನ್ನು ಕೊಡದೇ ಇರುವೆ?"

"ನನಗೆ ಮಾತುಬೇಕಾಗಿಲ್ಲ-ನಾನೇನುಮಾಡಲಿ" "ಅಯ್ಯೋ ಪಾಪ! ಸ್ನೇಹಿತನಲ್ಲಾ-ಎಂದು ವಿಚಾರಿಸುವುದಕ್ಕೆ ಬಂದರೆ, ನನಗೆ ತಕ್ಕ ಮರ್ಯಾದೆಯನ್ನು ಮಾಡಿದೆ. ಸಾಕಷ್ಟು ನಿನ್ನ ಸಹವಾಸ. ಹೇಗೂ ನಾಳೆ ಅಸಿಸ್ಟೆಂಟ್ ಕಮಿಷನರ್ ಆಗುವವನು ನೀನು; ನಿನ್ನ ಬಳಿ ಗುಮಾಸ್ತೆ ಕೆಲಸಕ್ಕೆ ಬರುವವನು ನಾನು. ದೊಡ್ಡ ಮನುಷ್ಯ" ಎಂದು ಹೇಳಿ ಗೋಪಾಲಕೃಷ್ಣನು ಹಿಂದಿರುಗಿದನು.

ಆಗ ಏನು ಮಾಡಬೇಕೆಂಬುದು ಸುಂದರರಾಜನಿಗೆ ತಿಳಿಯದೇಹೋಯಿತು. ಗೋಪಾಲಕೃಷ್ಣನು ಹಿಂದಿರುಗುತ್ತಿದ್ದರೆ ಅವನನ್ನು ನಿಲ್ಲಿಸಿಕೊಳ್ಳುವುದಕ್ಕಾಗಲಿ, ಅವನ ಹಿಂದೆ ಹೋಗುವುದಕ್ಕಾಗಲಿ ತೋಚದೆ ಹಾಗೆಯೇ ನಿಂತುಬಿಟ್ಟನು. ಗೋಪಾಲಕೃಷ್ಣನ ಮಾತುಗಳು ಕಿವಿಯಲ್ಲಿ ಸುರಿದ ಕಾದ ಸೀಸದಂತಿದ್ದವು. "ಅಕಟಾ! ಇವರೆಲ್ಲರೂ ಹೀಗೆ ತಿಳಿದಿರುವರು; ನಾನು ಈಸಾರಿ ತೇರ್ಗಡೆಯಾಗದೆ ನಿಂತರೆ ಎಷ್ಟು ಅಪಮಾನ! ಹಾಳುಪರೀಕ್ಷೆಯೇ" ಎಂದು ಒಂದೆರಡು ಕಣ್ಣೀರಿನ ತೊಟ್ಟುಗಳನ್ನು ಒರಸಿಕೊಂಡನು. ಕಡೆಗೆ ಖಿನ್ನನಾಗಿ ಅಲ್ಲಿ ನಿಲ್ಲಲು ಇಷ್ಟವಿಲ್ಲದೆ, ಇಂಥ ಕಡೆಗೆ ಹೋಗಬೇಕೆಂಬ ನಿಶ್ಚಯವಿಲ್ಲದೆ ಸರಿದುಬಿಟ್ಟನು.

"ಏನು ಸಾರ್, ಅವನ ಜಂಬ-ಮಾತನಾಡಿಸಿದರೆ ಗುರುಗುಮ್ಮನೆ ಇದ್ದ; ಈಗಾಗಲೇ ತಾನು ಡೆಪ್ಯುಟಿ ಕಮಿಷನರೆಂದು ತಿಳಿದಿದ್ದಾನೆ, ನನಗೆ ರೇಗಿಹೋಯಿತು, ಬಂದುಬಿಟ್ಟೆ" ಗೋಪಾಲಕೃಷ್ಣನ ಮುಖವೆಲ್ಲ ಕೋಪದಿಂದ ಕೆಂಪೇರಿತ್ತು.

"ಇದೊಂದೇ ಬಾರಿಯಲ್ಲ, ಅವನ ನಡತೆಯೇ ಹಾಗೆ, ಒಬ್ಬರ ಜತೆಯಲ್ಲಿ ಸೇರುವುದಿಲ್ಲ, ಹುಡುಗರಲ್ಲಿ ಕಲೆಯುವುದಿಲ್ಲ, ಸರಸವಾಡುವುದಿಲ್ಲ, ಏನೋ ಮೂದೇವಿ."

ಶ್ಯಾಮರಾಯರು ಹುಡುಗರ ಈ ಮಾತುಗಳನ್ನು ಕೇಳುತ್ತ "ಇರಲಿ, ನಾವೆಲ್ಲರೂ ಹೊರಡೋಣ. ಒಬ್ಬೊಬ್ಬರದು ಒಂದೊಂದು ಬಗೆ" ಎಂದರು.

"ಈ ದಿವಸ ನಮಗೆಲ್ಲ ಸಂತೋಷವಾಗಿದೆ. ಕಾಫೀ ಕ್ಲಬ್ಬಿಗೆ ಹೋಗೋಣ, ಬನ್ನಿ ಸಾರ್," ಎನ್ನುತ್ತ ಹುಡುಗರು ಒಳಜೇಬುಗಳಲ್ಲಿದ್ದ ನಾಲ್ಕಾಣೆ-ಎಂಟಾಣೆಗಳನ್ನು ಹೊರಕ್ಕೆ ತೆಗೆದರು.

"ಕಾಫೀ ಕ್ಲಬ್ಬಿಗೆ ನಾನು ಬರುವುದಿಲ್ಲ. ನೀವೆಲ್ಲರೂ ಹೋಗಿ."

"ಇಲ್ಲ, ನೀವು ಬಂದೇಬರಬೇಕು. ನಾವೆಲ್ಲರೂ ಈವತ್ತು ಸಂತೋಷವಾಗಿ ಕಾಲವನ್ನು ಕಳೆಯೋಣ." ಎಂದು ಹುಡುಗರು ಪುನಃ ಶ್ಯಾಮರಾಯರನ್ನು ಸುತ್ತಮುತ್ತಿಕೊಂಡರು.

"ನಿಮ್ಮ ಬಾಲಬುದ್ಧಿಗೆ ಏನು ಹೇಳಲಿ? ಹೀಗೆ ಬಲವಂತಮಾಡಿ ನನ್ನನ್ನು ಕರೆದುಕೊಂಡು ಹೋಗಲಿಕ್ಕಾಗುವುದೇನು?"

"ಆಗದೇ ಏನು ಸಾರ್ ನಿಮ್ಮನ್ನು ಹಾಗೇ ಎತ್ತಿಕೊಂಡು ಹೋಗಿ ಅಲ್ಲಿ ಕೂಡಿಸಿಬಿಡುತ್ತೇವೆ" ಎಂದು ಗೋಪಾಲಕೃಷ್ಣನು ನಗುತ್ತ ಹೇಳಿದನು.

"ಸುಂದರರಾಜನು ಬಂದರೆ, ನಾನೂ ಬರುತ್ತೇನೆ. ನಿಮಗೆಲ್ಲ ಒಪ್ಪಿತವೋ?"

"ನಮಗೆಲ್ಲ ಒಪ್ಪಿತ-ಆದರೆ ಅವನು ಎಲ್ಲಿರುವನೋ, ಯಾರು ಕರೆತರುವರು?"

"ನಾನು ಕರೆತರುತ್ತೇನೆ-ನೀವೆಲ್ಲರೂ ಕಾಫೀ ಕ್ಲಬ್ಬಿನ ಬಳಿ ಇರಿ."

"ಎಷ್ಟುಹೊತ್ತಿನೊಳಗೆ ಬರುತ್ತೀರಿ?"

"ಅರ್ಧಗಂಟಿಯ ಹೊತ್ತು ನೋಡಿ, ನಾನು ಬರದಿದ್ದರೆ ನನಗಾಗಿ ಕಾಯಬೇಡಿ."

"ಹೇಗಾದರೂ ಬೇಗ ಬಂದುಬಿಡಿ" ಎನ್ನುತ ಹುಡುಗರು ಹೊರಟುಹೋದರು.

ಸುಂದರರಾಜನ ಸ್ವಭಾವವನ್ನು ಶ್ಯಾಮರಾಯರು ತಿಳಿದಿದ್ದರು. ಅವನು ಕೆಟ್ಟ ಹುಡುಗನಲ್ಲವೆಂದೂ, ಇತರರಿಗೆ ಕೆಡಕನ್ನು ಬಯಸುವವನಲ್ಲವೆಂದೂ ಅವರು ತಿಳಿದಿದ್ದರು. ಆದರೆ ಸ್ವಭಾವತಃ ಮಿತಭಾಷಿ; ಗೊಡ್ಡುಹರಟೆಗಳನ್ನು ಬಡಿಯುವವರ ಜತೆಯಲ್ಲಿ ಸೇರದೆ ತನ್ನ ಪಾಡಿಗೆ ತಾನಿರುವನೆಂಬುದನ್ನು ಅವರು ಗೊತ್ತುಮಾಡಿಕೊಂಡಿದ್ದರು. ಗೋಪಾಲಕೃಷ್ಣನು ಸುಂದರರಾಜನ ಮೇಲೆ ಕೋಪಗೊಂಡು ಹೇಳಿದ ಮಾತುಗಳು ಶ್ಯಾಮರಾಯರಿಗೆ ಬೇರೆ ವಿಧವಾಗಿ ಬೋಧೆಯಾದವು. ಅದು ದರಿಂದ ಸುಂದರರಾಜನನ್ನು ಹುಡುಕಿಕೊಂಡು ಹೋಗುವುದಕ್ಕೆ ಅವರು ಮನಸ್ಸು ಮಾಡಿದರು.

ಶ್ಯಾಮರಾಯರು ಮನಸ್ಸುಮಾಡಿ ಹುಡುಗರನ್ನು ಬಿಟ್ಟುಬರುವ ಹೊತ್ತಿಗೆ ಸುಂದರರಾಜನು ಬಹಳ ದೂರ ಹೋಗಿದ್ದನು. ರಸ್ತೆಯಲ್ಲಿ ನಡೆಯದೆ ಅತ್ತ ಇತ್ತ ಸೀಳುಹಾದಿಗಳಲ್ಲಿಯೂ, ಮರಗಿಡಗಳ ಮರೆಗಳಲ್ಲಿಯೂ ನಡೆದುಹೋಗುತ್ತಿದ್ದುದರಿಂದ ಇಂಥ ಕಡೆಯೇ ಹೋಗುತ್ತಿರುವನೆಂಬುದು ಯಾರಿಗೂ ತಿಳಿಯುವಂತಿರಲಿಲ್ಲ. ಶ್ಯಾಮರಾಯರು ಸುಂದರರಾಜನನ್ನು ಹುಡುಕುವುದಕ್ಕೆ ಪ್ರಯತ್ನವನ್ನು ಮಾಡಿದರು. ಅರ್ಧಗಂಟಿಯಾಯಿತು; ಒಂದು ಗಂಟೆಯಾಯಿತು; ಸುಂದರರಾಜನು ಸಿಗಲಿಲ್ಲ. "ಅವನನ್ನು ಮನೆಯಲ್ಲಿ ನೋಡಿದರಾಯಿತು. ಇಷ್ಟು ಹೊತ್ತಿಗೆ ಮನೆಯನ್ನು ಸೇರಿರಬಹುದು. ಅವನು ಪ್ರೋಲಿ ಹುಡುಗರಂತೆ ಹೊತ್ತುವಿಾರಿ ಮನೆಗೆ ಹೋಗುವನಲ್ಲ" ಎಂದು ಸಮಾಧಾನವನ್ನು ಹೊಂದಿ, ಶ್ಯಾಮರಾಯರು ವಿಫಲ ಪ್ರಯತ್ನದಿಂದ ಹಿಂದಿರುಗಿದರು.

ಶ್ಯಾಮರಾಯರು ಸುಂದರರಾಜನ ಮನೆಯ ಬಳಿಗೆ ಬರುವಾಗ ಸಾಯಂಕಾಲ ಏಳೂವರೆ ಗಂಟೆಯಾಗಿತ್ತು. ಅವರ ಮನೆಯು ಅಲ್ಲಿಂದ ಒಂದು ಫರ್ಲಾಂಗ್ ದೂರಮಾತ್ರವಿತ್ತು. ಸುಂದರರಾಜನ ಆಲೋಚನೆಯಲ್ಲಿದ್ದ ಶ್ಯಾಮರಾಯರಿಗೆ ಅವನ ಮನೆಯನ್ನು ಹೊಕ್ಕು ಹೋಗಬೇಕೆಂದು ಸಹಜವಾಗಿ ಹೊಳೆಯಿತು. ಅದುದರಿಂದ ಮನೆಯ ಮುಂದೆ ನಿಂತು, 'ಸುಂದರರಾಜು' ಎಂದು ಕೂಗಿದರು. ಯಾರೂ ಬದಲು ಕೊಡಲಿಲ್ಲ. ನಡು ಮನೆಯ ಬಳಿನಿಂತು "ಸುಂದರರಾಜು, ಸುಂದರರಾಜು" ಎಂದು ಕೂಗಿದರು. ಒಳಗಿನಿಂದ ಸುಂದರರಾಜನ ತಾಯಿಯು ಹೊರಕ್ಕೆ ಬಂದು "ಶ್ಯಾಮರಾಯರೇ, ಇನ್ನೂ ನಮ್ಮ ಹುಡುಗ ಮನೆಗೆ ಬಂದಿಲ್ಲ. ಏಕೆ ಬರಲಿಲ್ಲವೋ ಕಾಣೆ. ಬೆಳಗ್ಗೆ ಒಂಭತ್ತು ಗಂಟೆಗೆಲ್ಲ ಆತುರವಾಗಿ ಉಟಿಮಾಡಿ ಹೋದವನು" ಎಂದಳು.

"ಏಕಮ್ಮ, ಸುಂದರರಾಜನು ಏಳು ಗಂಟೆಗೆಲ್ಲ ಮನೆಗೆ ಬರುತ್ತಿದ್ದನಲ್ಲ"

"ಅದೇನೋ ಅಪ್ಪ, ಕಾಣೆ, ಮನೆಗೆ ಇನ್ನೂ ಯಜಮಾನರು ಕೂಡ ಬಂದಿಲ್ಲ. ಅವರು ಎಷ್ಟು ಹೊತ್ತಿಗೆ ಬರುವರೋ ಏನೋ. ಸಾಯಂಕಾಲ ನಮ್ಮ



ಹುಡುಗನನ್ನು ಸ್ಕೂಲ್ ಬಳಿ ಕಾಣಲಿಲ್ಲವೇ? ಪರೀಕ್ಷೆಯಲ್ಲಿ ಹೇಗೆ ಮಾಡಿದ್ದಾನೆ? ನಮ್ಮ ಪಕ್ಕದ ಮನೆ ಗೌರಮ್ಮನವರ ಮಗ ಕಾಗದ ಸುಲಭವಾಗಿತ್ತು ಎಂದು ಹೇಳುತ್ತಿದ್ದ. ”

“ಅಮ್ಮಾ, ಸಾಯಂಕಾಲ ಸ್ಕೂಲುಬಳಿ ಇದ್ದ. ಪರೀಕ್ಷೆಯಲ್ಲಿ ಹೇಗೆ ಮಾಡಿರುವನೋ ವಿಚಾರಿ ಸೋಣವೆಂದು ಇದ್ದೆ. ಅಷ್ಟರಲ್ಲಿ ಅವನು ಇನ್ನೊಂದು ರಸ್ತೆಯಲ್ಲಿ ಹೊರಟುಹೋದ. ಇಲ್ಲಿ ವಿಚಾರಿಸೋಣವೆಂದು ಬಂದೆ. ”

“ಅವನು ಮನೆಗೆ ಬರುತ್ತಲೂ, ಕೊಟ್ಟು ಕಳುಹಿಸುತ್ತೇನೆ. ”

“ಆಗಲಿ ”

ಶ್ಯಾಮರಾಯರು ಮನೆಗೆ ಬಂದರು. ರಾತ್ರಿ ಎಂಟುಗಂಟಿಯಾಯಿತು. ಎಂಟೊವರೆ ಗಂಟಿಯಾಯಿತು. ಸುಂದರರಾಜನು ಬರಲಿಲ್ಲ. ಶ್ಯಾಮರಾಯರು ಮನೆಯಿಂದ ಹೊರಟು ಸುಂದರರಾಜನ ಮನೆಗೆ ಬಂದರು. ಸುಂದರರಾಜನ ತಂದೆಯು ಇನ್ನೂ ಮನೆಗೆ ಬಂದಿರಲಿಲ್ಲ. ಸುಂದರರಾಜನು ಬಂದಿರಲಿಲ್ಲ.

“ಏನಪ್ಪ-ಮಾಡಲಿ, ಶ್ಯಾಮರಾಯರೇ-ನಮ್ಮ ಹುಡುಗ ಇನ್ನೂ ಬರಲಿಲ್ಲ, ನಡುರಾತ್ರಿ ಆಗುತ್ತ ಬಂತು. ಯಜಮಾನರು ಮನೆಯಲ್ಲಿಲ್ಲ ” ಎಂದು ಆಗಲೇ ಶೋಕೋತ್ಕಂಠೆಯಾಗಿ ತಾಯಿಯು ತಿಳಿಸಿದಳು. ಆ ತಾಯಿಯು ಸುತ್ತಮುತ್ತಲೂ, ಸುಂದರರಾಜನ ಕಿರಿಯ ತಮ್ಮಂದಿರೂ, ತಂಗಿಯರೂ, ನಿಂತುಕೊಂಡು ಜೋಲುಮೊಗವನ್ನು ಹಾಕಿದ್ದರು.

“ನಮ್ಮ ಹುಡುಗ ಎಂದೂ ಇಷ್ಟು ಹೊತ್ತು ಮಾಡಿಕೊಂಡು ಬಂದವನಲ್ಲ. ಯಜಮಾನರಂತೂ ತಿಳಿದೇ ಇದೆ. ”

“ರಾಮರಾಯರು ಪ್ರತಿದಿನವೂ ಹೊತ್ತುಮಾಡಿಕೊಂಡು ಬರುವರೇನು? ”

“ಅಹುದಪ್ಪ-ಏನುಮಾಡುವುದು-ಸಾಹೇಬರ ಮನೆಗೆ ಕಾಗದಗಳನ್ನು ತೆಗೆದುಕೊಂಡು ಹೋಗು

ತ್ತಾರೆ. ಸಾಹೇಬರ ಮನೆ ಹತ್ತಿರ ಕಾದು ಕಾದು, ಅವರು ಅದೇನೋ ಕ್ಲಬ್ ಆಂತೆ, ಅಲ್ಲಿಂದ ಬರುವವರೆಗೂ ಕಾದು, ಆ ಮೇಲೆ ಹತ್ತು ಹನ್ನೊಂದು ಗಂಟೆಗೆ ಬರುತ್ತಾರೆ. ನಾನೇನು ಮಾಡಲಿ. ”

“ಅಮ್ಮಾ, ಸುಂದರರಾಜನನ್ನು ನಾನು ನೋಡಿಕೊಂಡು ಬರುತ್ತೇನೆ ನೀವು ಒಳಗಿರಿ ” ಎಂದು ಶ್ಯಾಮರಾಯರು ಹೇಳಿ ಹೊರಟರು.

ಬೆಳದಿಂಗಳ ಕಾಲವು ಮುಗಿದು ಕೃಷ್ಣಪಕ್ಷವಾಗಿತ್ತು. ಚಂದ್ರೋದಯವು ರಾತ್ರಿ ಹನ್ನೊಂದು ಗಂಟೆಯ ಮೇಲೆ ಬೀದಿಯಲ್ಲಿ ಬೆಳಗುತ್ತಿದ್ದ ತಂತಿ ದೀಪಗಳ ಹೊರತು ಬೇರೊಂದು ಬೆಳಕಿರಲಿಲ್ಲ. ಅದುದರಿಂದ ದೂರದಲ್ಲಿ ಯಾರು ಹೋಗುತ್ತಿರುವರು ಎಂಬುದನ್ನು ಸುಲಭದಲ್ಲಿ ತಿಳಿಯಲಾಗುತ್ತಿರಲಿಲ್ಲ. ತಂತಿ ದೀಪದ ಬಳಿ ಸುಳಿದಾಡಿದಾಗ ಮಾತ್ರ ಆ ದೀಪದ ಬೆಳಕಿನಲ್ಲಿ ಸ್ವಲ್ಪ ಗುರ್ತು ಹಿಡಿಯಬಹುದಾಗಿತ್ತು. ದೃಷ್ಟಿಯನ್ನು ಎಲ್ಲಿಯವರೆಗೆ ತಿರುಗಿಸಿದರೂ, ಶ್ಯಾಮರಾಯರ ಕಣ್ಣಿಗೆ ಸುಂದರರಾಜನು ಬೀಳಲಿಲ್ಲ. ಇಂಥ ಕಡೆ ಸುಂದರರಾಜನನ್ನು ಹುಡುಕಬೇಕೆಂಬುದೂ ಶ್ಯಾಮರಾಯರಿಗೆ ತಿಳಿಯಲಿಲ್ಲ. ಈ ರೀತಿ ನಿಶ್ಚಯವಾದ ಮನಸ್ಸಿಲ್ಲದೆ ಅಲೋಚಿಸುತ್ತಿರಲು ಎರಡು ಫರ್ಲಾಗಿನ ಆಚೆಯಾವನೋ ಹುಡುಗನು ಬರುತ್ತಿದ್ದಂತೆ ಅವರಿಗೆ ಭಾಸವಾಯಿತು. ಕಣ್ಣುಗಳನ್ನು ಸಂಕುಚಿಸಿಕೊಂಡು ನೋಡಿದರು. ಗುರ್ತು ಸಿಗಲಿಲ್ಲ. ಕಾಲುಗಳನ್ನು ಬೇಗ ಎಳೆದುಹಾಕುತ್ತ, ಕೈಯಿಂದಚಪ್ಪಳಿಯನ್ನು ತಟ್ಟಿದರು. ಆ ಹುಡುಗನು ಇವರಿಗೆದುರಾಗಿ ಬರುತ್ತ ದೀಪದ ಬಳಿಯಲ್ಲಿ ನಿಂತನು. ಶ್ಯಾಮರಾಯರು ಅವನನ್ನು ನೋಡುತ್ತಲೂ ಸುಂದರರಾಜು ಅಲ್ಲವೆಂದು ತಿಳಿದರು. ಅದರೆ ತಮಗೆ ಪರಿಚಿತನಾದ ನರಸಿಂಹಮೂರ್ತಿಯಾಗಿದ್ದನು.

“ನರಸಿಂಹಮೂರ್ತಿ-ಏಕೋ ಇಷ್ಟು ಹೊತ್ತು? ”

“ಸಾರ್. ಸ್ವಲ್ಪ ಹೊತ್ತು ಆಯಿತು, ನಾವೆಲ್ಲ ಸ್ಕೌಟುಗಳು ಸೇರಿ ಸಾಯಂಕಾಲವೆಲ್ಲ ಸಂತೋಷವಾಗಿ ತಿಂಡಿ ಹರಟೆಗಳಲ್ಲಿ ಕಳೆದವು. ”

“ಹುಚ್ಚುಮುಂಡೇ ಹುಡುಗರು-ಒಂಭತ್ತು ಗಂಟೆಗೆ ಮನೆಗೆ ಹೋಗುವುದು. ಎಲ್ಲಿ ಹೋಗಿದ್ದರೋ ಎಂದು ಮನೆಯಲ್ಲಿ ಕೇಳಿದರೆ ಸ್ಕೌಟಿಂಗಿಗೆ ಎಂದು ಬೊಗಳುವುದು. ”

“ಏನುಸಾರ್-ಪರೀಕ್ಷೆ ಕಾಟ ಮುಗಿದರೂ ಮನೆ ಕಾಟ ತಪ್ಪುವುದಿಲ್ಲ. ”

“ನಿನ್ನನ್ನು ಸ್ವೇಚ್ಛೆಯಾಗಿ ಬಿಟ್ಟುಬಿಟ್ಟರೆ ಸಂತೋಷವಲ್ಲವೇ? ಇರಲಿ. ಸುಂದರರಾಜು ಪರೀಕ್ಷೆಯಲ್ಲಿ ಹೇಗೆ ಮಾಡಿದಾನೆ? ನಿನಗೆ ಗೊತ್ತೋ?”

“ನನಗೆ ಗೊತ್ತಿಲ್ಲ-ಅವನನ್ನು ಈಗತಾನೆ ಅರ್ಧಗಂಟಿಯ ಹಿಂದೆ ನೋಡಿದ್ದೆ, ಕೇಳಲಿಲ್ಲ ”

“ಎಲ್ಲಿ ನೋಡಿದ್ದೆ. ”

“ಅರಳೆಯಪೇಟೆಯಿಂದ ಬಿನ್ನಿ ಮಿಲ್ಲಿಗೆ ಹೋಗುವ ಕಡೆ-ನಿಧಾನವಾಗಿ ಹೋಗುತ್ತಿದ್ದೆ, ಅವನ ಹಾಗೆ ಕಂಡಿತು. ಅವನೇ ಇರಬಹುದು ಎಂದು ತಿಳಿದೆ. ”

“ನೀನು ಮನೆಗೆ ಹೋಗು, ಸುಮ್ಮನೆ ಅಲೆಯಬೇಡ ”

“ಇಗೋ ಹೊರಟೆ ”

ಶ್ಯಾಮರಾಯರಿಗೆ ಎದೆಯಲ್ಲಿ ಧಡ್ ಎಂದು ಹೊಡೆಯಿತು.

(To be continued.)

## The Scout Promise.

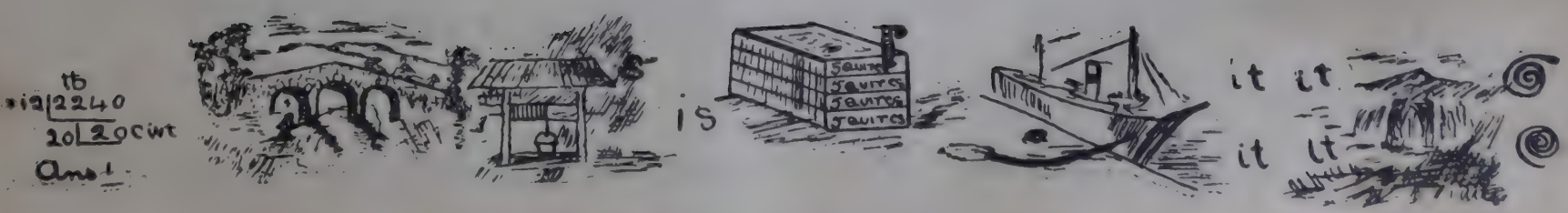
ಸುಪಂಥಶಪಥ.

ದೇವನ ನಿಯಮವ ಮಾರದೆ ।  
ಕಾವನೈಪರವರನ್ನಪರ ಕಾಯದೆಗೊಳಗಾ ॥  
ಗೀನನು ಸಕಲರ್ಗ ಸದಾ ।  
ಯಾವ ಸಹಾಯವನುತಲಿ ಶಪಥವ ಮಾಳ್ಕೊಂ ॥  
ಭಿನ್ನವದಿಲ್ಲದ ಮನದಲಿ ।  
ಯನ್ನಯ ತನುಮನವತರುತ ಮಹಿಷಪುರನೈಸಗ ॥  
ಯನ್ನಯ ಧರ್ಮವ ಪಾಲಿಸಿ ।  
ಯನ್ನಯ ಕಾರ್ಯವನಿಸಗುತ ವರ್ತವೆನೇಗಳ ॥



GEOGRAPHICAL PICTORIAL PUZZLE

WHAT IS IT?



GEOGRAPHICAL PICTORIAL PUZZLE



## A Fine Marching Song.

ಪ್ರಾರ್ಥನಾ ಪಂಚರತ್ನಂ. (ಉತ್ಸಾಹನೃತ್ಯಂ)

ಶ್ರೀಮನ್ನೋಬ್ಬ ಭಾಸ್ಕರಾ ಕೃಪಾಕರಾ ಸುಖಂಕರಾ |  
 ಕಾಮಿಹಾರ್ಥದಾಯಕಾ ಸುರೇಂದ್ರ ವೇದದಾಯಕಾ ||  
 ಕಾಮತಾತ ಪೀತನಾಥ ವಾಯುಪುತ್ರಸೇವಿತಾ |  
 ನಾವಜ್ಞೇದ್ರಪಾಲ ವೇಂಕಟಾಕ್ಷಿನಂದ್ಯ ಪಾಹಿ ಮಾಂ ||೧||

ಶ್ರೀಗಿರೀಂದ್ರಜಾಹ್ನದಂಬುಜಾತ ಮಿತ್ರಶಂಕರಾ |  
 ಭೋಗಭೂಷಣಾದ್ರಿರಾಜ ಮಂದಿರಾ ಶುಭಂಕರಾ ||  
 ಯೋಗಚಿತ್ತ ಪಂಕಜಾತ ಕರ್ಮಸಾಕ್ಷಿ ಲೋಕಪಾ |  
 ಲಗನುಸ್ತು ತಾಮಲಾಮರೇಶವಂದ್ಯ ಪಾಹಿ ಮಾಂ ||೨||

ಶ್ರೀಮನ್ನೋಬ್ಬ ಹಂಸವಾಹಿನೀ ನತಾಳಿಪೋಷಿಣೀ |  
 ಹೇಮಗರ್ಭ ದಿವ್ಯಚಿತ್ತ ವೇದಸಂಪ್ರದಾಯಿನೀ ||  
 ಕೋಮಲಾಂಗಿ ಕರ್ಮಲೋಕಸನ್ನತೇ ಶುಭಕೃದೇ |  
 ಸೋಮಸನ್ನಿಭಾನನೀ ಏಜೋವಿಲಾಸನಿವಾಹಿನೀ ||೩||

ಶ್ರೀಮದಾಂಗ ಸಾರ್ವಭೌಮ ಧೀಮಣೀಂದ್ರಸನ್ನತಾ |  
 ಭೂಮವಿಕೃತೋರ್ಜಿತಾ ಸಮಸ್ತೈಭವಾನ್ನಿತಾ ||  
 ಭೀಮವೈರಿಖಂಡನಾಥ್ಯ ಜಾರ್ಜುಭ ಮಿಸಾಡ್ಯನೇ |  
 ಕಾಮಿಹಾರ್ಥಮೊಂದು ಲೋಕನಾಯಕಾನುಕಂಪದಿಂ ||೪||

ಶ್ರೀಕರಾಂಗ ಕೃಷ್ಣಭೂಷ ರಾಜರಾಜವೈಭವಾ |  
 ಲೋಕಮಂದ್ಯ ಸದ್ಗುಣಾನ್ವಿತಾ ಪ್ರೀತಾರ್ಥಜನಾ ||  
 ಪಾಕರಾಣ್ಯನುತಾಮಿತಾಪ್ಪಭೂತಿಸಂಯುತಾ |  
 ಸ್ತೋತಸೌಖ್ಯವೊಂದಿ ಬಾಳೆ ಧೃತಿರ್ಯೋಗ ನಿರಂತರಂ ||೫||

ಶ್ರೀರಾಮಾರ್ಪಣಮಸ್ತು.

H. VASUDEVA RAO,

Scoutmaster.

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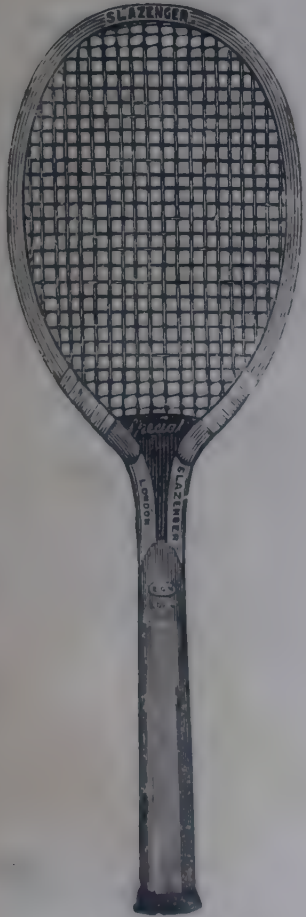
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# THE MYSORE SCHOOL and SCOUT MAGAZINE.

"KNOWLEDGE IS MORE THAN POWER—IT IS VIRTUE."

VOL. 4.]

BANGALORE, DECEMBER, 1921

[No. 7.



HIS HIGHNESS SIR SRI KRISHNARAJA WODEYAR BAHADUR,  
G.C.S.I., G.C.B.E., MAHARAJA OF MYSORE

Who has lent His August name to the All-India First Aid Trophy  
in Nandi. 30th December 1921 to 2nd January 1922.



HIS HIGHNESS SIR SRI KANTIRAVA NARASIMHARAJA  
WODEYAR BAHADUR, G.C.I.E., YUVARAJA OF MYSORE

Who Presides over the All-India First Aid Trophy in Nandi.  
30th December 1921 to 2nd January 1922.



# A Scout Story.

A Scout Fulfils Six Laws.

(S. R. SUBBA Rao, KOJAR.)

## CHAPTER I.

Narayanan was a Scout. He resolved to go to his village to spend his holidays. So, he started and reached his home in the morning. He was seen going on the road. All the people in the village clustered around him, when he was going, to see who the wonderful creature was. Narayanan was on his scout-dress. His shining whistle, knife, on one side, and an axe on the other side, his ambulance box and rope on the shoulders, his badges and neck-scarf, the green turban with a tail, his mode of walking with noisy shoes, a staff resting on his shoulder and all these attracted the sight of all the village-folk. Narayanan felt a sort of shyness as he was the only boy who was passing in the streets and that was the first time for the people to see a Scout. The people began to whisper themselves about the stranger. Some said that he was an officer. Others said that he was a Policeman and so on. But nobody knew exactly who he was.

The Scout reached his brother-in-law's house. His brother-in-law was standing near the gate to make out who the approaching man was. The smart chap straightly came up to him and saluted him. Krishna Rao (for that was his name) wondered and stood aghast for a while. He had not seen Narayanan on his scout-dress before. Recognizing him he welcomed him. The others inside ran up to meet the stranger and were very glad to find at last that the smart-looking fellow was their kin.

Narayanan after a little rest undid his dress. There was a jolly talk about him and his dress. He was remarked by his younger sister that he looked like a prince. By this time he was called for his dinner. So, he made haste and found himself in the bathing room. He finished his bath without delay. He then sat for his ablutions. All the people were astonished to find the boy religious. His brother-in-law exclaimed, "Aye, Narayanan has not yet forgotten his Manthrams."

Narayanan:—Krishna, my dress has not at all hindered me from my duties. But it has all the more helped me in cultivating good habits. A Scout is an embodiment of Virtue."

Then all of them sat for dinner. Narayanan, as he was exhausted by his long

walk of fifteen miles, ate the food more or double the usual quantity. Seeing this, Krishna Rao, a jolly fellow, made fun of him.

"Hullo! Narayan, how is it, you are not so delicate as the boys of now-a-days?"

Narayanan:—"Of course, I eat well. You can guess the reason."

Krishnan:—"Does your Scout law compel you to do so?"

Narayanan:—"Oh, no, there should be an eleventh law denoting that a Scout should eat well. But our law says that a Scout should be strong and healthy. In order to do so we should eat well."

Krishnan:—"That is alright. We shall discuss it afterwards."

## CHAPTER II.

Some of Krishna's friends came to see the new boy. Narayanan cordially invited them and gave them comfortable seats. His brother-in-law asked him why he was a Scout and with what aim the movement is started. He had observed the badges and other things and wanted to know their significance and uses of them. So, Narayanan began his lecture and from the beginning repeated all the Scout Promise and the Laws. And told them that he was strictly following those laws. He also said that scouting will train (and has trained many) a young boy to be good, loyal citizen. Krishna saw the advantages and appreciated his brother-in-law.

Now the conversation came to an end. All were silent for a moment as if they were expecting something. Hark! Something sounded at the door. They listened to it carefully. It was a knock at the door. Our Narayan ran first and opened the latch. There he saw a man standing with a letter in his hand. The letter was addressed to Krishna Rao. The letter was soon opened by the owner. He read the letter silently. At once his face turned white and pale. Narayan gently pated at his back and slowly asked what made him so. Krishna Rao could not speak but sighed a deep sigh and showed him the letter. It ran as follows:

DEAR FATHER,

Brother Shankara Varman is laid up with typhoid fever, as you know, from the last three weeks. To-day he is very bad. He is with one foot in the grave. You had once told me that uncle Subbarai had a kind of drug which would cure him. So, please come with it within Two o'clock to-day. If you are late, he is lost.

I am,  
Yours affectionately,  
RAMA VARMAN.

## CHAPTER III.

On account of the despair Krishna did not know what to do and whom to send for the drug. He requested the other boys to run for it. But some said that they could not walk twenty miles or return soon. Narayan knew this and without any delay had gone to see whether the bicycle was in a good order or not. Soon, Krishna called aloud: Oh, Narayan—He could not speak further. But he only showed the letter once more. The boy, generally a very intelligent chap, knew it. He at once ran to his sister and got the address of Subba Rai of the village.

He assured them that he would anyhow return with the medicine within the prescribed time. So saying off he jumped upon the saddle and fast he peddled on. He passed many green meadows, trees and tanks. The ride was a pleasant one. Within a short time he had already come three miles. It was eight o'clock in the morning. The Lord of the day had not yet assumed his scorching power. The air was cool and fragrant. Gentle breeze was waved by the tall trees on both sides of the avenue. He went on with his only idea of getting the hurb and to save Shankara. Soon he left the fifth milestone behind him. He had gone a furlong or two further when he espied a small bundle. He got down from his bicycle and picked it up and found that it was a farmer's bag (money purse). It contained some four or five coppers, two small silver coins and a pair of ear-rings worth about fifteen to twenty rupees. He preserved it in his haversack and rode on. At the sixth milestone he found a poor old farmer running with haste. He heard panting breath. Then he called the farmer. He guessed the reason for his haste. Stop, Oh, farmer, why do you run like a mad man? The farmer seeing at the Scout, his dress, thought that he asked him to stop on account of something else. He feared

Kulagiri,  
20-5-21.



to come near and again began to run. The Scout pressed him to say why he ran so desperately and that he would help him if he needs. Soon the reason was told and the poor man began to cry. The Scout questioned him as to what the purse contained. He received satisfactory answers, he slowly opened his haversack and showed him the purse and asked whether that was his. As soon as he saw the purse he was overcome with joy and he could not believe it to be the real thing. After a few minutes he received it back. He thanked the Scout heartily and requested him to go over his village which was about three miles from that spot.

Narayan thanked him for his invitation and told that he could not comply with his request as he was going on an urgent business. He again sat upon his seat and rode on faster than before. For ten more miles he peddled on without stopping for a long time. Now he was nearing his present destination. He breathed rather slowly. He regained his panting breath and continued. At about a hundred yards from him, he saw a number of persons gathered, some crying and some gloomy and others discussing. Soon the cause for the misery was learnt.

A girl of about five years was playing in a street and was carried by a villain or thief or robber. The girl was fully ornamented. Narayan noted the description in his diary and promised them that he would try his best in searching the child as soon as he returned from his errand. So saying, once more he sprang up to his former seat and continued. It was now nearly ten o'clock. He then gained three miles and soon came to a spot where the road was cut by a piece of shallow water.

(To be continued.)

## The Place for Your Scout Equipment

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# Unexpected Adventures.

(V. Aswathnarain, Bellary.)

"It is now half past eleven. Venkataraman has not yet come. What has happened to him? What has stopped him from coming? He promised that he would come within eleven. Something has happened to him or to somebody else. I will wait for some time more." These were the words of Krishna, a boy of about 16 years.

Krishna was the Patrol-leader of the hounds. The hounds had proposed to

was a strong and well-built Iranian and the other was not so strong as his opponent but he was also an Iranian in the service of the circus company. The former overthrew the latter. Then he caught the boy and threw him in the middle of the crowd. The boy was hurt a little. Venkataraman saw him and rendered first aid to him and carried the patient into the tent and left him under the charge of the manager. Then he went on his way.

Venkataraman reached his house at about 7-30 P.M. He made all preparations for the camp, took his meals and left the house at about 10-30 P.M. to go to his leader's house. On the way he was passing by the garden which was attached to a bungalow named "Lakshmi Vilas." The owner of the house was a wealthy man by name Thanikachalam Chetty. Our Scout saw something moving in the garden. At once he also went into the garden. He saw two men walking slowly and cautiously. Our Scout also followed them step by step. They went near the house and saw all round the house and made sure that all were sleeping. Then they opened a door and went into a room. They lighted a torch which illumined the room. They opened a window to allow air to pass in. Our Scout saw what all took place in the room through the window. The thieves opened an iron safe and took a box and took one costly diamond bracelet which belonged to Mr. Chetty. At first Venkataraman thought of raising alarm. Then he thought if he raised alarm, they would escape — one of them at least with the bracelet or break the bracelet and it would be spoiled. So he thought of tracking them. He hid himself beyond a bush near by. They both came out and locked the door. They began to trace the path by which they came in. Venkataraman cautiously crept forward as silently as a leopard on his prey, gliding like a ghost from bush to bush, and tree to tree. The unconscious thieves went on without looking back and came out of the garden. Our Scout also came out. Now they were on a road. It was open place without bushes on either side. The thieves crossed the road and went in the direction of the circus tent. Our hero also crossed the road and followed them. Thieves went near the tent and disappeared. Venkataraman searched there for two hours, but in vain.

He stopped and did not know what



DANDY LION.

OFF TO THE RALLY!

go on a camp on the morrow at 6 A.M. Krishna had asked his second Venkataraman to come to his house and sleep there because he was far away. Venkataraman promised to come within 11 o'clock. Krishna waited till midnight but Venkataraman did not come. Then he went to bed.

Venkataraman was the son of a wealthy pleader who was the President of the Local Association of that place. Venkataraman left the club-room after promising his patrol-leader and was going back to his house. On the way he passed by a circus tent. It was a new circus company, so many people were flocking at the tent to see the menagerie. Near the tent there was a great crowd which attracted our Scout. So he went near the tent to know the cause of the gathering. He saw two men wrestling. One



to do. At last one idea struck him. That is to go back to "Lakshmi Vilas" and inform Mr. Thanikachalam Chettiar. Now it was about 5 A.M. He traced back his course to his own house and wrote a letter to his patrol-leader Krishna, and despatched it through his servant. Then he went to "Lakshmi Vilas." When he reached the bungalow, nobody was yet out of bed. So he rang the bell. At that time a window opened, the owner of the house peeped out and said "Hallo! What is the matter? What brings you here so early?"

"Sir, I have come to let you know of the theft" said Venkataraman.

"What! Theft! Where and when did it take place?" questioned Thanikachalam Chetty.

"Sir, it took place yesterday night in your house" replied Venkataraman, and told what all he saw. Then Mr. Chetty went into the room in which the safe was kept and found the window opened and the disappearance of the bracelet. He was returning when he found a letter on the floor. He took it and read it. It ran thus:—

SIR,

If you are willing to pay Rs. 10,000 for the return of the bracelet, put the following in any newspaper: "A reward of Rs. 10,000." When we see this we will give you instructions. If you inform the police we will throw the bracelet into fire."

Thanikachalam Chetty became very angry. He did not know what to do. He did not like to lose the bracelet. At that moment our Scout came to his help and said, "Sir, if you can wait for a couple of days, I will find out. Do not inform the police. I think the thieves are Iranians. I will mix with some of them and find it out."

Mr. Chetty accepted the proposal and said that he would wait for a few days. Then Venkataraman took leave of Thanikachalam and came through the garden. When he was going out, he met the boy who was defeated previous day in the wrestling match. He called the boy and asked him why he has come there.

"Sir, I have not come here of my own accord. My master wants some flowers and he asked me to pick some flowers. So I am here. My master is a very cruel man. Fearing him I came here. So please leave me this time" said the boy.

Venkataraman pitied him and said that he excused him and asked: "Are you suffering very much at the hands of your master? Do you like to be free?"

"Yes, Sir, I am troubled much and I

like to be freed. If you do that act I will be thankful. I have no house."

"If you do me one thing, I will try to release you from your master" replied Venkataraman.

"What is that, Sir? I will do what all I can, if only you promise me to release me from my tyrant master" replied the boy.

"Yesterday night two Iranians came and have stolen Mr. Thanikachalam's diamond bracelet. I want you to find out the men who have stolen it and bring the bracelet to me. If you do this, I will help to set you free from your master, and find out a home for you."

The boy consented to find out the men and bring the bracelet back. Because the boy knew that the Iranians in the service of the circus company were thieves and two of them were not present last night. "Then where shall we meet and when?" asked Venkataraman.

"I do not know much about this town, Sir. We shall meet to-day evening at 7" said the boy.

"At 7 P.M. you must come to-day and meet me at the first milestone outside the town on the bazaar road. I will come in disguise. I will slowly whistle thrice. Then you must come and meet me and give me the bracelet" said Venkataraman.

Then the boy went away and our Scout went to "Lakshmi Vilas" and saw Mr. Chetty and said "Sir, I want a help from you. Will you promise me to help me? If not, I think we cannot find out the culprit."

"Yes, ask what you want. I will help you" replied Mr. Thanikachalam.

"Sir, I request you to help to free a poor boy from the circus company and find a home for him."

"I will do it. You need not fear. My head servant of the house has no children. He will accept the boy if I ask him to do so." said Mr. Chetty. Then Venkataraman left the bungalow and went to his home.

(To be continued.)

### Department of Education.

#### EDUCATIONAL FACILITIES TO THE DEPRESSED CLASSES.

Government have been pleased to exempt candidates belonging to the Depressed Classes who appear for the Upper Secondary Examination from payment of Examination fees for a period of three years from 1922.

In respect of the Lower Secondary and S. S. L. C. Public Examinations, the candidates from the Depressed Classes have been exempted from payment of Examination fees for three years from 1921.

## ✓ "Ramblings in the Realm of Nature."

By 'R.'

In the course of this article, we shall give some idea of what is usually called "The Solar System". This name, which most of us have often heard of, is merely the name given to a group of planets—nine in number—of which the Sun is in the centre and the other eight planets are situated at different distances, but all revolving round the Sun as a common centre; and since their movements round the Sun, etc., have got a *system* or a regularity about them, the name "solar system" has been applied to them in a body. All the eight planets are revolving round the Sun, each along a roughly circular path or *orbit* and since they are situated at different distances from the Sun, it is obvious that the time taken by each of them to perform one complete circuit round the Sun varies. The following is the order of the planets arranged according to their distance from the Sun—beginning with the nearest: Mercury, Venus, Earth, Mars, Jupiter, Saturn, Uranus and Neptune: of this, naturally Mercury takes the shortest and Neptune the longest time to go once round the Sun. The distance between the Sun and the nearest planet Mercury is estimated to be 36,000,000 miles and that between the Sun and Neptune is 2,766,000,000 miles. These figures convey no definite idea to our minds—except that it is really a very very great distance. That of the other planets is naturally somewhere between these two extremes of the distance between the Sun and the Earth is believed to be 92,800,000 miles. The rates at which these planets move in their orbit in revolving round the Sun is also different in each case, the Earth being known to move at the rate of nearly 68,000 miles per hour. The sizes of these planets are also various. Some of them like the Sun are much bigger than others. The Earth, for instance, is a spheroidal body with a diameter of about 8,000 miles or a radius of about 4,000 miles. From this we can easily calculate the total volume of the Earth—since it is a sphere whose radius we know. The mean density or specific gravity of the Earth as a whole is also determined to be about 5.5 nearly. So that knowing the volume and density, we can even calculate the weight of the earth. Actual figures show that the weight of the earth is six

(Continued on page 8.)



# News and Notes.

## Kolar High School Senior Debating Society.

The 9th meeting of the above Society was held on the 5th December 1921 with Mr. B. Dasappa, B.A., Deputy Inspector General of Education in the Chair. The subject to be discussed was "Vernacular as the Medium of Instruction."

The Chairman called for two more recitations one in Kannada and one in Urdu in addition to the recitations that had already been included in the programme and said that he would take no refusal. The call was readily responded to. Then the Chairman said that he would allow the speakers to talk in Urdu and Kannada as well as in English as the fate of the Vernaculars was in the balance. He added that he would award 3 prizes of 5 Rs. each, one for the best speaker in Kannada, one for the best speaker in Urdu and the last for the best speaker in English. For this purpose a board of 3 judges, he chose: (1) Mr. Zahiruddin Mecci, B.A., Deputy Commissioner, (2) Mr. A. Venkanna, B.A., Head Master, High School, and (3) Mr. P. K. Ananta Narayan, M.A., English Lecturer, High School.

After the Chairman's introductory speech and the recitations the Secretary read the report of the last meeting.

Then Mr. Guru Rao of V Form opened the debate on "Vernacular as the Medium of Instruction."

The various members came forward. Eight spoke in English, five in Kannada and five in Urdu. The prize winners were as follows:

*English.*—

Mr. R. V. Narasimhachar, VI Form.

*Kannada.*—

Mr. T. L. Kasturirangachar (Scout),  
VI Form.

*Urdu.*—

Mr. Abdul Khuddus (Scout), VI Form.  
Mr. Mohamad Ibrahim (Scout), VI Form.

The prizes were distributed by our beloved Deputy Commissioner Mr. Zahiruddin Mecci, B.A. As two boys got equal marks in Urdu the prize of Rs. 5 was equally distributed between them.

After a hearty vote of thanks to Mr. Dasappa, and Mr. Mecci for the trouble that they had taken in being present at the function the meeting came to a close.

B. L. VENKATARAMAN,  
*Honorary Secretary.*

## 21st and 24th Bangalore Troops.

### S. R. N.'s HINDU A.-V. SCHOOL.

A meeting of the parents and well-wishers of the Scouts of the above troops was held in S.R.N.'s Hindu A.-V. School grounds on Sunday the 11th instant at 4 P.M. S. N. Appanna Iyengar, B.A., B.L., Secretary, Agricultural Committee, Economic Conference, presided. The troop paraded and displayed its proficiency in wrestling and First Aid which was much appreciated. After the display Mr. C. Subba Rau, M.A., Assistant Director of Scouts, addressed the parents in Kannada. He said that India at present needed a strong robust manhood, and Scouting aimed at producing healthy, courageous, obedient and self-respecting citizens for the future by practical and approved methods of training and already much has been achieved. Such a noble movement with such great potentiality for the future good of the State must be encouraged by all. The President also emphasised on the audience the importance of the Scout ideals and called for the support of all. A troop committee was formed to supervise the movement in this old part of the city. After the National Anthem, the meeting ended with cries of "Jai" to their Highnesses and the President and the speakers.

## A New Local Scout Association, Hiriya.

Mr. C. Subba Rau, M.A. (Hons.), visited Hiriya and inspected the Scout troop here. The visit was availed of to form a local Scout Association to supervise the Scout work in this place and a large and representative public meeting was held on the first of this month (December). Mr. Lakshman Rao, the Farm Superintendent, presided and Mr. Subba Rau addressed the audience in Kanarese. He explained the objects of the Scout movement and the necessity for an Association of the Parents to supervise and encourage and help the movement in the locality. Most of the people present agreed to become members and have already contributed large sums of money to the Association funds, with which the troop has been provided with uniform and other equipment necessary for our work. Mr. S. V. Sarma, Headmaster of the A.-V. School, is the Scoutmaster, and Mr. M. C. Subbarayappa, is the Assistant Scoutmaster. These two are devoting much personal interest in the troop and the troop bids fair to progress very well.

## The Tinnevely Scout.

### A REVIEW.

"The Tinnevely Scout" is the latest venture of the kind and we welcome it most heartily. It has been started with the idea of "letting one another know what they were doing and thinking" and of "ventilating our ideas, making known our successes and discussing our difficulties." And true to its objects it contains descriptions of a number of camps and troop activities and various other interesting tips. Tamil articles will be a feature. We wish the magazine every success and we shall be happy to learn of its doings, to hear its thoughts and to watch its rapid progress.

We recommend the magazine for the Troop Library of every Scout troop in the State.

C. S. R.



## The Bengali Astrologer.

Renowned Astrologer Rampanth,  
Counted the stars all the night along.  
On Saturday at dawn he went,  
With a pail in one hand and with a song—

To fetch water from the big Ganges River,  
On his way he counted the stars,  
The river was coming near and near,  
Our Rampanth was looking at the Mars.

He was turning on the slopy bank,  
And Lo! with a shriek he fell in the water  
Only a shriek and in the water he sank,  
"Could'nt be rescued" told me my informer.



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## EDITORS' PAGE.

### "Short Precepts from Great Sayings."

1. The readers of 'Abraham Lincoln' are sure to remark the weakness, the stimulated strength and moral inferiority of the Southerners. What are all these defects due to? They are due to slavery or dependence on others. As almost all the labour of a Slave State was done by the slaves, even the poor Puritan immigrants to America who professed to be free men and said that all men were created equal, began to despise honourable labour as servile degradation and to prefer idleness to work. And also there are instances to prove that few of them could resist the temptation to cruelty, pride and self-indulgence, to

which they were exposed by the possession of unlimited control over other human beings. But to be short, history tells us the after-consequences of slavery. And so,—the miniature precept we draw from this huge instance is—never trouble others for what you can do yourself. This will promote your independence as it has done to the Americans.

2. Never put off till to-morrow what you can do to-day. This is another familiar maxim. In other words it amounts to say, be punctual. We will take two great historical instances. One is, of course, the celebrated Joan of Arc, with whom most of us are acquainted as one of the 'Two Heroines'. And the other is the great Marshall Blücher. He



### TO ALL OUR READERS GREETING:

The Editors of the School and  
Scout Magazine extend their  
Hearty Wishes for a happy New  
Year of Good Scouting.

pledged himself to come to the support of the Duke of Wellington, Arthur Wellesley, on a certain date at the fixed time, during the Napoleonic Wars. If he had delayed to keep his word, it is most probable that Napoleon might have won Waterloo and thus changed the currents of the European and Indian Histories.

3. Mr. 'Pussyfoot' Johnson, the great prohibition leader, has said that 'temperance is health,' during many of his speeches delivered in India and particularly at Bangalore. It is a different matter though that the people of the latter place have voted for total drink prohibition. This much is true that we must be temperate. So, never eat too much or too little. If by 'chance' you do so (at feasts!) do not repent it.

4. Always look at the bright side

of things and be cheerful. Such a person is more disposed to be happy than be miserable and he could derive pleasures from such circumstances, which could otherwise depress the spirits of an ordinary man. The cheerful beggar is far happier than the melancholy millionaire. And 'a merry heart goes all the day; the sad tires in a mile.' If you want to be cheerful, do your best not to exaggerate trials and miseries and try to diminish the depression of spirits caused by them. By the bye, this is one of the Scout 'laws'.

5. Never become angry. It is a sin. If you do, count ten before you speak. If very angry, count a hundred. This will either smooth down your rage or else leads you into the wise path of doing things. He who does this will save himself from many sorrows and much sin. Mind you cannot even in hundred years compensate for what you have done in a moment of anger.

6. Never say this is troublesome and that is a difficult task. If you do willingly, everything is easy. Begin well and it is half done. Put your whole heart to the thing and it is done in no time. Your willingness to do a labour makes your heart lighter and that makes you love it. Lincoln was a light-hearted man willing to do anything from the difficult task of felling and chopping wood in his days of poverty, to the responsibility of penning an order when he became the President.

7. Do not be vain. Vanity raises in your bosoms false hopes that will be never fulfilled and mirages of happiness that will mock at your near approach. It makes you build castles in the air. It costs more than hunger, thirst or cold. So, banish it from your heart.

8. Never buy things which you do not want because they are cheap. If you do, it will ruin you as it has done many. If you do not, you will have the wise opportunity of funding money, which you would utilize in times of need.

9. Do not borrow money. It will be pleasant to borrow—as pleasant as tasting nectar—and when the debtor comes for his money, it will be as bitter and painful as when your hipbone is cracked; so says Sarvajna. Be content with what you have and this will avoid your desiring for more and thus you will be saved from many difficulties and temptations.

S. RAMA RAO,  
V Form,  
D. B. Coll. H. S.



# Adventures of George Barlow—Detective.

Mr. A. M. Rajagopalachari, Madras.

## CHAPTER IV.

Next morning I and Barlow were sitting facing each other and chatting. Suddenly Barlow broke up our topic. 'As the villain' Barlow said abruptly 'is a careless fellow which is apparent from his leaving his hood behind, I expect to find something else of which he is the possessor, either in this room or in Mr. Jenkinson's room.'

'But' I protested, 'You have looked Mr. Jenkinson's room very thoroughly.'

He thought for a moment. Then he said 'No, I have not seen it thoroughly. I have not seen the bed, the table or the drawers. I inspected only the ground.' 'But he would not have put anything in Jenkinson's drawer or anything of the sort' I pointed out, 'since he would have been shrewd enough to realize the risk he is running.'

But Barlow waved his hand. 'No, Charlie. He might have put it in the drawer or something like that, for safety intending to take it back when he went. But he might have forgotten. That is quite possible, you see.'

I nodded and in a few minutes we were examining Barlow's room in every nook and corner. We drew out the drawers, carpets, beds, one and all. But we could find nothing. Then I sat down quite exhausted. But Barlow was quite energetic. Suddenly his face beamed with delight. 'Hallo!' he cried out to me, 'read that,' and he gave me a piece of paper in which a warning was written. It ran as follows:—

### Warning No. 1.

"Give up all hope of recovering your daughter. Don't meddle with our affair. If you do, your life is at stake."

The note was not signed. Barlow looked very grave. 'We must do something' he said, 'to prevent the villains from attacking him again.'

I looked up at him. 'Do you think' I asked, 'they will dare to attack again?'

'They will certainly.'

'But suppose we employ the police to guard him.'

'That would only prove more fatal to Jenkinson.'

'What?'

'Yes. They will get furious and revenge themselves upon him even if one of their band is caught by the police and we have every cause to fear them.'

'Well?'

'Well, I have a plan. I am sure they would send two other warnings to Jenkinson—'

'How do you know?'

'Yes. When they have numbered this warning one, certainly they would send in two more warnings. Three is an auspicious number to them, you know' and he laughed.

'Then what is your plan?'

'We have got to find out somehow the man who brings the warnings to Jenkinson. For that, our presence in Jenkinson's room should be unknown. I verily believe there is an accomplice in the hotel.'

'How do you jump to that conclusion so soon?'

'Well, you see, I say, that most probably the accomplice should be one of the hotel servants, say a waiter for example. For this is the most easy way to send in their warnings and thwart the millionaire into inaction.'



JAW BANDAGE.

'This warning' he continued, 'must have been placed here yesterday when Jenkinson was wounded here. So, I expect the second warning to-night in Jenkinson's room in the hotel. We should be there without being noticed. I hear that after ten o'clock at night the nurse leaves Jenkinson; so let us go at eleven o'clock stealthily and be in Jenkinson's Room. Then let us wait and see.'

Accordingly at about eleven-thirty we managed to be in Jenkinson's room with loaded revolvers and an electric torch light. At about midnight exactly as Barlow had surmised footsteps were heard. Presently our door-handle was turned and a tall form emerged in the darkness. Presently a white thing was seen in the darkness. It was a small bit of paper! The tall form went to the table and a faint creak was heard. We realized all in a moment. The tall form

is opening the drawers to place the warning note!

Suddenly Barlow turned in his electric torch, the light falling full on the back of the form. It turned quickly at us. The face was covered with a cloth. But in spite of that I recognized the figure from its tall stature. It was the man who stole the hood from my wallet!

Quick as thought, the man took out from his pocket a small bottle, opened it and thrust the mouth of the bottle to our faces. My head reeled and I felt dizzy and suddenly I fell down and I knew nothing more!

\* \* \* \* \*

And when I came to myself, I found myself in Barlow's room while that great detective was looking at me gravely. He thrust something near my nose. In a moment all was clear. What he thrust near my nose was compressed Oxygen. 'You have had a narrow squeak, my chap' he said. I looked at him flunkly. He evidently understood me and hastened to explain himself. 'If you had inhaled a little more of the gas' he said looking at me kindly 'you would not have survived.' As he said this I detected that his eyes became a little misty with unshed tears.

'Then was it chloroform?' I asked.

'No, it was pure chlorine compressed in the bottle.' I realized the truth of his statement. Clearly if I had inhaled a little more my case would have been hopeless. But as it was, the oxygen came to my rescue. 'Did you see the second warning?' I asked. He took out from his pocket a bit of paper and handed it over to me. It ran as follows:

### Warning No. 2.

"We hear that you have employed Barlow in tracking us down. Decline his services or you shall die."

I shuddered.

Just then I heard a footstep near our room and presently a knock was heard. Barlow opened the door. To our surprise there was standing before us the millionaire!

The millionaire abruptly took out from his pocket a rectangular piece of paper and with trembling hands gave it to us. I took it and read it. It ran thus:—

### Warning No. 3.

"This warning is final. Will you decline Barlow's services or not? Publish the reply in the Agony column 'London Times.' If the reply is found false, the



same night you would be murdered. Beware."

When I finished reading this, the millionaire trembled from head to foot. The sight was pitiable. 'What do you make of that, Barlow?' he asked nervously. Barlow remained silent. When at last he spoke his voice was shrill but firm. 'Publish in the Agony column, 'No' ' he said quietly. The millionaire trembled again. 'Then?' he exclaimed in his agony. 'We shall see' was all that Barlow said. 'You shall be in your own room in the hotel,' Barlow resumed after a while, 'we shall go over there at about nine. But mind let not a soul know of our coming.'

The millionaire did not answer but hastily went out of the room and was off in a moment. At precisely ninety-three we were in Jenkinson's room. We took with us three Oxygen veils and gave one to Jenkinson while the other two we reserved for ourselves.

Then we stretched ourselves at our ease and were soon asleep. But about midnight I was roused by Barlow and was asked to be ready. I understood him and obeyed him.

In quarter of an hour, our door-handle turned and a man muffled in black entered. This time we did not hesitate to turn our electric torch, for if we had done so Jenkinson would have been a dead man in a few minutes. The man quickly put his hand in his pockets and opened his chlorine bottle before our face. But alas! we were cleverer this time. With our Oxygen veils on our face we suddenly held out our revolvers right before his forehead!

'Hands up!' cried Barlow sharply. The man evidently saw no escape and so submitted to what was inevitable. 'Now then, take off your black garment and hood, please.'

In answer, we heard the sound of the man's teeth grinding as he looked at us savagely.

'Will you, please, do what I tell you? Yes or No?'

'Why do you want me to do it?'

'For various reasons. Shall I tell one?'

'If you please.'

'First, to know your identity.'

'You can never do that.'

'Couldn't we? You mean, we shall not or could not?'

'Both.'

'Very well, we shall see. I will ask my friend to do it for you. Will you have your hands up all the time please? Mind, no trick. You shall be shot down if you do that. Or rather, Charlie, handcuff him, that would be better.'

I obeyed.

'Well, there you are,' he resumed, 'will you please answer my questions? Please do for your own sake. First, are you not the man who stole the hood from my friend's wallet?' The man started.

'I see. So, so, you are that fellow?'

'What if I am that?'

'Nothing, nothing. Only I wanted to ascertain that from you. Simple curiosity, nothing else. For we were not baffled by you. We got the required information.'

'From where?'

'From the shop where your master got that hood.'

The man ground his teeth and he looked very beastly.

'Well?'

'Secondly, who is your master?'

'You shall never know that.'

'Please, don't think I am going to trifle with you for each and every question. For I can shoot you down here on the spot and prove in the Court of Law that you were the man who kidnapped Jenkinson's daughter and tried to kill Jenkinson.'

'What are your proofs?'

Barlow took out from his pocket a photograph and showed it to the man.

'Do you think this is my footstep?'

'If it is not — as I know it is not — it is at least very like your master's and this is enough as far as proof goes.'

'How can you do that?'

'Show it to the judge, that is all.'

'Well, let us come to terms. What do you want with me?'

'Everything. First who is your master?'

'Edmund Bertram!'

'Has he an artificial leg?'

'Yes, but how did you know that?'

'Never mind that. Where is his residence?'

'93-94, Fleet Street.'

'Where is the daughter of Jenkinson?'

'I don't know.'

'You know it.'

To our great surprise the man somehow got himself free from the handcuffs and with one great jump reached the door and fled away. We searched the hotel all the next day but not a trace of the man we could discover.

That same day an article in the London Times headed '*The mysterious murder of James Hatherton*'. It ran as follows:

'Tragedies are becoming very common place. The obvious inactivity of the police induces us to think that it is indirectly encouraging these atrocious crimes. Not a few days ago, a lovely woman was kidnapped in the Lion Hotel. One millionaire was assaulted; and

now a waiter, James Hatherton, of the '*Lion Hotel*' is found murdered in Fleet Street. What surprises us most is that these crimes should be committed against persons connected in no way to the '*Lion*'. Any way we are not concerned with the *Lion*. Our sole object is to inspire in the Police Officers that unless they exercise all their vigilance — which we hear they have not got very much — the very existence of society is liable to become impossible.'

When I finished it I heard Barlow utter a groan. I looked up.

'A pity' he remarked, 'that the waiter should be murdered.'

'What do you mean?' I asked surprised.

'What do I mean? Why, the villain who came to know that that fellow had betrayed him, murdered him mercilessly. Only if he had known that out of sheer necessity he had to betray him a little he would not have killed him like that.'

(To be continued.)

(Continued from page 4.)

followed by twenty-one ciphers tons. The Sun is a very much bigger planet than ours. Its mass is nearly 300,000 times more than the earth and its diameter is known to be 800,000 miles. To put it in other words, it requires nearly 1,400,000 earths to make up one Sun. This gives us an idea of the relative sizes of the Sun and the Earth. Similarly for other planets — most of which are intermediate in size between the Sun and the Earth.

In addition to these planets, there are other smaller bodies in the Solar System — called Satellites. Each planet has associated with it one or more of these Satellites. They revolve round their parent planet in much the same way as these parent planets themselves move round the Sun. They are much smaller in size than the planets *e. g.*, the Earth has got one Satellite — the Moon. It has a diameter of about 2,000 miles and its mass is only one-eightieth of the Earth. Some of the other planets have more satellites than one.

All this shows that the solar system as a whole including all these planets of enormous sizes is really a very vast and gigantic element, but considering the whole realm of creation, all this is merely "an atom in the Universe."



# Look and Laugh.



## Getting up Early.

"The world belongs to those who get up early" said the tutor of a prince to his royal pupil.

So the boy got up at sunrise the next day, and went about in the fields.

But near the river some brigands robbed him and left him with only his shirt.

The child appearing before his master in this piteous state, said:

"You told me, sir, that fortune was good to those who got up early. I obeyed you, and here is the result."

"My child," explained the tutor, "the brigands got up before you. My precept is incontestable."

What is the difference between a lady who is too late for her train and a school mistress?

One misses the train and the other trains the misses.

B.N.K.

## Riddle.

I am a living creature. I walk with four legs in the morning and two in the afternoon and three at the close of the day.

May I know who I am?

A. N. RAMA RAO,  
10th Bangalore Troop.

## Smiles.

1. Why is 'A' very hot?  
Because it is the middle of Day.
2. How many hours do three candles burn, if one candle burns half an hour?
3. Tom bought a nice circus horse. He wanted to ride it on an urgent business. But when he sat, he found it running round and round.
4. Which cat has five legs?  
Answer:—"No cat" has five legs.

S. R. SALIGRAM,  
P. L. Hound, II Kolar.

Why are teeth like verbs? They are regular, irregular and defective.

If you saw a house on fire what three authors would you feel disposed at once to name?

Dickens-Howitt-Burns.

What is the oldest piece of furniture in the world?

The multiplication table.

A smatterer in letters at a literary club abused all the modern literates.

A cynic observed "He would abuse the ancients too if he knew their names."

Self-made men are very apt to worship their maker.

## Musings of a Snob.

I am a smart well-built lad in my 'teens, who is a staunch supporter of the so-called "Ideal" Western civilization. I am the son-in law of a great man who, though not a supporter of my fashions, takes enough pride in boasting to have got a worthy son-in-law.

My wife is an equally trained girl in my own field. I swear—she hates from the bottom of her heart, the Vaidiks.

I need not tell much about my mother-in-law. She wears a pair of glasses to her eyes and never stirs out for evening walk, without her slippers and an umbrella, and also a waiting maid.

Now coming to own parents, I boldly declare myself as the most loving and the loveliest (mainly due to my neat dress) of all my brothers. As you all know, I take much delight in resting on an easy-chair and reading Novels. You

should not think that I am only attached to them. Occasionally I glance through my class books—the S.S.L.C. Texts.

My parents are very fond of me, the reason being that I am always active and talkative. I am very inquisitive and turn over the advertisements of Addison and Spencer in the "Times."

One credit weighs upon my shoulders. That is:— I never fail to be seen in my 'Navy Blue.' From heel to head I am Blue. The full leather 'Christy's' on my head adds to my beauty. You can guess the radiant halo around my brown complexion, which is due mainly to the shining imitation ear-rings I got as my wedding present.

I often hear mamma saying that I would look neat if I am cropped. Thanks to her—how happy will I be then? I cannot say. Damn the Brahmans I say, though I am one of them of a very high rank.

I felt that I was wanting in something. And that will I tell you without hesitation. That something is spectacles for the eyes. I do not worry my readers in relating my adventures on my way to the Minto Ophthalmic hospital. However I managed to get what I desired. Now I am westernized, ho! ho!! ho!!!

Early in the morning at about six o'clock when I will be rolling on my bed with half-opened sleepy eyes, my cook comes with a kettle in hand, full of coffee! I won't even take the trouble of sitting erect but to fill my stomach with four or five cups and that is my 'Bed Coffee'. I will soundly sleep for an hour or more.

Then I will go to the Bath with my Colgate's dental cream (tooth paste) with a beautiful 'Japan' brush. Of course I use a 36 % Carbolic soap and turkish towel.

I never fail to visit Cinemas. My ties, the tweed suit, the 2 guinea shoes, the 'Humber' bicycle and above all my grave personality is a delight to all my friends.

My room is furnished with Hinkswells and Ditmar's table lamps and up-to-date furniture. With all these my regular diet is not changed. I only use Reading biscuits, Jam and Spencer aerated water.

My friends, I don't know how happy I am with all my fashions. Further changes of my life will be known to you in the next 'Times.' While thus I was musing alone with my spirited pride, a laughing shrill asthmatic voice echoed behind in a corner:

"Ah, I see, your soul is not yet westernised—Good-bye."

S. R. SUBBA RAO,  
II Kolar.



## ಪರೀಕ್ಷೆಯ ಫಲ.

(ಎಂ. ಆರ್. ಶ್ರೀನಿವಾಸಮೂರ್ತಿ, ಬಿ. ಎ.)

“ಆಯೋ ಸುಂದರರಾಜು, ನಿನಗೇನು ದುರ್ಬುದ್ಧಿ ಹುಟ್ಟಿತು” ಎಂದು ಬೇಗ ಬೇಗನೆ ನಡೆಯುತ್ತ ಕೆಂಗೇರಿ ಗೇಟ್ ಪೊಲೀಸ್ ಸ್ಟೇಷನನ್ನು ತಲುಪಿ ಬಂದರು. ಅಗ ಒಂಭತ್ತು ಗಂಟೆಯಾಗಿ ಹತ್ತು ನಿಮಿಷ ಕಳೆದಿತ್ತು. ಸುಂದರರಾಜನು ಏನನ್ನು ನಿಶ್ಚಯವಾದಿಕೊಂಡು ಆ ಕಡೆಗೆ ಹೋದನೆಂಬುದನ್ನು ಶ್ಯಾಮರಾಯರು ಊಹಿಸಿ ಬಹಳ ಆತುರದಿಂದ ಮಿಲ್ಲಿನ ಮುಂದುಗಡೆ ಹಾಯ್ದು, ಕೆರೆಯ ಕಡೆಗೆ ಬಂದರು. ಅಲ್ಲಿ ಚೌಕದ ಬಳಿ ಇದ್ದ ದೀಪದ ಕೆಳಗೆ ಕಾಗದದ ಚೂರುಗಳನ್ನು ಕಂಡರು. ಒಂದೆರಡು ಚೂರುಗಳನ್ನು ತೆಗೆದು ಕೊಂಡು ಪರೀಕ್ಷಿಸುತ್ತಲೇ, ಅವು ಪ್ರಶ್ನೆಪತ್ರಿಕೆಯನ್ನು ಹರಿದ ಚೂರುಗಳಾಗಿ ತಿಳಿಯಬಂತು. ಕೂಡಲೇ ಸಾಧ್ಯವಾದಷ್ಟು ಚೂರುಗಳನ್ನು ಆರಿಸಿ ಕೊಂಡು ಜೋಡಿಸಿದರು ಎಡಗಡೆಮೇಲೆ ಮೂಲೆಯಲ್ಲಿ ಕೊಂಚಭಾಗವು ಸಿಗಲಿಲ್ಲ. ಅದರೇ ರಾಜು’ ಎಂದು ಇಂಗ್ಲೀಷಿನಲ್ಲಿ ಬರೆದಿದ್ದ ಭಾಗವು ಕಾಣಿಸಿದ್ದರಿಂದ, ಆ ಪ್ರಶ್ನೆ ಪತ್ರಿಕೆಯು ಸುಂದರರಾಜನದೆಂದು ತೀರ್ಮಾನಿಸಿದರು. ಆ ದೀಪದ ಬೆಳಕಿನಲ್ಲಿ ನಿಂತು ಅಲೋಚಿಸುತ್ತಿರುವಾಗ ಅವರ ದೃಷ್ಟಿಯು ಸ್ವಲ್ಪ ದೂರದಲ್ಲಿ ಬಿದ್ದಿದ್ದ ಪುಸ್ತಕದ ಮೇಲೆ ಹೋಯಿತು. ಆತುರದಿಂದ ಅದನ್ನು ಕೈಗೆ ತೆಗೆದು ಕೊಂಡರು. ಆ ಪುಸ್ತಕವು ಬೀಜಗಣಿತವಾಗಿತ್ತು. ಅದರ ಹಾಳೆಗಳನ್ನು ಅರ್ಧರ್ಧವಾಗಿ ಅಲ್ಲಲ್ಲಿ ಹರಿದು ಬೀಸಾಟಿದ್ದುದನ್ನು ನೋಡಿ ಸುಂದರರಾಜನ ಮನಸ್ಸಿನ ಸ್ಥಿತಿಯು ಕೇವಲ ವಿಷಾದ ಪರಿಣಾಮವೆಂದು ಶ್ಯಾಮರಾಯರು ಚಿಂತಿಸಿ, ಕೆರೆಯ ರಸ್ತೆಯ ಮೇಲೆ ಹೊರಟರು. ಆ ರಸ್ತೆಯ ಮೇಲೆ ಹೋಗುತ್ತಿದ್ದಾಗ ಶ್ಯಾಮರಾಯರ ಮನಸ್ಸು ಹೇಗೆ ಇತ್ತೆಂಬುದನ್ನು ವರ್ಣಿಸಲಾಗುವುದಿಲ್ಲ. ಆ ಸುಂದರರಾಜನ ಚಿಂತೆಯೊಂದುಕಡೆ, ಅಂಥ ಹುಡುಗನ ದುರ್ಮರಣಕ್ಕೆ ಕಾರಣವಾದ ಪರೀಕ್ಷೆಯ ಮೇಲೆ ಆಗ್ರಹ ಒಂದುಕಡೆ, ಸುಂದರರಾಜನ ತಾಯಿತಂದೆಗಳನ್ನು ಸ್ಮರಿಸುತ್ತಲೇ ಅವರಿಗೆ ಏನು ಹೇಳುವುದು? ಎಂಬ ಸಂದಿಗ್ಧ ವಿಷಮವಿಚಾರವೊಂದು ಕಡೆ, ಇವುಗಳಿಂದ, ಅಲ್ಲಿ ಕೆರೆಯ ಮೆಟ್ಟಿಲಿನ ಮೇಲೆ ಬಿದ್ದಿದ್ದ ಟೊಪ್ಪಿಯ ಮೇಲೂ, ಪುಸ್ತಕದ ಮೇಲೂ ಅವರ ನೋಟವು ಓಡಲಿಲ್ಲ. ಮೆಟ್ಟಿಲಿನ ಬಳಿಯಿದ್ದ ದೀಪದ ಕಂಭಕ್ಕೆ ಒರಗಿ ಕೊಂಡು ಮುಂದುಗಡೆ ರಸ್ತೆಯಲ್ಲಿ ಯಾರೋ ಬರುತ್ತಿದ್ದುದನ್ನು ನೋಡಿದರು. ಇಂಥವರೆಂದು ಗೊತ್ತಾಗಲಿಲ್ಲ. ಇಟ್ಟಿಗೆಗಳ ಕಾರ್ಖಾನೆಯ ಮುಂದೆ ಆ ವ್ಯಕ್ತಿಯು ಬರುತ್ತಿದ್ದಿತು. ಶ್ಯಾಮರಾಯರು ಗಟ್ಟಿಯಾಗಿ “ಸುಂದರರಾಜು” ಎಂದು ಕೂಗಿದರು. ಬದಲು ಬರಲಿಲ್ಲ. ಅದರ ಸಮೀಪದಲ್ಲಿದ್ದ ಮಿಲ್ಲಿನ ಗೋಡೆಗಳಿಂದ ‘ಸುಂದರರಾಜು’ ಎಂಬ ಪ್ರತಿಧ್ವನಿಯು ಕೇಳಿಬಂತು. ಆ ಧ್ವನಿಯು ಇವರನ್ನು ಅಣಕಿಸುತ್ತಿದ್ದಂತೆ ಕಂಡಿತು. ಪುನಃ ಕೂಗಿದರು, ಪುನಃ ಕೂಗಿದರು. ಪ್ರತಿಧ್ವನಿಯ ಹೊರತು ಇನ್ನು ಏನೂ ಇಲ್ಲ. ನಿಟ್ಟುಸಿರನ್ನು ಬಿಟ್ಟು ಅತ್ತಿತ್ತ ನೋಡಿದರು. ದೂರದಲ್ಲಿ ಬರುತ್ತಿದ್ದ ವ್ಯಕ್ತಿಯು ಪಕ್ಕದಲ್ಲಿಯೇ ರಸ್ತೆಯಲ್ಲಿ ನಡೆದು ಹೋದನು. ಆ ವ್ಯಕ್ತಿಯು ಒಬ್ಬ ಕೂಲಿಯಾಳಾಗಿದ್ದನು. ಶ್ಯಾಮರಾಯರು ಖಿನ್ನ ಮನಸ್ಸರಾಗಿ ಮೆಟ್ಟಿಲಿನ ಬಳಿಯೆಲ್ಲಾ ಪರಿವೀಕ್ಷಿಸಿದರು. ಸುಂದರರಾಜನು ಕೆರೆಯಲ್ಲಿ ಬಿದ್ದು ಪ್ರಾಣ ಬಿಟ್ಟಿರಬೇಕೆಂದು ನಿಶ್ಚಯಿಸಿದರು. ಹೀಗೆ ನಿಶ್ಚಿಸುತ್ತಿದ್ದಾಗ ಅವರ ದೃಷ್ಟಿಯು ಕಾಲುವೆಗಳಡಿಯಲ್ಲಿದ್ದ ಟೋಪಿಯ ಮೇಲೆ ಹೋಯಿತು. ಅದರ ಪಕ್ಕದಲ್ಲಿಯೇ ಬಿದ್ದಿದ್ದ ಪುಸ್ತಕದ ಮೇಲೆ ಹೋಯಿತು. “ಆಯೋ ಸುಂದರರಾಜು” ಎಂ

ದೆನ್ನುತ್ತದೂ ಖದಿಂದ ಕುಗ್ಗಿ ಮೆಟ್ಟಿಲ ಮೇಲೆ ಕುಳಿ ರಿಸಿಬಿಟ್ಟರು. ಅವರ ಕಣ್ಣುಗಳಲ್ಲಿ ಆಗಲೇ ಕಣ್ಣೀರು ಪ್ರವಾಹವು ಹರಿದುಹೋಯಿತು. “ಏನು ಆನ್ಯಾಯ, ಏನು ಆನ್ಯಾಯ, ಹಾಳು ಪರೀಕ್ಷೆಯಲ್ಲಿ ಚೆನ್ನಾಗಿ ಮಾಡದಿದ್ದರೆ ಏನು? ತೇರ್ಗಡೆಯಾಗ ದಿದ್ದರೆ ಏನು? ಪ್ರಾಣ ಕಳೆದುಕೊಳ್ಳುವಷ್ಟು ಮುಖ್ಯ ವಾದುದೇ ಆಹಾಳುಪರೀಕ್ಷೆ!” ಎಂದು ದೂರುದಿಂದ ಹೇಳಿದರು. ಕೆರೆಯ ನೀರಿನ ಮೇಲೆ ದೃಷ್ಟಿಯಿಟ್ಟು ನೋಡುತ್ತಿದ್ದರೆ ಏನೂ ಕಾಣಿಸಲಿಲ್ಲ. ದೂರದಲ್ಲಿದ್ದ ತಂತಿ ದೀಪಗಳ ಬೆಳಕು ನೀರಿನಲ್ಲಿ ಪ್ರತಿಫಲಿತ ವಾದ ರಶ್ಮಿಗಳು ಅಲೆಗಳ ಸಂತತ ಚಲನದಿಂದ ಸುನರ್ಣದ ಜಲಪಾಲಗಳಂತೆ ಕಂಗೊಳಿಸುತ್ತಿದ್ದವು. ಅದರ ಈಗ ಶ್ಯಾಮರಾಯರ ಚಿತ್ತ ವೃತ್ತಿಯು ಅವುಗಳಾವುದನ್ನೂ ನೋಡುವ ಹಾಗಿರಲಿಲ್ಲ. “ಹಾಳು ಸರ್ಕಾರಿಯ ಚಾಕರಿಯೇ—ಇಷ್ಟಕ್ಕಾಗಿ ಓದಾಟ, ಪರೀಕ್ಷೆಗಳ ಕಾಟ, ಹುಡುಗರ ಸಾಯಾಟ” ಎಂದು ಬಯ್ಯರು. ಏನು ಬಯ್ಯರೇನು? ಸುಂದರರಾಜನು ಹಿಂದಿರುಗುವನೇ? ಆ ಪುಸ್ತಕ ವನ್ನು ನೋಡಲು ಒಳಗೆಲ್ಲ ಪುಟಗಳನ್ನು ಹರಿದು ಹಾಕಿತ್ತು; ರೇಖಾಗಣಿತ ಪುಸ್ತಕ. ಮೊದಲು ಪುಟ ದಲ್ಲಿ ಬಿ. ಆರ್. ಸುಂದರರಾಜು ಎಂದು ಬರೆ ದಿರುವುದು. ಇನ್ನೇನು? ಅನುಮಾನವೇಕೆ? ಟೋ ಪಿಯೂ ಅವನದೇ—ಆ ಟೋಪಿಯನ್ನು ಕೈಗೆ ತೆಗೆ ದುಕೊಂಡು ಕಣ್ಣಿಗೆ ಒತ್ತಿಕೊಂಡರು. ಒಳಗಡೆ ಇಲ್ಲಿದ್ದ ಚೀಟಿಯು ತೊಡೆಯ ಮೇಲೆ ಬಿತ್ತು. ಅದನ್ನು ಬಿಚ್ಚಿ ನೋಡಿದರು. “ನನ್ನನ್ನು ಯಾರೂ ದೂಡಲಿಲ್ಲ—ನಾನಾಗಿ ಬಿದ್ದೆ—ಇದು ಯಾರ ತಪ್ಪು ಅಲ್ಲ” ಎಂದು ಮಾತ್ರ ಬರೆದಿತ್ತು. ಶ್ಯಾಮರಾಯರು ಸಾಮಾನ್ಯವಾಗಿ ಎಂದೂ ಆತ್ಮವರಲ್ಲ. ಅಂದು ಬಿಕ್ಕು ಬಿಕ್ಕು ಅಳಲಾರಂಭಿಸಿದರು. ಎಷ್ಟು ಹೊತ್ತು ಅತ್ತರೂ ಒಂದೇ. ಆಗ ಮೈಸೂರು ಗಾಡಿಯು ರೈಲು ಕಂಬಿಗಳ ಮೇಲೆ ಹರಿದು ಇಳಿದು ಹೋಗುತ್ತಿತ್ತು. ಆ ಶಬ್ದದಿಂದ ಎಚ್ಚೆತ್ತು ಶ್ಯಾಮರಾಯರು ಮನೆಯ ಕಡೆ ಹೊರಡಲು ಮನಸ್ಸು ಮಾಡಿದರು. ಮನೆಯ ಅಲೋಚನೆಯು ಬರುತ್ತಲೂ ಎಲ್ಲವೂ ಶೂನ್ಯವಾಗಿ ಕಂಡಿತು. ಆಗ ಕೆರೆಯಲ್ಲಿ ಇಳಿದು ನೋಡಲೇ ಎಂದು ಅಲೋಚಿಸಿದರು. ‘ಹಾಗೆಯೇ ಸರಿ’ ಎಂದು ಬಟ್ಟೆಗಳನ್ನು ತೆಗೆ ದಿಟ್ಟು ಸಿದ್ಧರಾದರು. ಮೆಟ್ಟಿಲಿನ ಕೆಳಗೆ ಹೋಗಿ ಒಂದು ಕಾಲನ್ನು ನೀರಿನಲ್ಲಿಟ್ಟರು. ಅಲ್ಲಿಯೂ ಒಂದು ಮೆಟ್ಟಿತ್ತು. ಈ ನೇಳೆಗೆ ದೀರ್ಘವಾದೊಂದು ನೆರಳು ನೀರಿನ ಮೇಲೆ ಬಿತ್ತು. ಪ್ರಕಾಶಿಸುತ್ತಿದ್ದ ನೀರಿನ ಮೇಲೆ ನೆರಳು ಬೀಳುತ್ತಲೂ ಶ್ಯಾಮರಾಯರು ಹಿಂದಕ್ಕೆ ನೋಡಿದರು. ದೀಪದ ಸಮೀಪದಲ್ಲಿ ಸುಂದರರಾಜನು ನಿಂತಿದ್ದನು. ಅವನ ಬಟ್ಟೆಬರೆಗಳೆಲ್ಲವೂ ಅವ್ಯವಸ್ಥೆಯಲ್ಲಿದ್ದವು. ತಲೆಯ ಮೇಲೆ ಟೋಪಿಯಿರಲಿಲ್ಲ.

‘ಸುಂದರರಾಜು’ ಎಂದು ಶ್ಯಾಮರಾಯರು ಕೂಗಿದರು.

“ಇಲ್ಲದೇನೆ, ಸಾರ್” ಎಂದು ಉತ್ತರ ಬಂದಿತು. ನೀರಿನಿಂದ ಮೇಲಕ್ಕೆ ಬಂದು ಸುಂದರರಾಜನನ್ನು ತಬ್ಬಿಕೊಂಡರು. “ಸುಂದರರಾಜು, ಖಂಡಿತವಾಗಿಯೂ ನಿನ್ನನ್ನು ಜೀವದಶೆಯಲ್ಲಿ ಕಾಣುವೆನೆಂಬ ಭರವಸೆಯಿರಲಿಲ್ಲ”.

“ಅಹುದು, ಯಾರೂ ಕಾಣುತ್ತಿರಲಿಲ್ಲ. ಇಷ್ಟು ಹೊತ್ತಿಗೆ ಆಗಿ ಹೋಗುತ್ತಿತ್ತು”.

“ನೀನು ಹುಚ್ಚ; ಹಾಳುಪರೀಕ್ಷೆಯಲ್ಲಿ ಚೆನ್ನಾಗಿ ಮಾಡದಿದ್ದರೆ ಸಾಯುವುದೇ? ಬಾ, ಬಾ, ಹೋಗೋಣ, ನೀನು ಕೆರೆಯಲ್ಲಿ ಬಿದ್ದೆಯೆಂದು ತೀರ್ಮಾನಿಸಿಕೊಂಡು ನೀರಲ್ಲಿಳಿಯುತ್ತಿದ್ದೆನು”.

“ನನ್ನನ್ನು ಹುಡುಕಿಕೊಂಡು ಬಂದವರು ನೋಸ ಹೋಗಲಿ ಎಂದು ಹಾಗೆ ಮಾಡಿದೆ. ನಾನಾದರೋ ಬೇರೆ ವಿಧದಲ್ಲಿ ಪ್ರಾಣವನ್ನು ಬಿಡುತ್ತಿದ್ದೆ”.

“ಅದು ಹೇಗೆ ಬಿಡುತ್ತಿದ್ದೆ?”

“ಈಗ ಹೋದ ಗಾಡಿಯ ಸದ್ದು ಕೇಳಿಬರಲಿಲ್ಲವೇ?”

“ಆಯೋ ಸುಂದರರಾಜು”.

“ಕಂಬಿಗಳ ಮೇಲೆ ಮಲಗಿದ್ದ ಗಾಡಿಯು ಈಗ ಲೋ ಆಗಲೋ ಬರುತ್ತದೆಂದು ನಿರೀಕ್ಷಿಸುತ್ತಿದ್ದೆ. ಆಗ ಸುಂದರರಾಜು ಎಂದು ನೀವು ಕೂಗಿದುದು ಕೇಳಿತು. ನೀವು ಮೂರು ಬಾರಿ ಕೂಗಿದಿರಿ”.

“ಯಾರನ್ನೋ ನೋಡಿ ನೀನೆಂದು ಭ್ರಮಿಸಿ ಕೂಗಿದೆನು”.

“ಅದು ನನಗೆ ಗೊತ್ತಾಗಲಿಲ್ಲ. ಅದರ ನೀವು ನನ್ನನ್ನು ಹುಡುಕಿಕೊಂಡು ಬಂದಿರುವಿರಿ ಎಂದು ಗೊತ್ತು ಮಾಡಿದೆನು. ನಾನು ಅಲೋಚನೆ ಮಾಡಿದೆನು. ನನಗೆ ಪ್ರಪಂಚದಲ್ಲಿರುವವರು ನೀವೊಬ್ಬರೇ ಸ್ನೇಹಿತರು. ನಿಮ್ಮಲ್ಲಿ ನಾನಾವುದನ್ನು ಮರೆಮಾಚಿಲ್ಲ. ನೀವು ಇಲ್ಲಿರಲು ನಿಮಗೆ ಹೇಳದೆ ಪ್ರಾಣ ಬಿಡುವುದು ಸರಿಯಲ್ಲವೆಂದು ಇತ್ತ ಬಂದೆನು”.

“ಸುಂದರರಾಜು, ಒಳ್ಳೆಯದನ್ನೇ ಅಲೋಚನೆ ಮಾಡಿದೆ. ಸದ್ಯೆ ಹಿಂದಿರುಗಿ ಬಂದೆಯಲ್ಲ. ಬಾ, ಮನೆಗೆ ಹೋಗೋಣ”.

“ನಾನು ಬರಲಾರೆ. ಪರೀಕ್ಷೆ, ಅಪಮಾನ ಸಹಿಸಲಾರೆ”.

“ನಿನಗೆ ತೇರ್ಗಡೆಯಾಗುವುದಿಲ್ಲವೆಂದು ಹೆದರಿಕೆಯೋ?”

“ಅಹುದು”.

“ನನ್ನ ಮಾತನ್ನು ನಂಬುವೆಯೋ?”

“ನಿಮ್ಮಲ್ಲಿ ನಂಬಿಕೆಯುಂಟು. ನಿಮ್ಮ ಮಾತನ್ನಾದರೂ ನಂಬುತ್ತೇನೆ”.

“ನಿನಗೆ ತೇರ್ಗಡೆಯಾಗುತ್ತದೆ, ನಡೆ, ನನ್ನ ಮೇಲೆ ಭರವಸೆಯನ್ನಿಡು, ಬಾ ಹೋಗೋಣ”.

ಸುಂದರರಾಜನು ಮಾತನಾಡದೆ ನಿಂತುಬಿಟ್ಟನು.

“ಏತಕ್ಕೆ ಅನುಮಾನಿಸುವೆ? ನಂಬಿಕೆಯುಂಟೋ ಇಲ್ಲವೋ ಅಷ್ಟು ಹೇಳು?”

“ಸಾರ್”

“ಸುಂದರರಾಜು,”

“ಇಲ್ಲ, ಸಾರ್, ನಂಬಿದೆ, ನಂಬಿದೆ, ಬೇರೆ ಎಣಿಸಬೇಡಿ”

ಇಬ್ಬರೂ ಮನೆಗೆ ಬಂದರು. ಏತಕ್ಕೆ ಇಷ್ಟು ಹೊತ್ತಾಯಿತು ಎಂಬುದು ಇನ್ನೂ ರಹಸ್ಯವಾಗಿಯೇ ಇರುತ್ತದೆ. ಸುಂದರರಾಜನ ತಂದೆ ತಾಯಿಗಳಿಗಾಗಿ, ಇತರರಿಗಾಗಲಿ ಈ ವಿಚಾರವೇ ತಿಳಿಯದು.

ಹೀಗೆ ತಿಂಗಳು ಕಳೆಯಿತು. ಎರಡು ತಿಂಗಳು ಕಳೆಯಿತು. ಸುಂದರರಾಜನು ಶ್ಯಾಮರಾಯರ ಮನೆಯ ಕಡೆ ಓಡಿಹೋಗುತ್ತಿರುವನು ‘ಸಾರ್—ಸಾರ್’.

“ಏನು ಸುಂದರರಾಜು,”

“ಸಾರ್, ನನ್ನದು ಹ್ಯಾಸಾಗಿದೆ”

“ಹ್ಯಾಸಾಗಿದೆಯೋ ಒಳ್ಳೆದು—ಒಳ್ಳೆದು”

ಸುಂದರರಾಜನು ಶ್ಯಾಮರಾಯರ ಸ್ವಾಟು ಗುಂಪಿನಲ್ಲಿ ಈಗ ಮುಂದಾಳು ಅವನು ಮೊದಲಿನಂತೆ ಹಿಂದುಳಿಯುವುದಿಲ್ಲ. ಎಲ್ಲಾ ಹುಡುಗರೂ ‘ಸುಂದರರಾಜು’ ಎಂದರೆ ಪ್ರಾಣ ಬಿಡುವರು. ಸುಂದರರಾಜು ಹೇಳಿದ ಹಾಗೆ ಎಲ್ಲರೂ ಕೇಳುವರು. ಎಲ್ಲರಲ್ಲಿಯೂ ಸುಂದರರಾಜನಿಗೆ ಬಳಕೆ, ಇವೆಲ್ಲವೂ ಹೇಗಾಯಿತು? ಆತ್ಮದೃಢ, ಆತ್ಮದೃಢ, ಎಂದು ಗೋಪಾಲ ಕೃಷ್ಣನು ಅಲೋಚಿಸುವನು. ನಮ್ಮ ವಾಚಕರು ಇದಕ್ಕೆ ಪ್ರತ್ಯುತ್ತರವನ್ನು ಕೊಡುವರೆಂದು ನಂಬಿದೆವೆ.



## ಕೃಷ್ಣ ಮೂರ್ತಿ.

(ಎರಡನೇ ಭಾಗ)

(K. Sampangiramiiah, Central College, Bangalore.)

[ಈ ತಿಂಗಳ ಸ್ಕೂಲ್ ಮತ್ತು ಸ್ಕೌಟ್ ಪತ್ರಿಕೆಯಲ್ಲಿ ಪ್ರಕಟವಾಗಿರುವ ಮು. ಎಂ. ಆರ್. ಶ್ರೀನಿವಾಸಮೂರ್ತಿಗಳ ಕಥೆಯನ್ನು ಓದಿ ಆನಂದಪಟ್ಟೆನು. ಆ ಕಥೆಯಲ್ಲಿ ಬರುವ 'ಭದ್ರವೇಷಧಾರಿ'ಯ ವಿಷಯವಾಗಿ ನಾನು, ವರ್ತಮಾನ ಪತ್ರಿಕೆಗಳಲ್ಲಿ ಓದಿರುವುದನ್ನು ಪಾಠಕರ ಮುಂದೆ ತಂದಿ ದುವೆನು.]

(೧)

“ವೈ, ವೈ, ವೈ! ಹೋಯಿತಲ್ಲ! ಕೈಗೆ ಬಂದ ತುತ್ತು ಬಾಯಿಗೆ ಬರಲಿಲ್ಲವಲ್ಲ!! ಆ ಲುಂಗರ! ಹಾ, ಆ ರತ್ನಖಚಿ ತವಾದ ಉಂಗರ!! ಅದೆಂಥಾ ಅಮೂಲ್ಯವಾದ ಉಂಗರ!!! ಅದಕ್ಕಾಗಿ, ಬೊಂಬಾಯಿನಿಂದ ಇಲ್ಲಿಗೆ ಕಷ್ಟನಷ್ಟಗಳಾವುದ ನ್ನೂ ಲಕ್ಷ್ಯಮಾಡದೆ, ಬಂದೆನಲ್ಲ! ಅದಕ್ಕಾಗಿ ಸ್ವಾಮಿ ದ್ರೋಹವನ್ನು ಕೂಡ ಎಣಿಸಲಿಲ್ಲವಲ್ಲ!! ಹಾ, ದುರ್ದೈವವೇ ಹಾ!!”

“ಆ ಪಾಪಿ! ನನ್ನ, ಆಶಾಭಂಗಮಾಡಿದ ಆ ಪಾಪಿ!! ನನ್ನ ನಾಶಕ್ಕೆ ಮೂಲನಾದ, ಆ ದುರಾತ್ಮ!! ಅವನನ್ನು ಸುಮ್ಮನೆ ಬಿಡುವೆನೆ! ಆಗಲಿ!”

“ಆ ದುಷ್ಟನನ್ನು ಭೂಗತಮಾಡಿದಲ್ಲದೆ ಬಿಡೆನು! ಇನ್ನೊಂ ದು ನೇಳಿ, ಅವನು ಪರರ ಕೆಲಸದಲ್ಲಿ ಕೈ ಹಾಕದಂತೆ ಮಾಡು ವೆನು” ಹೀಗೆಂದು ಆಲೋಚಿಸುತ್ತಾ, ಗೋವಿಂದಸಿಂಗನು, ಬೆಂಗಳೂರಿನಲ್ಲಿ ಕೋಟೆಯ ಬಳಿ ಇರುವ ಒಂದು ಮುರುಕು ಮನೆಯ ಮಹಡಿಯಮೇಲೆ ಒಂದು ಸಣ್ಣ ಕೋಣೆಯಲ್ಲಿ ಶತಪಥ ತಿರುಗುತ್ತಿದ್ದಾನೆ. ಈಗ ಅವನು ಕೃತ್ರಿಮ ವೇಷ ವನ್ನು ಧರಿಸಿಲ್ಲ. ಮುಖದಲ್ಲಿ ಕೃತಕಗಡ್ಡವಿಲ್ಲ. ಅಷ್ಟೇನು ಎತ್ತರವೂ ಅಲ್ಲ. ಅವನು ಅಷ್ಟು ಗಿಡ್ಡ ಅಲ್ಲ. ಸ್ವಲ್ಪ ಮಟ್ಟಿಗೆ ಸಾಂದರ್ಭಿಕಾಲಿಯೇ ಆಹುದು. ಆ ಮನೆಯಲ್ಲಿ ಇನ್ನಾರೂ ವಾಸವಾಗಿಲ್ಲ; ಅಲ್ಲಿ ದವ್ವಗಳುಂಟೆಂದು ನೆರೆಹೊರೆ ಯವರು ಹೇಳುವರು.

(೨)

ಸಾಯಂಕಾಲ ಸುಮಾರು ಆರುನರೆಘಂಟೆ ಸಮಯ. ಬೆಂಗಳೂರು ಪಟ್ಟಣದ ಮಾರ್ಕೆಟ್ಟು ಬಳಿ, ವಿವಿಧ ವ್ಯಾಪಾರ ಚತುರರೂ, ವಿನೋದ ನೋಡಬೇಕೆಂದು ಬಂದಿರುವ ಜನಗಳೂ ತಂಡೋಪತಂಡವಾಗಿ ನೆರೆದಿದ್ದಾರೆ. ಅಲ್ಲಿ ನೆರೆ ದಿರುವ ಜನರಲ್ಲೂ, ಆಕಾಶವು ನೆಸುಗಂಪೇರಿತೇ ಇಲ್ಲವೇ, ನಕ್ಷತ್ರಗಳು ಹುಟ್ಟಿದವೇ ಇಲ್ಲವೇ, ಚಂದ್ರನ ಸಮಾ ಚಾರವೇನು, ಕಮಲಗಳೇನಾದವು, ಅವುಗಳಲ್ಲಿದ್ದ ಭ್ರಮರ ಗಳೂ, ಚಾತಕ ಪಕ್ಷಿಗಳ ಪರಿಣಾಮವೇನು, ಎಂಬ ವಿಷ ಯಗಳನ್ನು, ಆಲೋಚಿಸುವುದೇ ಇಲ್ಲ. ಆದುದರಿಂದ ಆ ವಿಷಯಗಳ ಗೋಚ್ಛುಸದ್ಯಕ್ಕೆ ನಮಗೂ ಬೇಡ. ‘ರೋಮ’ ದೇಶದಲ್ಲಿರುವಾಗ, ರೋಮ ದೇಶದವರಂತೆಯೇ ನಡೆ ಎಂದು ನೀತಿಜ್ಞರು ಹೇಳುತ್ತಾರೆ.

“ಬನ್ನಿ ಬನ್ನಿ, ಮೂರ ಮೂರ ಕಾಸ, ಮೂರ ಮೂರ ಕಾಸ, ಬನ್ನಿ, ಹುರಳಿಕಾಯಿ ಸೇರ ಮೂರೇಕಾಸ, ಬನ್ನಿ ಬನ್ನಿ.” ಎಂದು ಕೆಲವರೂ,

“ಕತ್ರಿಕಾಯಿ ಕಾಲಾಣಾ, ಕತ್ರಿಕಾಯಿ, ಕಾಲ ಕಾಲಾ ಣಾ” ಎಂದು ಒಂದು ಬಗೆಯ ಸಂಗೀತವನ್ನು ಹೇಳುತ್ತಾ ಕೆಲವರೂ,

“ಬಾಳೇಹಣ್ಣು ಆಣೆಗೆ ಹದಿನಾಲ್ಕು, ಬಾಳೇಹಣ್ಣು ಆಣೆಗೆ ಹದಿನಾಲ್ಕು ಬನ್ನಿ ಬನ್ನಿ, ಬೇಗ ಬೇಗ ಬನ್ನಿ” ಎಂದು ಕೆಲವರೂ,

“ಸೋಪು ಒಂದೂಕಾಲಾಣೆ, ಸೋಪು ಒಂದೂ ಕಾಲಾಣೆ” ಎಂದು ಎಕರಾಗವನ್ನು ಹೇಳುತ್ತಾ ಕೆಲವರೂ,

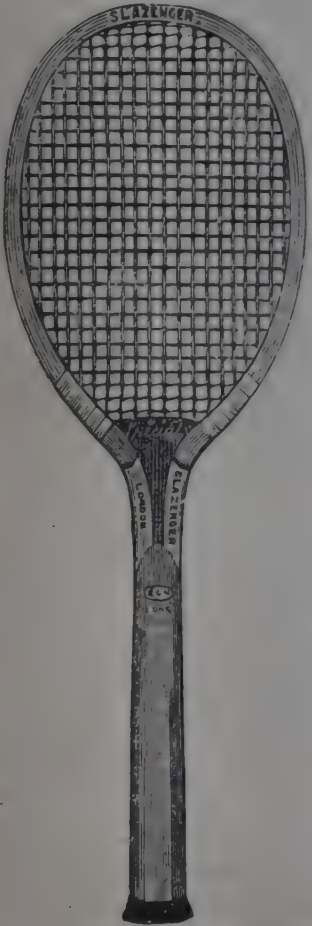
“ಎರಡು ರೂಪಾಯಿ, ಎರಡು ರೂಪಾಯಿ, ಒಳ್ಳೆರಗ್ಗು ಎರಡು ರೂಪಾಯಿ, ಒಳ್ಳೆಸಮಯ, ಎರಡು ರೂಪಾಯಿ, ಬಿಟ್ಟರೆಹೋಗುತ್ತೆ, ಎರಡು ರೂಪಾಯಿ, ಒಳ್ಳೆಮಾಲ ಎರಡು

ರೂಪಾಯಿ, ಬನ್ನಿ ಬನ್ನಿ ಎರಡು ರೂಪಾಯಿ, ಒಂದು ಸಲ ಎರಡು ರೂಪಾಯಿ, ಎರಡು ರೂಪಾಯಿ ಹೋಗುತ್ತೆ, ಒಳ್ಳೆ ಮಾಲ” ಎಂದು ಕೂಗಿಕೊಳ್ಳುವ ಹರಾಜುಕಾರರೂ, ಮಾರ್ಕೆ ಟ್ಟಿಗೆ ಹೋದವರ ಕಿವಿಗಳನ್ನೆಲ್ಲಾ ಆಕರ್ಷಿಸುತ್ತಿರುವರು.

ಇಗೋ! ನಮ್ಮ ಕೃಷ್ಣಮೂರ್ತಿಯು ತರಕಾರಿಚೀಲವನ್ನು ಬೈಸಿಕಲ್ಲಿಗೆ ತಗಲುತ್ತಾಕೊಂಡು, ಬೈಸಿಕಲ್ಲಿನ್ನು ನಡಿಸಿ ಕೊಂಡು, ನಿಧಾನವಾಗಿ ಮನೆಕಡೆ ಹೋಗುತ್ತಿರುವನು. ಈ ದಿನ ಹಬ್ಬ; ನವರಾತ್ರಿ ಪ್ರಾರಂಭ. ಮನೆಯಲ್ಲಿ ಹಬ್ಬದೂಟವಾ ಗುವ ಹೊತ್ತಿಗೆ ಮೂರು ಘಂಟೆಯಾಯಿತು. ಅಷ್ಟು ಹೊತ್ತಿ ನಮೇಲೆ ಸಿಹಿಯನ್ನು ತಿಂದು ನೀರು ಕುಡಿದು ಕುಡಿದು ಹೊಟ್ಟೆಯು ಭಾರವಾಗಿದೆ. ಇದರ ಮೇಲೆ ನವರಾತ್ರಿ ರಜವು ಬೇರೆ ಪ್ರಾರಂಭವಾಗಿದೆ. ನಾಳೆ, ವಾರ ಪರೀಕ್ಷೆಗೆ (weekly test) ಸಿದ್ಧವಾಗಿರಬೇಕೆಂಬ ಭಯವಿಲ್ಲ. ನಿಧಾ ನವಾಗಿಲ್ಲದೆ ಜಾಗೃತಿಯಾಗಿ ಎತಕ್ಕೆ ಹೋಗಬೇಕು? ಕೃಷ್ಣ ಮೂರ್ತಿಗೆ ಗುರ್ತು ತಿಳಿಯದ ಹಾಗೆ ವೇಷವನ್ನು ಮರಸಿ ಕೊಂಡು, ಗೋವಿಂದಸಿಂಗನು ಆತನನ್ನು ಹಿಂಬಾಲಿಸು ತಿದ್ದನು.

ಸಾಯಂಕಾಲ ಸುಮಾರು ಎಳುಘಂಟೆ ಹೊತ್ತಿಗೆ, ಕೃಷ್ಣ ಮೂರ್ತಿಯು ಮನೆಯನ್ನು ಸೇರಿದನು. ಬೊಂಬೆ ಆರತಿ ಗೆಂದು ಬಂದಿದ್ದ ಮುತ್ತೈದೆಯರೆಲ್ಲರೂ ಹೊರಟು ಹೋಗಿ ದ್ದರು. ಆದರೆ ಸುಬ್ಬಾಶಾಸ್ತ್ರಿಗಳವರಾಕೆ, ಲಕ್ಷ್ಮಮ್ಮನವರು ಇನ್ನೂ ಹೋಗಿರಲಿಲ್ಲ. ಕೃಷ್ಣಮೂರ್ತಿಯು ಒಳ್ಳೆಕೈ ಹೋಗಿ ತರಕಾರಿಚೀಲವನ್ನು ತಾಯಿಯ ಕೈಗೆ ಕೊಟ್ಟನು. ಆಗ ಆಕೆಯ ಹತ್ತಿರದಲ್ಲಿ ನಿಂತಿದ್ದ ಶಾಸ್ತ್ರಿಗಳಾಕೆಯು, ಕೃಷ್ಣಮೂ ರ್ತಿಯತಾಯನ್ನು ಕುರಿತು “ನಿನಿರಮ್ಮ ಶೀತಮ್ಮನವರೇ, ಕೃಷ್ಣಮೂರ್ತಿರಾಯರಿಗೆ ಕತ್ತಿನಮೇಲೆ ಬ್ಯಾಂಡೇಜು (ಘಾಯ ಕ್ಕೆ ಕಟ್ಟಿರುವಕಟ್ಟು) ಕಟ್ಟಿರುವಂತಿದೆಯಲ್ಲ. ಅಂಥಾ ಸ್ಥಳದಲ್ಲಿ ಅಷ್ಟು ಘಾಯವಾಗುವದಕ್ಕೆ ಕಾರಣವೇನು?” ಎಂದು ಕೇಳಿ ದರು. ಅದಕ್ಕೆ ಶೀತಮ್ಮನವರು—“ಅದೇನುಹೇಳೋಣ, ಗೃಹ ಚಾರ ಮಗುವಿನ ಪ್ರಾಣವೇ ಹೋಗಬೇಕಾಗಿತ್ತು. ಪರಮೇ ಶ್ವರನ ಕೃಪೆಯಿಂದ ಇಷ್ಟಮಟ್ಟಿಗೆ ಉಳಿದುಕೊಂಡನು.

Continued on page 12.



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ಲಕ್ಷ್ಮಮ್ಮ—“ಅಯ್ಯೋ, ಇದೇನಮ್ಮ, ಹೀಗೆಲ್ಲಾದರೂ ಉಂಟೆ! ಯಾರು ಎಲ್ಲಾದರೂ ಹಾಳಾಗಿ ಹೋಗಲಿ ಎಂದು ಸುಮ್ಮನಿರಬಾರದಾಗಿತ್ತೆ, ವಾಸ, ಪ್ರಾಣವೇ ಹೋಗು ತಿತ್ತೆ! ಈಗಿನ ಕಾಲದ ಹುಡುಗರೇ ಹೀಗೆ ಎಲ್ಲವನ್ನೂ ತಲೆಯ ಮೇಲೆ ಹಾಕಿಕೊಂಡು ಹೋಗುವುದು. ಕಡೆಗೆ ತಮ್ಮ ಪ್ರಾಣಕ್ಕೇ ಉಣ. ನಮ್ಮ ಹುಡುಗರೂ ಹಾಗೇ ಮೊನ್ನೆ ಯಾರೋ ನೀರಿನಲ್ಲಿ ಸ್ನಾನ ಮಾಡಲು ಇಳಿದು ಮುಳುಗಿ ಹೋಗುತ್ತಿದ್ದರು. ನಾನು ಬೇಡ ಬೇಡವೆಂದು ತಲೆ ಚಚ್ಚಿಕೊಂಡೆ. ನನ್ನ ಮಾತನ್ನು ಸ್ವಲ್ಪವೂ ಲಕ್ಷ್ಯಮಾಡದೆ ನೀರಿನಲ್ಲಿ ಧುಮಿಕಿ, ತಮ್ಮ ಪ್ರಾಣವನ್ನೇ ಕಳೆದುಕೊಳ್ಳುತ್ತಿದ್ದರು. ಕಡೆಗೇನು, ತಾವೂ ಬದುಕಿ ಬಂದು ನೀರಿನಲ್ಲಿ ಮುಳುಗಿದ್ದವನನ್ನೂ ದಡಕ್ಕೆ ತಂದರು. ಆಗ ಎಲ್ಲಾ ಸರಿ ಹೋಯಿತು. ಇಲ್ಲದೆ ಅವರ ಜತೆಗೆ ಇವರೂ ಮುಳುಗಿ ಹೋಗಿದ್ದರೆ?”

ಶೀತಮ್ಮನವರು—“ಹಾಗಲ್ಲರಮ್ಮ. ಹುಡುಗರು ಪರೋಪಕಾರ ಮಾಡುತ್ತಿದ್ದರೆ ಅವರನ್ನು ನಾವು ಅಡ್ಡಿ ಮಾಡಬಾರದು. ಈ ದೇಹವೇನು ಶಾಶ್ವತ? ಇದ್ದಷ್ಟು ದಿವಸದಲ್ಲೇ ನಾವು ಇತರರಿಗೆ ಸಾಧ್ಯವಾದಷ್ಟು ಮಟ್ಟಿಗಾದರೂ ಸಹಾಯ ಮಾಡಬೇಕು”

ಲಕ್ಷ್ಮಮ್ಮ—“ಅದೆಲ್ಲಾ ಸರಿಯೇ, ಆದರೆ ಇನ್ನೊಬ್ಬರಿಗೆ ಸಹಾಯ ಮಾಡಲು ಹೋಗಿ ತಮ್ಮ ಪ್ರಾಣವನ್ನೇ ಕಳೆದುಕೊಂಡರೆ?”

ಶೀತಮ್ಮನವರು—“ಅದೆಲ್ಲಾ ದೈವಕೃಪೆ. ಪ್ರಾಣವನ್ನು ಕೊಡುವವನೂ ಅವನೇ, ಅದನ್ನು ತೆಗೆದುಕೊಳ್ಳುವವನೂ ಅವನೇ” ಇಷ್ಟಾದ ಮೇಲೆ, ಲಕ್ಷ್ಮಮ್ಮನವರು ಜಾಗೃತೆ ಜಾಗೃತೆ ಎದ್ದು “ನಾನು ಹೊರತುತೀನಮ್ಮ, ಮನೆಯಲ್ಲಿ ಅಡಿಗೆ ಬೇರೆ ಆಗದೇಕು” ಎಂದು ಹೇಳುತ್ತಾ, ಅಡಿಕೆಲೆ ಸನ್ಮಾರಗಳನ್ನು ಸ್ವಲ್ಪವೂ ಬಿಡದಂತೆ ತೆಗೆದುಕೊಂಡು, ಅರಿಶಿನ ಕುಂಕುಮದ ಪೊಟ್ಟಣಗಳನ್ನು ಅಲ್ಲಿಯೇ ಬಿಟ್ಟು ಬಿಟ್ಟು ಹೊರಟು ಹೋದರು.

(2)

ಬಾಲಚಂದ್ರನು ಸ್ವಚ್ಛವಾದ ನೀಲಾಕಾಶದಲ್ಲಿ ಕಂಗೊಳಿಸುತ್ತಿರುವ ತಾರಾಪಥದಲ್ಲಿ, ನಡೆಯುತ್ತ ನಡೆಯುತ್ತಾ, ಎಲ್ಲಿಯೋ ಅಂತರ್ಧಾನನಾದನು. ಒಂದು ಘಂಟೆಯಾಯಿತು. ಎರಡು ಘಂಟೆಯೂ ಆಯಿತು. ಮುಂದೂ ಕುಂವರನು ಹಿಂತಿರುಗಲೇ ಇಲ್ಲ. ತಮ್ಮ ಪುಟ್ಟಪ್ರಭುವು ಹೋದ ದಾರಿಯನ್ನು ತಿಳಿಯದೆ ತಾರೆಗಳು ಕಣ್ಣು ಕಣ್ಣು ಬಿಡುತ್ತಿರುವುವು. ಭೂಮ್ಯಾಕಾಶಗಳಲ್ಲಿ ಎಲ್ಲಿ ನೋಡಿದರೂ ಬಾಲನ ಸುಳಿವೇ ಇಲ್ಲ. “ಅಯ್ಯೋ! ನಮಗಿನ್ನೇನು ಗತಿ, ಚಂದ್ರ ಸಹೋದರಿಯಾದ ಲೋಕಜನನಿಯು ನಮ್ಮನ್ನು ಸುಮ್ಮನೆ ಬಿಡುವಳಿ” ಎಂದು ಕಿರು ತಾರೆಗಳು ಭಯಭ್ರಾಂತವಾದವು; ಅವುಗಳ ಕಾಂತಿಯು ಸ್ವಲ್ಪ ಮಲಿನವಾಯಿತು; ಉತ್ತರಕ್ಷಣದಲ್ಲಿಯೇ ಮೇಲಕ್ಕೆ ದೃಷ್ಟಿ ಸೋಡಿದವು. ತಮ್ಮ ನಾಥನು ಕೈಲಾಸ ಪಾಸಿಯ ಜಟಾಮಕುಟದಲ್ಲಿ ನರ್ತನ ಮಾಡುತ್ತಿದ್ದನು. ಆಗ ಅವುಗಳ ಆನಂದಕ್ಕೆ ಪಾರವೇ ಇಲ್ಲ. ಮುಖದಲ್ಲಿ ಉಜ್ವಲವಾದೊಂದು ಬಗೆಯ ಕಾಂತಿಯು ಉದ್ಭವವಾಯಿತು.

ಈ ವ್ಯಾಪಾರಗಳನ್ನೆಲ್ಲಾ ನೋಡುತ್ತಾ, ಕೃಷ್ಣಮೂರ್ತಿಯು, ತಮ್ಮ ಮನೆಯಮುಂದೆ ವರಾಂಡಾದಲ್ಲಿ ಹಾಕಿದ್ದ ಸುಪ್ಪತ್ತಿಗೆಯ ಮೇಲೆ ಮಲಗಿದ್ದನು. ಆತನ ದೃಷ್ಟಿಯು ನೀಲಾಕಾಶದಲ್ಲೇ ನೆಟ್ಟು ಹೋಗಿತ್ತು. ತೇಜಃಪುಂಜವಾದ ಧಕ್ಕತ್ರಗಳನ್ನು ನೋಡಿ ನೋಡಿ ಹಿಗ್ಗುತ್ತಿದ್ದನು. ಇನ್ನು ಕೆಲವು ಶತಮಾನಗಳಲ್ಲಿ, ತಾನೂ, ಆ ನಕ್ಷತ್ರಗಳಲ್ಲೊಂದಾಗಿ ಗಗನಾಂಗಣದಲ್ಲಿ ನರ್ತನ ಮಾಡುತ್ತಾ, ಪ್ರಪಂಚಕ್ಕೆ ಆನಂದವನ್ನು ಬೀರುವೆನೆಂದು, ಆತನು ಅಂದುಕೊಳ್ಳಲಿಲ್ಲ. ಆ ಭವಿಷ್ಯದರ್ಶನವನ್ನು ನಾವು ಭೈರವಾಗಿ ಹೇಳುವೆವು.

ಇಷ್ಟರಲ್ಲೇ ಆ ಮನೆಯ ಕಾಂಪೌಂಡಿನಲ್ಲಿರತಕ್ಕ ಮಾವಿನ ಹುರದ ಕೆಳಗೆ ‘ಸರಸರ’ ಎಂಬ ಸದ್ದು ಕೇಳಿಸಿತು. ಕೃಷ್ಣಮೂರ್ತಿಯು ಆನಂದಮಯವಾದ ಈ ಸುಖಸ್ಮಶ್ರುದಿಂದ

ಚ್ಚತ್ತು, ಸುತ್ತಲೂ ನೋಡಿದನು. ಎಲ್ಲಿಯೂ ಯಾರೂ ಕಾಣಲಿಲ್ಲ. ಮಂದಮಾರುತನಿಂದ ಚಲಿಸಲ್ಪಟ್ಟ ತರಗಲೆಗಳ ಶಬ್ದವಿರಬಹುದೆಂದುಕೊಂಡನು. ಪುನಃ ಆಕಾಶದ ಕಡೆ ನೋಡುವುದಕ್ಕೆ ಮೊದಲುಮಾಡಿದನು. ಹತ್ತು ನಿಮಿಷಗಳು ಕಳೆದುಹೋದವು. ಇದ್ದಕ್ಕಿದ್ದಹಾಗೆ ಎಲ್ಲಿಂದಲೋ, ತೀಕ್ಷ್ಣವಾದ ಚೂರಿಯೊಂದು ಮಿಂಚಿನ ವೇಗದಿಂದ ಬಂದು ಕೃಷ್ಣಮೂರ್ತಿಯ ತಲೆಯಬಳಿ ಬಿತ್ತು. ಆತನಿಗೆ ಘಾಬರಿಯಾಯಿತು. ಅವಸರವಸರವಾಗಿ ಎದ್ದು ಹೊರಕ್ಕೆ ಬಂದು ಮನೆಯ ಸುತ್ತಲೂ ಬಂದು ನೋಡಿದನು. ಯಾರೂ ಕಾಣಲಿಲ್ಲ. ಮನೆಯೊಳಕ್ಕೆ ಹೋಗಿ ತಂದೆಗೆ ಈ ಸಮಾಚಾರವನ್ನು ತಿಳಿಸಿದನು. ಮನೆಯವರೆಲ್ಲರೂ ಲಾಂಛಗಳನ್ನು ತೆಗೆದುಕೊಂಡು ಬಂದು ಮನೆಯ ಒಳಗೂ ಕೊರಗೂ ಎಲ್ಲಾ ಕಡೆಯಲ್ಲಿಯೂ ನೋಡಿದರು. ಘಾತುಕನು ಮಾಯವಾಗಿದ್ದನು. ಶೀತಮ್ಮನವರು ಈಚೆಗೆ ಬಂದು ನೋಡಿದರು. ಕೃಷ್ಣಮೂರ್ತಿಯು ‘ಷರ್ಪಿ’ ಲ್ಲಾ ರಕ್ತಮಯವಾಗಿತ್ತು. ಈ ಘಾಬರಿಯಲ್ಲಿ ಅದನ್ನು ಕೃಷ್ಣಮೂರ್ತಿಯು ನೋಡಲೇ ಇಲ್ಲ. ತಲೆಯ ಭಾಗಕ್ಕೆಂದು ಗುರಿಯಿಟ್ಟಿದ್ದ ಆ ಚೂರಿಯು ದೈವಕೃಪೆಯಿಂದ ಗುರಿತಪ್ಪಿ, ಕೃಷ್ಣಮೂರ್ತಿಯ ಎಡದ ಭುಜದ ಮೇಲೆ ಮಾತ್ರ ಸ್ವಲ್ಪ ಘಾಯಮಾಡಿದ್ದಿತು. ಆ ಘಾಯದಿಂದ ರಕ್ತವು ಫಿಲ್ಲನೆ ಹೊರಬರುತ್ತಿತ್ತು.

(೪)

ಈ ವಿಷಯಗಳೆಲ್ಲಾ ನಡೆದು ಇಂದಿಗೆ ಹದಿನೈದು ದಿನಗಳಾದವು. ಈ ಘೋರಕೃತ್ಯವನ್ನು ನಡೆಸಿದ ಪಾತಕಿಯು ಪತ್ತೆಯಾಗಲಿಲ್ಲ. ಕೃಷ್ಣಮೂರ್ತಿಯು ಮಾತ್ರ, ಈ ಕೃತ್ಯವನ್ನು ನಡೆಸಿದವನು, ಕೆಂಪಾಂಬುಧಿ ಕೆರೆಯ ಬಳಿ, ನಗಗಳನ್ನು ಅಪಹರಿಸುತ್ತಿದ್ದ ಕಳ್ಳನೆಂದೇ ನಿರ್ಧರ ಮಾಡಿದನು.

ಈ ದಿನ ಕೃಷ್ಣಮೂರ್ತಿಗೆ ಬೊಂಬಾಯಿನಿಂದ ಒಂದು ಕಾಗದವು ಬಂದಿದೆ. ಅದು ನಾರಾಯಣ ಸೇಟರದಂತೆ. ಬನ್ನಿ, ಬನ್ನಿ, ನೋಡೋಣ. ಕೃಷ್ಣಮೂರ್ತಿಗಳೇ, ಸೇಟರ ಕಾಗದದಲ್ಲಿ ವಿಶೇಷವೇನು? ಇಗೋ ಕಾಗದವೇ ನಮ್ಮ ಕೈ ಸೇರಿರುವುದು. ಘಟ್ಟಿಯಾಗಿ ಓದುತ್ತೇನೆ, ಕೇಳಿ.

“ಪ್ರಾಣಪ್ರಿಯರಾದ ಕೃಷ್ಣಮೂರ್ತಿಗಳಿಗೆ. ಸೇವಕನ ವಿಜ್ಞಾಪನೆಗಳು. ಆದಾಗಿ, ಉಭಯ ಕುಶಲೋಪರಿ ಸಾಂಪ್ರತ.

“ಮೃತ್ಯುವಿನ ದಾಡೆಯಲ್ಲಿ ಸಿಕ್ಕಿದ್ದ ನಾನೂ, ನನ್ನ ಮಕ್ಕಳೂ, ಭಗವಂತನ ಕೃಪೆಯಿಂದಲೂ, ನಿಮ್ಮ ಶಕ್ತಿ ಸಾಹಸಗಳಿಂದಲೂ ಬದುಕಿ ಬಂದು ಸುಖವಾಗಿ ಸ್ವಸ್ಥಳವನ್ನು ಸೇರಿದೆವು. ಈ ಮಧ್ಯೆ ಒಂದು ಆಶ್ಚರ್ಯವಾದ ಸಂಗತಿ ನಡೆದಿರುವುದು. ನಮ್ಮೆಲ್ಲರಿಗೂ ಮೃತ್ಯುಪ್ರಾಯನಾಗಿದ್ದವನು ನಮ್ಮ ಅಡಿಗೆಯವನೆಂದರೆ ನೀವು ನಂಬುವಿರಾ? ಅದಿಶೇಷನು, ದುಷ್ಟರಿಂದಾದ ಭೂಭಾರವನ್ನು ತಾಳಲಾರದೆ ತನ್ನ ಸೇವಕರ ಸಹಾಯದಿಂದ ಆ ಸಾಹಸವನ್ನು ಯಮಲೋಕಕ್ಕೆ ಕಳುಹಿಸಿದನು. ಅವನ ಮರಣವೃತ್ತಾಂತವನ್ನು ಹೇಳುವೆನು ಕೇಳಿ.

“ನಿನ್ನೆ ದಿನ ಬೆಳಿಗ್ಗೆ ನಾನು ಯಾವುದೋ ಕೆಲಸದಮೇಲೆ ಹೋಗಿದ್ದು ೯ ಘಂಟೆಗೆ ಮನೆಗೆ ಬಂದೆ. ನಾನು ಒಳಗೆ ಬಂದು ಉಡುಪುಗಳನ್ನು ತೆಗೆಯುವದೊಳಗಾಗಿ ಒಬ್ಬ ಸೇವಕನು ಬಂದು, ನಮ್ಮ ಅಡಿಗೆಯವನಾದ ಗೋವಿಂದಸಿಂಗನು ಬಹಳ ಕಾಯಿಲೆಯಾಗಿರುವನೆಂದೂ, ನನ್ನನ್ನು ನೋಡಲು ಅಪೇಕ್ಷಿಸುತ್ತಾನೆಂದೂ ಹೇಳಿದನು. ನಾನು ಕೂಡಲೇ ವೈದ್ಯರಿಗೆ ಹೇಳಿ ಕಳುಹಿಸಿ ರೋಗಿಯನ್ನು ನೋಡಲು ಹೋದೆ.

“ರೋಗಿಯು ಮಂಜದ ಮೇಲೆ ಮಲಗಿದ್ದನು. ಕೈಕಾಲುಗಳು ತಣ್ಣಗಾಗುತ್ತ ಬಂದಿತ್ತು. ಕಣ್ಣುಗಳೆರಡೂ ಹಳದಿಯಾಗಿತ್ತು. ಅವನು ಬಹುಕಷ್ಟದಿಂದ ಉಸಿರು ಬಿಡುತ್ತಿದ್ದನು. ನಾನು ಒಳಕ್ಕೆ ಹೋದ ಕೂಡಲೆ, ಅವನು ಮಿಲಮಿಲನೆ ಒದೆದಾಡುತ್ತಾ ವಿಳುವುಡಕ್ಕೆ ಪ್ರಯತ್ನಪಟ್ಟು ಆಗದೆ ‘ಒಡೆಯೋ, ಕ್ಷಮಿಸು, ಕ್ಷಮಿಸು, ಈ ಘೋರಪಾತಕಿಯನ್ನು ಕ್ಷಮಿಸು’ ಎಂದು ಕೂಗಿ ಪುನಃ ಮಲಗಿ ಬಿಟ್ಟು ಕಣ್ಣು ಮುಚ್ಚಿಕೊಂಡನು. ನನಗೆ ಘಾಬರಿಯು ಆಶ್ಚರ್ಯವಾಯಿತು. ಸೈತ್ಯ ವಿಶೇಷದಿಂದ ಆತನು ಹೀಗೆ ಆಡುತ್ತಿರಬಹುದೆಂದೆಂದುಕೊಂಡನು. ಪುನಃ ಸ್ವಲ್ಪ ಹೊತ್ತಿನಮೇಲೆ, “ಕ್ಷಮಿಸು, ನಾನೊಬ್ಬ ಘೋರಪಾತಕಿಯು—ನನ್ನ ತಪ್ಪಿಗೆ ಶಿಕ್ಷೆಯೇ ಇಲ್ಲ—

ಆದರೂ ನನಗೆ ಯಜಮಾನರಾದ ನಿಮ್ಮಲ್ಲಿ ನನ್ನ ತಪ್ಪುಗಳನ್ನೊಪ್ಪಿಕೊಳ್ಳುವೆನು. ಕರುಣಾಶಾಲಿಯಾದ ಭಗವಂತನು ಕ್ಷಮಿಸುವನು—ಕ್ಷಮಿಸುವನೇ? ಇದೋ ನಾನು ಸಾಯುತ್ತಿರುವೆನು? ಎಂದು ಪುನಃ ಸ್ವಲ್ಪ ಹೊತ್ತು ಸುಮ್ಮನಾದನು. ನಾನೂ ಸುಮ್ಮನೆ ಕೂತುಬಿಟ್ಟೆನು. ಎನೂ ಮಾಡಲೂ ತೋರಲಿಲ್ಲ. ಮತ್ತೊಂದು ಸಲ ಜೇತರಿಸಿಕೊಂಡು ಪುನಃ ಹೇಳಲಾರಂಭಿಸಿದನು. “ಎಲೈ ಪ್ರಭುವೇ, ಈಗ್ಗೆ ಹದಿನೈದು ದಿವಸದ ಕೆಳಗೆ ನಿಮ್ಮ ಮಗಳ ಅಭರಣಗಳನ್ನು ಅಪಹರಿಸಲು ಪ್ರಯತ್ನಿಸಿದವನು ನಾನೇ.....ನಾನೇ ನಿಮ್ಮ ಪ್ರಾಣಗಳಿಗೂ.....ಅಯ್ಯೋ (ಎಂದು ಅತ್ತುಬಿಟ್ಟನು.) ನಾನೇ ನಿಮ್ಮನ್ನು ರಕ್ಷಿಸಿದ ಆ ಸೌಟಿನ ಪ್ರಾಣವನ್ನು ತೆಗೆಯಲು ಅನೇಕ ಪ್ರಯತ್ನಗಳನ್ನು ಮಾಡಿದವನು—ಆ ದಿನ ರಾತ್ರಿ—ಆ ಚೂರಿ, ಆ ಹರಿತವಾದ ಚೂರಿ, ಆಹ ದೇವರು ದೊಡ್ಡವನು, ಗುರಿ ತಪ್ಪಿಹೋಯಿತು, ನಾನು ಓಡಿಬಂದೆನು—ಆ ವರ್ತಮಾನವನ್ನು ಆತನಿಂದಲೇ ತಿಳಿದುಕೊಳ್ಳಿ” ಮತ್ತೆ ಸ್ವಲ್ಪ ಜೇತರಿಸಿಕೊಂಡು “ನನ್ನ ಅಂತ್ಯವನ್ನು ಹೇಳುತ್ತೇನೆ.....” ಈ ದಿನ, ನಾನು ನೀರನ್ನು ತರಲು ಹೋಗುತ್ತಿರುವಾಗ, ಹಾ ಹಾ (ನಡುಗುವನು)—ಒಂದು ಹಾವು—ನಾಗರಹಾವು—ಕಚ್ಚಿಬಿಟ್ಟಿತು.—ಇದೋ ಸಾಯುತ್ತಿದ್ದೇನೆ.—ಕ್ಷಮಿಸಿ, ಕ್ಷಮಿಸಿ—ಕೃಷ್ಣಮೂರ್ತಿ—ಕ್ಷಮಿಸಿ, ಕ್ಷಮಿಸಿ” ಎಂದು ಹೇಳುತ್ತಾ ಪ್ರಾಣವನ್ನು ಬಿಟ್ಟನು. ಡಾಕ್ಟರು ಬರುವ ಮೇಳೆಗೆ ಪ್ರಾಣವು ಹೋಗಿಬಿಟ್ಟಿತ್ತು. ಭಗವಂತನು ಆ ಸಾಹಸವನ್ನು ಕ್ಷಮಿಸಲಿ.

ಇಂತಿ ವಿಜ್ಞಾಪನೆಗಳು,

ನಾರಾಯಣ ಶೇಟ್.

ಸಂಪೂರ್ಣಂ.

ಬೆಂಗಳೂರಿನ ಪ್ರಹ್ಲಾದ 27 ಮತ್ತು 28 ನೇ ಬಾಯ್ ಸ್ಕೌಟ್ ಸೈನ್ಯ.

ಮೇಲಿನ ಸೈನ್ಯದ ಮೂರನೇ ವರ್ಷ ವರ್ಧಂತಿ ಮಹೋತ್ಸವವು ಇದೇ ತಿಂಗಳು ೪ ನೇ ತಾರೀಖಿನ ದಿನ ಟಿಪ್ಪು ಸುಲ್ತಾನರ ಅರಮನೆಯಲ್ಲಿ, ಬಹಳ ವಿಜೃಂಭಣೆಯಿಂದ ನಡೆಸಲ್ಪಟ್ಟಿತು. ಪ್ರಾತಃಕಾಲದಲ್ಲಿ ಸೈನ್ಯದ ಬಾಲಕರೆಲ್ಲರೂ ಅಟಗಳನ್ನಾಡಿ ಪಂಥ್ಯದಲ್ಲಿ ಗೆದ್ದವರಿಗೆ ಜಯಘೋಷವನ್ನು ಮಾಡಿದರು

ಸಾಯಂಕಾಲ ೫-೨೦ ಘಂಟೆಗೆ, ಆ ದಿನದ ಅಧ್ಯಕ್ಷರಾದ ಮ|| ರಾ|| ಕೆ. ಜಾಂಡಿ. ಬಿ. ಎ. ರವರು ಮತ್ತು ಇತರ ದೊಡ್ಡಮನುಷ್ಯರೂ ಬಂದು ಮೈದಾನದಲ್ಲಿ ಎರಿಸಿದ್ದ ಮೈಸೂರಿನ ಪತಾಕೆಯ ಮುಂದೆ ಝೇಂಕರಿಸುತ್ತಾ ನಿಂತಿದ್ದ ಸೈನ್ಯದ ಬಾಲಕರೆಲ್ಲರನ್ನೂ ನೋಡಿ ಸಂತೋಷವುಳ್ಳವರಾದರು. ಅಲ್ಲಿಯೇ ಬಾಲಜಾರರೆಲ್ಲರೂ ತಾವು ಕೊಡುವ ವಾಗ್ದಾನವನ್ನು ಮಾಡಿ, ಬನ್ದ್ವಾರ್ಗಳನ್ನು ಪಡೆದರು. ಇದಾದೊಡನೆ ಅಲಂಕರಿಸಿದ್ದ ದಿವಾನಖಾನೆಯೊಳಗೆ ಎಲ್ಲರೂ ಪ್ರವೇಶಿಸಿದರು. ದೇವರ ಪ್ರಾರ್ಥನೆಯಾದನಂತರ ಸೈನ್ಯದ ವರದಿಯನ್ನು ಸೌಟ್ ಮಾಸ್ಟರಾದ ಮ|| ರಾ|| ಕೃಷ್ಣಮೂರ್ತಿರಾಯರು ಓದಿದರು. ಮ|| ರಾ|| ಕೆ. ಶಂಕರನಾರಾಯಣರಾವ್ ಎಂ. ಎ., ಬಿ. ಎಲ್., ಪ್ರೊವಿನ್ಷಿಯಲ್ ಸೌಟ್ ಕಮಿಷನರ್‌ರವರು, ಸೌಟ್ ಸಂಘದವರವಾಗಿ ಮಾತನಾಡಿ ಆನಂದಗೊಳಿಸಿದರು. ಸೈನ್ಯದ ಕೆಲವು ಸಣ್ಣ ಬಾಲಕರು ನಕಲಿಯನ್ನು ಮಾಡಿ ಅಲ್ಲಿದ್ದವರೆಲ್ಲರನ್ನೂ ನಗಿಸಿದರು. ಮ|| ರಾ|| ಕೆ. ಜಾಂಡಿಯವರು ತಮ್ಮ ಭಾಷಣದಿಂದ ಬಾಲಜಾರರಲ್ಲಿ ತಮಗಿರುವ ಆಸಕ್ತಿಯನ್ನು ತೋರ್ಪಡಿಸಿದರು. ಕೊನೆಗೆ ದೈರಿಕ್ಷರಾದ ಮ|| ರಾ|| ಸಂಜೀವಕಾಮತ್ ಬಿ. ಎ., ಬಿ. ಎಲ್., ರವರು ತಮ್ಮ ಭಾಷಣವನ್ನು ಮಾಡಿ ಅಧ್ಯಕ್ಷರನ್ನೂ, ಆ ದಿನದ ಉಪನ್ಯಾಸಕರನ್ನೂ ಮತ್ತು ಇತರ ಮಹನೀಯರನ್ನೂ ವಂದಿಸಿದರು. ಆ ದಿನದ ಉತ್ಸವವು ಶ್ರೀಮಠಮಹಾರಾಜರವರ ಶ್ರೀಯುಕ್ತ ಪ್ರಾರ್ಥನೆಯಾದ ನಂತರ ಮುಗಿಸಲ್ಪಟ್ಟಿತು.

ಯನ್. ನಾರಾಯಣರಾವ್,

ಸೌಟ್ ಮಾಸ್ಟರ್.



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"KNOWLEDGE IS MORE THAN POWER—IT IS VIRTUE."

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## Address presented to His Highness the Yuvaraja of Mysore by the Members of the Kolar District Board.

To

HIS HIGHNESS SIR SRI  
KANTEERAVA NARASIMHARAJA  
WADAYAR BAHADUR, G.C.I.E.,  
YUVARAJA OF MYSORE.

May it please Your Highness,

We, the members of the District Board, Kolar, beg respectfully, on behalf of the citizens of the Kolar District, to accord a most hearty and loyal welcome to Your Highness on the occasion of Your Highness' visit to Nandi in connection with the *Sri Krishnaraja All-India First Aid Trophy* and request Your Highness to be graciously pleased to convey our feelings of deep loyalty and affection to His Highness the Maharaja and the Royal Family.

2. We are deeply conscious of the proud privilege which Your Highness has conferred upon us by accepting at great personal inconvenience our humble invitation to preside over this function, which the public of this District have enthusiastically organized in token of their interest in matters connected with the upliftment of the rising generation of the State.

the State. The first cattle show was held here during the British Commission days, which the District Board has recently made an annual function during the Jatra.

5. On account of the salubrious climate and the picturesque scenery of the surrounding hills which have become a favourite summer resort for both Europeans and Indians, the place has admirably lent itself to the holding of such an important function as the *Sri Krishnaraja All-India First Aid Trophy* for Boy Scouts.

6. We are aware that this is the first time when Your Highness has graced a function of this kind with your august presence outside the capital, and we feel specially grateful for this token of Your Highness' deep and abiding interest in the movement.

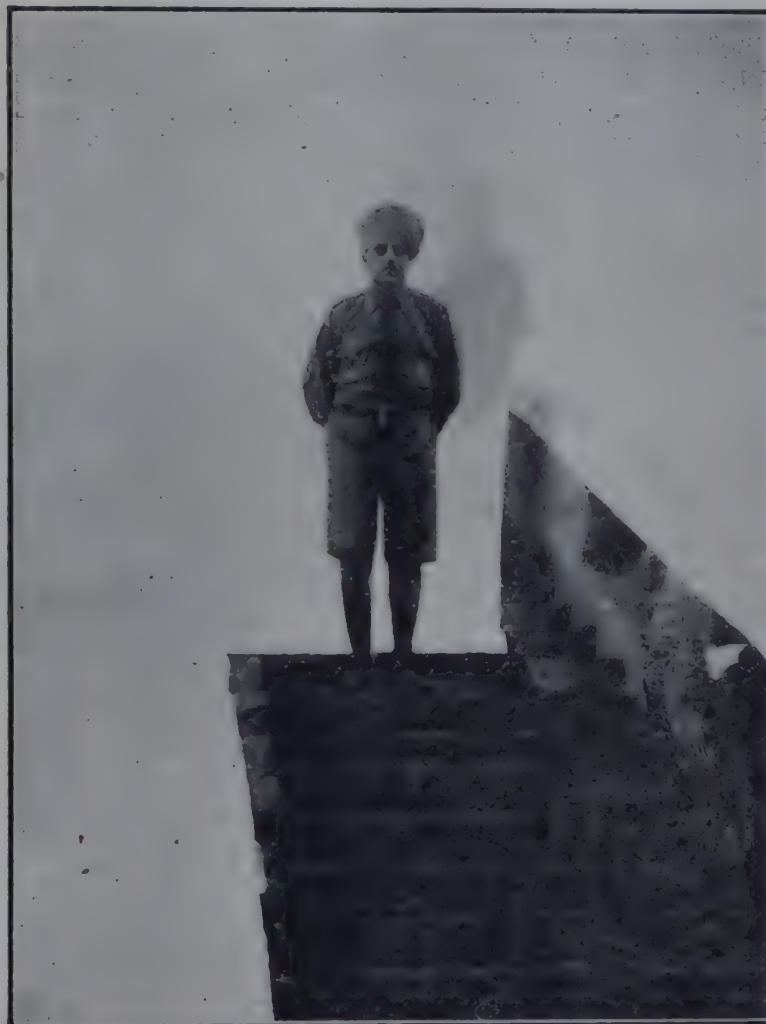
7. We have been watching with great interest the steady progress and development of the Boy Scout movement under Your Highness' august auspices and inspiring guidance as the Chief Scout of Mysore, and to-day, we desire to lay before Your Highness our deep appreciation of the great benefits which have accrued to this rising generation from this organization in the State.

8. We do not wish to take more of Your Highness' precious time as Your Highness would naturally desire to visit the camping grounds of the Scouts and inspect the various arrangements that have been made to ensure their comfort and happiness.

9. In conclusion, we beg to state that we are deeply thankful to His Highness the Maharaja for having graciously permitted the Trophy to be associated with his august name and once more assure Your Highness of our hearty and loyal welcome and pray to GOD to shower *His Choicest Blessings on His Highness the Maharaja, Your Highness and the Royal Family.*

We beg to remain,

Your Highness' Loyal Subjects,  
THE MEMBERS OF THE DISTRICT BOARD, KOLAR.



HIS HIGHNESS THE CHIEF SCOUT.

3. We are proud to be residents of a District richly endowed with natural beauties and resources and occupying a portion of the table-land immediately bordering on the Eastern Ghats with their picturesque Hill ranges as its boundary. The chief watershed of the District lies, in the North-East, in and around the Nandidroog Hill where no less than seven rivers take their source and feed the long series of tanks for which the District is noted.

4. We are assembled to-day in a place which is full of historical importance, and the camping ground of the Scouts invited from all parts of India to take part in the trophy competitions forms the premises of the large, famous and picturesque temple dedicated to Bhoga Nandiswaraswami, containing many inscriptions by the Chola Kings. The annual fair which takes place during the Sivaratri in connection with the car festival attracts no less than 30,000 people and 10,000 heads of cattle from various parts of



## Adventures of George Barlow-Detective.

(A. M. Rajagopalachari, Madras.)

(Continued)

'Let the waiter go to dogs' I said impatiently. 'He very well deserves it. He came that night only to kill Jenkinson. So it is right that he should meet death. Now then, what are your further plans? Let us consider that first.' For about half an hour he remained silent. At last he spoke. 'We have got to watch Fleet Street to-day' he said briefly.

Accordingly when dusk set in we were in Fleet Street. We wandered the whole length of the street so as not to attract attention. The street was lighted by a dim lamp. We were thus patrolling the street for about two or three hours when we could make out a figure passing us at a brisk pace. Evidently it had noticed us. We drew ourselves within the shadows of the houses and began to follow the figure before us. Presently it stopped before a tall two-storied house. In the second story, a blind was drawn up revealing a glass window through which we could see a room dimly lighted by a faint light.

As the figure stopped before the house it looked up at the glass window. Then it resumed its walking. Barlow tapped me gently on the shoulder. 'Let us wait here' he said, 'he is simply loitering. Let us not follow him. Verily, he expects a sign or something of the sort near the window.'

Exactly as he had expected the figure was simply loitering occasionally looking up at the window. Suddenly in the stillness of the night, a shrill voice was heard from within the window.

The figure heard this and briskly went near the door of the house and gently tapped it in a peculiar way—three knocks consecutively, then one, a pause and next a low whistling. We noted the sign of the tap and then looked up at the window. But we could see nothing.

While we were thus engaged, we could hear the door of the house in question creak. We looked at it. We saw the man enter it and the door was refastened. Our curiosity excited, we determined to see what passed on in that course. An hour later, another man came out of the house. He was tall and slim and walked erect. He was muffled in black from head to foot. He appeared to be strong and well built. From how he walked, he appeared to be a perfect athlete. He might well pass for thirty-five. He made straight away to the end of the street and there turned and was lost to view.

We did not follow him but went near the door of the house opposite to us and looked at the number. It was 93-94!

Then we went near the back of the house and with great difficulty clambered up the compound wall and jumped inside. Revolvers ready in hand we advanced. We saw a window above us and peeped in. We could see nothing. Finding no way of getting inside the house we went to back door. It was locked. Barlow took out from his pocket a bunch of keys and tried one by one. At last one fitted in the lock. The door was opened and we were confronted by another door. This was also opened in the same way. After opening four similar doors, we saw before us a staircase leading to the upper story.

Here Barlow cautioned me and we went upstairs Barlow leading. When we reached the end of the steps, we saw a door first before us. We opened it but quickly shut it again. A powerful smell overpowered us and water stood in our eyes owing to suffocation.

Presently we went to the door next to it and opened it. But it was empty. We peeped in. Then relocking the room we continued our exploitation. Till now we heard not even a sound. All was perfectly silent. Then suddenly we heard a faint snore. We made in the direction of the sound and soon saw a man huddled up near the door of a room, asleep.

We pulled out our revolvers and pointing it towards the man, roused him. When he awoke he was startled at his own danger. He tried to raise a cry. But Barlow motioned him to keep silent and made a movement of his revolver threateningly.

'Are there any one else in the house?' asked Barlow almost in a whisper.

The man looked at our resolute faces and gave way. 'None,' he said.

'Whose house is this?'

'Why do you want it?'

'Answer my question, will you?'

'I daren't tell you.'

'You ought to, on peril of your life.'

'Edmund Bertram.'

'Well then, who are you?'

'I am his servant.'

'Why are you alone in the house?'

'Because I am bid.'

'Why?'

The man remained silent.

The question 'why' was repeated much more forcibly.

'To guard the house.'

'Truly?'

'Yes.'

'It is a lie.'

'Then what for, tell me.'

'To guard Bertram's victims.'

The man broke out into a hoarse laugh at the word 'victims.'

'Truly!'

'Who are they?'

'I don't know.'

As he said this he put his hand stealthily into his pocket. Barlow saw it and asked him to take out his hands.

The man broke out into another laugh.

'You do know them' Barlow cried out fiercely.

'I say, you know them. Name them.'

'First, I am myself one of his victims!'

'What?'

'Yes. I am the nephew of the late Earl of Northumberland!'

'Then, you are the cousin of Mr. Jenkinson?'

'How do you know that?'

'Don't you know that Mr Jenkinson's daughter is being kidnapped by Bertram?'

At this he well nigh fainted. He recovered then and fell to cursing Bertram. Again fainted. Again recovered. Showed his fists at us saying that he would shatter the brains out of Bertram.

'Voilet is my fiance' he said agitatedly 'and I shall do my best to recover her from his villain. Will you help me in this? But who are you?'

'I am Barlow and I am in search of your fiance. One day she suddenly disappeared and Mr. Jenkinson asked me to help him. If you only help us in our quest we shall be all the more grateful to you.'

Without more ado, we resumed our exploitations. We examined in many rooms but found to our utter disappointment all empty. Having completed our examinations in the second story we reached the third. There, we saw the doors were not locked. The door was one broad sheet of iron fitting the entrance. We racked our brains as to how to break open the door. Barlow began a thorough search examination of the door. He looked for a small hole through which he can break open the door. But we could find none. To his examination I added my own frail intellect in detecting some way to open the door. In a short time, our friend also joined us. For about half an hour we continued the examination.

Suddenly we heard a curious knock at the door of the main entrance and we

(Continued on page 4, col 2.)



# Sri Krishnaraja All-India First Aid Trophy and Boy Scout Rally, Nandi,

30th December 1921—2nd January 1922.

Sri Krishnaraja All-India First Aid Trophy and Boy Scout Rally organized under the auspices of the Boy Scouts of Mysore and the District Board of Kolar came off on 30th December 1921 when nearly seven hundred Scouts and Scout Officers from all parts of India arrived at Nandi by a special train and two other trains from Bangalore and Kolar. They were received at the Station by Mr. Zahiruddin Mecci, Deputy Commissioner and Member of the Reception Committee with band. The Station was tastefully decorated to give a

Mysore, Mr. J. Vincent Mendis of Madras, Mr. J. N. Thomas of Colombo and Dr. R. Ramachandra Rao of Chikballapur.

The same evening there was an adventure which exhibited the strength and resourcefulness of Scout spirit prevailing among the Scouts. Five of Adyar National High School Scouts went on an expedition to a neighbouring hill called Kalvarada Betta. All the other Scouts returned to camp before dark, but the enterprising spirit of these five boys would not allow them to come

to camp before reaching the summit of the hill which was very steep. Anyhow they went up and slid down a precipice but found they could not return, soon rains came and then darkness and mist, the boys sheltered themselves in a cave. Their absence was detected in the night roll-call and one search party consisting of Scouts and another search party consisting of Police Inspector and others went up the hill in pitch dark with

lantern in search of the boys. After hours of search the boys were found at about 3 A.M. in the morning hiding in the cave. They were brought up and the whole party returned to camp at 5-30 A.M. On the way they were met by Sir M. Visvesvaraya, retired Dewan of Mysore, and entertained to coffee and refreshments.

On 1st January, the whole party went on an excursion to Nandi Hills. The same evening, there was a review of Scouts and the Scout camp by Mr.

C. S. Balasundaram Aiyar, Chairman of the Headquarters Executive Committee of the Boy Scouts of Mysore. An eloquent address was delivered to the Scouts by Mr. K. Shankaranarayana Rao, Scout Commissioner. In the night from 9 P.M. to 12 midnight, the Scouts gave a variety entertainment which was highly appreciated.

On 2nd January, competitions were held in the morning in Flag Staff, Morse and Semaphore Signalling, and Fancy Dress. The Fancy Dress demonstration was one of the finest sights ever seen in such Rallies, and the thousands of spectators who were present on the occasion immensely enjoyed the whole show. The prize distribution came off on 2nd evening at 3 P.M. under the presidency of His Highness the Yuvaraja, Chief Scout of Mysore. Long before the evening, thousands of spectators came from all parts of the district and neighbourhood to pay their loyal homage to His Highness. By the afternoon there were more than fifteen thousand people including more than a thousand ladies present to witness the ceremony. Nandi even during the Jatra time never saw such crowd, and every inch of space was occupied. There were also several thousands of people outside the enclosure to see His Highness, a large number of distinguished officials and non-official gentlemen came from Bangalore and other places, among whom were Messrs. K. R. Srinivasa Aiyangar, Revenue Commissioner, C. S. Balasundaram Aiyar, Inspector-General of Education, R. Ranga Rao, Registrar of Co-operative Societies, K. H. Ramaiya, Deputy Director of Industries and Commerce, Dr. M. Srinivasa Rao, retired Sanitary Commissioner, K. Shankaranarayana Rao, Government Advocate, Rao Bahadur H. Chennaiya, M. Chengiah Chetty, retired Deputy Comr., Deva Rao Shivaram, Merchant, D. Adeppa, Merchant, S. K. Narasimhiah, Merchant, Ramachandra Rao Sindia, Merchant, M. Ramaswamaiya, Amildar of Kunigal, Karithi Lingappa Chetty, Member of Representative Assembly, and D. Kongadiappa of Doddballapur.

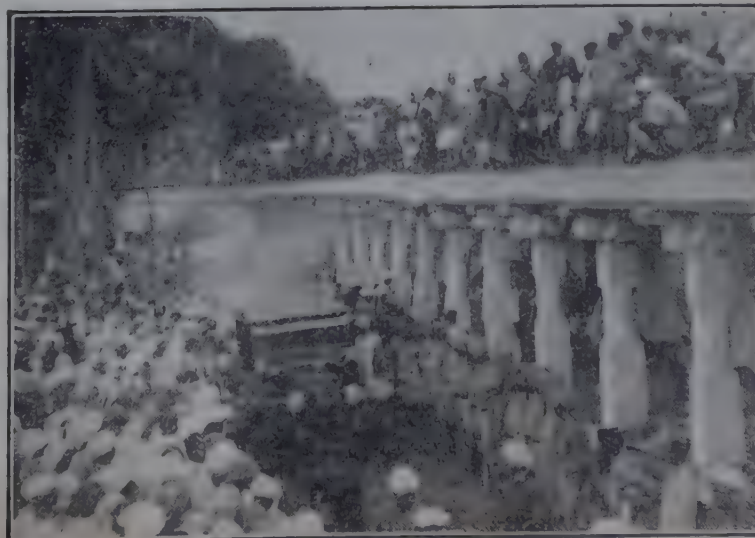
At 10 minutes to 3 P.M. His Highness the Yuvaraja in Scout uniform



THE CAMP SITE.

hearty reception to the Scouts. Among those who took part in the Rally were Scout Officers and Scouts from Lucknow, Hyderabad (Deccan), Bombay, Colombo, Madras, Chingleput, Krishnagiri, Vellore, Madanapalli, Chittoor, Madura, Bangalore (Cantt.), Bangalore City, Mysore, Channapatna, Tumkur, Shimoga, Hassan, Chitaldrug, Kunigal, Huliya, Hiriya, Pavagada, Hunsur, Kolar, Chikballapur, Sidlaghatta, Tiptur, Bagepalli, Malur, Yelagondahalli, Robertsonpet and a number of other places. Among the distinguished Scout Officers present were Capt. A. J. Langley Moone of Lucknow, Messrs. J. N. Thomas, Headquarters Secretary of B. P. Association, Ceylon, J. V. Mendis, Organizing Commissioner, Madras, S. M. Azam and V. S. Varanasi of Hyderabad (Deccan) and R. Krishna Aiyar, District Scout Commissioner, Madura.

The First Aid competitions were held on 31st December. Capt. A. J. Langley Moone was nominated by the Director of Boy Scouts as the Moderator. Among the Judges were Captain Bahadur A. T. Thiagraj, Dr. M. Srinivasa Rao, retired Sanitary Commissioner, Dr. B. K. Narayana Rao of Krishnarajendra Hospital,



INSPECTION OF SCOUT CAMP BY H.H. THE CHIEF SCOUT.



accompanied by Sirdar Sir M. Kantaraj Urs, Dewan, and Mr. M. G. Mekhri, Personal Assistant, arrived at the temple, and was received at the entrance by Mr. Mohamed Zahiruddin Mecci, Deputy Commissioner, and Members of the District Board of Kolar. After the presentation of temple honours, an address was read to His Highness on behalf of the District Board by its non-official Vice-President, Mr. C. B. Gopal Rao, to which His Highness replied as follows :—

Mr. President and Members of the District Board,

I thank you warmly for the welcome you have accorded to me this afternoon and for the expression of your appreciation of my work as the Chief Scout.

I am aware of the keen interest you are taking in this good movement, by arranging a number of rallies and I hope the other districts will also follow your example in encouraging this movement. I feel, I should offer you on behalf of the Scouts assembled our thanks for all the pains you have taken to make their stay in this picturesque part of your district, a pleasant one. Let me once again thank you for your kindness in giving me this hearty welcome and it gives me great pleasure to convey to His Highness the Maharaja your deep feelings of loyalty and devotion.

**Adventures of George Barlow, Detective—(Continued.)**

hastened to hide ourselves. With bated breath we listened for the sound of footsteps. But we heard none. Cautiously, we stood on our legs again and waited for another quarter of an hour. Still all was as quiet as a mouse. Then we resumed our examination.

Another quarter of an hour glided away. Still as we could not make out anything I and our friend stood aloof in despair while Barlow alone persisted in his examinations. He was duly rewarded for his patience. He called us and asked us to examine the door once again. At a glance, I understood the mechanism of the door. I wondered what a simpleton I had been as not to understand such a simple mechanism as this. But I consoled myself by saying that Barlow also wasted a long time to find it out like myself, so that I need not be ashamed of my intellect. I had at least found it out now. But our friend was as unsuccessful as we. The door did not work on hinges but slid in a groove in the frame of the door and could be slid up or down by some contrivance within the house!

Now our next move was to find out where that contrivance was hid. Barlow turned to me and asked me to go down and search for it while he and his friend would do it upstairs. I was afraid to go

down alone but I was ashamed to confess it. So I determined to go down in spite of my cowardice and I did go.

As soon as I went down I felt extremely nervous—so silent was the house. My knees touched each other and could not walk freely. Then with one great effort I pulled myself together and forthwith began the search in right earnest.

I opened several rooms and began a thorough search. In each room I spent at least ten minutes. Every nook and corner I searched. I finished examining ten rooms and when I came to the eleventh room I found to my astonishment the doors open. I entered promptly and began my routinal examination. After about ten minutes I discovered a projecting piece of iron inserted in the white wall. I touched it, it did not move. I pressed it hard and imagine my astonishment when I heard a clanging sound of iron and I suddenly heard a simultaneous groan as of two persons. I realized my mistake for they were Barlow and our friend. In my foolishness and anxiety to relieve my friends of any mishap caused by my pressing the iron, I pushed it back to its original place. Suddenly the doors of my room closed upon each other with a loud snap. I went to the doors and pushed them,

(Continued on page 10. col 2.)



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# Sri Krishnaraja All-India Trophy.

His Highness then motored round the camp and was immensely pleased with all that he saw. He was chiefly struck by the earnestness of the thousands of spectators that were present within the enclosure, and that thronged round

*Second—*

B. P. Boy Scouts Association, Ceylon  
(Governor's own Troop).

*Third—*

All-India Boy Scouts Association,  
Madras Province (1st Vellore).

The silver totem pole was accordingly presented to the Boy Scouts of Mysore Organization and was received by the 10th Bangalore troop on its behalf. Gold medals were awarded to the members of the team. Silver medals were awarded to the members of the Colombo team and bronze medals to the member of the 1st Vellore team. Among the Junior teams, the first place was taken by the 27th Bangalore troop

team of the Boy Scouts of Mysore which was accordingly awarded with a silver mounted staff and bronze medals. Silver cups were presented to the winning teams in the other competitions.

*Flag Staff.—*

1st Chittoor	First Prize
1st Colombo	Second do

*Morse Signalling.—*

1st Vellore	First do
1st Colombo	Second do

*Semaphore Signalling.—*

1st Chittoor	First do
11th Mysore	Second do

*Fancy Dress.—*

7th Tumkur	First do
Hassan Seniors	Second do
30th Bangalore	Third do
1st Hiriur	Fourth do

Thanks badges were presented to the following gentlemen who had rendered substantial service to the development

of the Boy Scout movement in Mysore State.

Messrs. Mohamed Zahiruddin Mecci, Deputy Commissioner, Kolar, A. J. Donne, Amildar, Bowringpet, M. G. Shama Rao, Municipal Vice-President, Bowringpet, Karidhi Lingappa Chetty Landlord, Birur, Deva Rao Shivaram, Merchant, Bangalore, D. Adeppa, Merchant, Bangalore, Dr. V. Abboy Naidu, Bangalore, Dr. A. S. Bellimal, Bangalore, C. B. Gopal Rao, Vice-President, District Board, Kolar, A. Krishnaswami Aiyangar, Sub-Divisional Officer, Chikballapur, G. Padmanabha Rao, Amildar, Chikballapur, A. Krishnaswami Aiyar, Maramath Engineer, Kolar, Narayanaswami Chetty, Municipal Vice-President, Chikballapur, M. Ramaswamaiya, Amildar, Kunigal, Dr. Ramachandra Rao of Chikballapur and Doulat Khan, Sheikdar, Nandi. After the presentation of Prizes, His Highness delivered the following address. (Printed elsewhere.)

At the close of the address, the Imperial and the Mysore Anthem were sung and with cheers to the King-Emperor, the Maharaja and the Yuvaraja of Mysore, the function came to a successful close.

His Highness then retired for a few minutes to have some tea and then paid a brief visit to the Scout-craft Exhibition. Here he appreciated a number of his own portraits drawn in Scout uniform by some of the Scouts. Of these he specially appreciated one drawn by K. Raghunatha Rao of 27th Bangalore troop, a boy of 15 years of age, and on the request of the Director His Highness graciously consented to have the portrait hung up in his own room in the Palace.

His Highness had a general view of the camp and appreciated the splendid arrangements that had been made for accommodating the several hundred Scouts who had assembled. He said that the whole camp appeared as if it were built for such a purpose, as regular barracks. He then left the camp amidst loud and prolonged cheers.

Thanks are due to Mr. Mohamed Zahiruddin Mecci, Deputy Commissioner of Kolar, to whose inspiration and active guidance the success of the Rally was entirely due. He left no stone unturned to make the Rally an unprecedented  
(Continued on page 10, col. 3)



DINNER TIME.

His Highness' car to catch a glimpse of their beloved Yuvaraja. No restraint was put upon the spontaneous demonstration of people's loyalty to His Highness. The demonstration was as sincere as it was remarkable and His Highness and the Dewan appeared to be deeply touched.

The visit round the camp over, His Highness retired to his camp for a few minutes where he had tea and refreshments. At 3-45 P.M. His Highness came to the shamiana in pure Scout uniform where he was received by the Deputy Commissioner and other distinguished officers present on the occasion. The foreign Scout officers were formally introduced to His Highness.

Mr. Zahiruddin Mecci, President, Reception Committee, then read the following Welcome Address on behalf of the Committee. (Printed elsewhere.)

Mr. K. Sanjiva Kamath, Director of Boy Scouts, read a brief report of the trophy and other competitions and thanked the judges for their kind assistance. Capt. A. J. Langley Moone, the Moderator, then announced the result of the trophy. In so doing he announced amidst acclamation that Headquarter Senior Scout team of the Boy Scouts of Mysore which stood first by scoring more than 75 % of the marks retired in favour of a younger team of the 10th Bangalore troop and he congratulated them on their splendid spirit. Therefore the order of merit was :

*First—*

Boy Scouts of Mysore Organization  
(10th Bangalore Troop).



EARLY MORNING DIP!



The Mysore School & Scout Magazine

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BANGALORE, JANUARY, 1922.

EDITORS' PAGE.

**The Prince in Mysore.**  
H. R. H. the Prince of Wales arrived in Bangalore at 8-30 A.M., on the 18th and was welcomed most heartily by the Scouts. There was no formal parade or inspection but the Scouts were very prominent in some parts of the route taken by the Prince. The Bangalore City Scouts were lined up in front of the Seshadri Memorial Hall. As the procession passed the Scouts presented staves while the rest shouted out most hearty cries of "Jai, Jai." The Silver totem pole (mace) which was the Trophy contexted for at Nandi and the big and beautiful "Maharaja's Flag" were the objects of admiration by all.  
In Mysore City also a similar welcome was given. Scouts from all parts in the city began to pour in from 6 A.M.

At 7-45 the procession was formed with the Scout band playing, and the Scouts marched along the principal streets of the city to their allotted place near the Railway Station gate. The Prince arrived at exactly at 8-30 A.M. He was met at the Station by Their Highnesses the Maharaja and Yuvaraja of Mysore and the procession which then started was one of the grandest sights ever seen in Mysore. In the coach, which was drawn by six darkish-brown stallions were the Prince and the Maharaja and opposite to them in the same carriage, the Yuvaraja and Lord Cromer. It was a brilliant

sided over the Trophy at Nandi he was present in the uniform. It is the first time that an Indian Prince of such an exalted status appears in shorts and His Highness has, by his abiding and inspiring example, set an example for all those who fight shy of shorts. When shorts have been introduced in palaces, there can be no objection for it in humbler homes. His Highness loves his boys and the movement and the heavy scramble among the crowds in Nandi just to snatch a glance at their beloved chief is a sure sign of how much His Highness has endeared himself to them.



THE PRINCE OF WALES.

sight to see. The Scouts were the first to greet the procession. Staves were presented and amidst cries of "Jai", the procession passed along. The Scouts were served with refreshments before they dispersed. Mr. K. Shankarnarain Rao, M.A., B.L., Government Advocate and Provincial Scout Commissioner, Mysore, was present on the occasion.  
**His Highness the Chief Scout.**  
On the first page, you will see the picture of His Highness the Yuvaraja of Mysore, Chief Scout, in his official uniform as Chief Scout. When he pre-

Princely Good Turns.

The following extracts are taken from the "Scout Sign," which in describing the Prince's visit to Calcutta incidentally mentions the interesting good turns done by the Calcutta Scouts.  
"The 3rd Troop (Old Mission Church) did a splendid good turn in assisting to unload the Prince's baggage from the Royal train at Howrah, where owing to the partial hartal coolies were wanting. Six of them went backwards and forwards in the lorries and carried up the luggage to the Prince's room at Government House."  
"In the evening, Scouts did useful public service in taking the place of corporation lamp-lighters who had also been affected by the 'hartal'.  
"On the day of the Pageant Troops had been asked to send volunteers to show people to their seats and to distribute programmes and there was such a response from both Rovers and Scouts that many had difficulty in finding useful employment."

\*\*\*\*\*  
Life is a leaf of paper white,  
Whereon each one of us may write.  
His word or two, and then comes night  
Greatly begin ! thou hast time  
But for a line, be that sublime :  
Not failure, but low aim is crime.  
Lowell.  
\*\*\*\*\*



**Speech delivered by H. H. the Yuvaraja, Chief Scout of Mysore, at Sri Krishnaraja All-India First Aid Trophy, Nandi.**

Brother Scouts, Ladies and Gentlemen,

It gives me genuine pleasure to be present here this afternoon to meet the Scouts and Scout Officers who have mustered here in and outside the State in such numbers. The idea of holding this Rally and First Aid Trophy owes its inception to the District Board of Kolar and Mr. Mecci and the members who spared no pains to make this function a great success, deserve our congratulations on the very successful manner in which I believe they have conducted the programme of events.

I need not dilate on this occasion on the benefits accruing from this world-wide movement. The spirit of brotherhood and comradeship which it creates and fosters and the ready assistance the Scouts render to the needy public in times of stress are alone sufficient to justify its expansion. I am glad to state that the movement has under the able guidance of its Director been making steady progress in the State. Scout Krishna Murty's act of heroism which must be fresh in your memories must send a thrill of joy through every heart and create a desire in the mind of every parent to possess a son worthy of that admiration. There is no gainsaying that the movement is a noble one and I am proud of the place I hold in it.

This Rally held in this picturesque place, I am sure, has been a source of great pleasure and benefit to you all. Rallies of this kind are to be welcomed and I hope there will be many more such occasions in your life, to afford you opportunities for the cultivation in a practical manner of the fourth Scout law that a Scout is a friend to all and a brother to another whatever the creed or religion to which he may belong.

Gentlemen, it now remains for me to congratulate the winners in the several events of this Rally and the recipients of thanks badges. The mace, staff, medals and cups which I had the pleasure of presenting to-day will, I hope, be preserved by the winners, as so many trophies of their achievements. To those who have been less fortunate, I may add that better luck will follow, if they persist to doing their duty.

**Speech of the Chairman, Mr. Zahiruddin Mecci, of the Reception Committee, of the Sri Krishnaraja All-India First Aid Trophy held at Nandi on 2nd January 1922.**

Your Highness, Dewan Sahib, Scouts, Scout Officers, Ladies and Gentlemen,

On behalf of the Reception Committee of the Sri Krishnaraja All-India First Aid Trophy and the citizens of the Kolar District I beg to offer Your Highness a most respectful and loyal welcome to this function and wish Your Highness a bright and happy New Year. We are deeply grateful to Your Highness for the trouble and great personal discomfort with which Your Highness has been pleased to grace this occasion. I offer



WINNERS OF THE MACE. THE 10TH BANGALORE TROOP

similar greetings to all Scout Officers and Scouts and Ladies and Gentlemen who have come from long distances to take part in the Rally and to-day's proceedings.

The success which attended the Second Mysore State Rally at Bowringpet in December 1920, organized as it was at a very short notice, where as many as 500 Scouts from all parts of the State assembled in brotherly love and sincere comradeship, was highly encouraging, and especially as it was, in the opinion of those who could speak with authority,

the biggest Rally, that had ever been held in India till then, at once gave those who had come from the different parts of the District, an idea of the great usefulness not only of the movement as a whole, but of the Rallies of the kind we are now celebrating. The impetus that the Bowringpet Scout Rally gave to the movement in the District, may be imagined from the fact that during the several years the movement had been in existence in the State, there were no more than 5 Scout Troops and no more than 90 Scouts in the whole District. But since the Rally, the number has gone up in the short space of a year, to 20 Scout Troops with the total strength of 457 Scouts up till now. Not only did the idea of holding such a Rally commend itself to most of the Scout Officers that had assembled on that occasion, but the resolution to hold this All-India function, which had been passed in the joint session of the members of the Representative Assembly and the District Board in November 1920, was re-affirmed in a similar meeting in August 1921, in accordance with which a strong committee was formed with sub-committee in all the Taluks, with a number of official and non-official gentlemen, to work out the scheme with the unstinted labours and the hearty co-operation and support of the members of the several local boards, and their non-official and official Presidents and Vice-Presidents, it has become possible to organize this Rally. Our most respectful thanks are due to His Highness the Maharaja, for His Highness' gracious permission to associate the Trophy with his august name, and to call it the Sri Krishnaraja All-India First Aid Trophy for Boy Scouts. Our sincere thanks are also due to all the Scout organizations in India, who have so spontaneously responded to our requisition by not only sending their teams to

take part in the trophy competitions, but also representatives to act on the Committee.

It is a matter of sincere gratification that more than 700 Scouts and Scout Officers have kindly responded to our invitation and have come to attend the trophy meeting there being teams and representatives from District, Ceylon, Lucknow, Bombay, Deccan, Hyderabad Madras, 9 different centres of the Madras Presidency, including Madura and Madanapalli and 16 different centres in the State. It has to be stated in this



connection that several organizations, who had signified their great willingness to participate in this Rally and Competitions, have had to cancel their engagements, owing to the visit of His Royal Highness the Prince of Wales. The citizens of the Kolar District feel a pardonable pride, that not only did the First Rally organized by them, prove to be the biggest ever held in India, but that they should also have had the honour of organizing the All-India First-Aid function for Boy Scouts ever held till now.

They are gratefully aware of the powerful impetus, given to the movement in Mysore by Your Highness' deep abiding and gracious interest, as the Honoured Chief Scout in the State, and they feel elated that they have not been unworthy of the valuable and soul stirring messages, issued by Your Highness and the Dewan Sahab, to the people of Mysore, on the anniversary days of the Boy Scout Movement, regarding the duties and responsibilities of the citizens of the State towards the same.

I am conscious that any attempt at this time of the day to dilate on the advantages of the Scout Organization would be altogether out of place, but when one recollects the charge, commonly levelled against our Schools and Colleges, that they are no more than so many machines to turn out a number of S. S. L. C. holders, under-graduates and graduates, without any qualities of

self-reliance, self-respect, and initiative, one is tempted to recapitulate the high ideals of the Scout movement which instead of remaining mere ideals, to be professed and proclaimed from the house tops, have become the everyday rule of life, with every member of that remarkable and wonderful organization, that the world has ever produced, thus giving the lie direct to the charge referred to above. Instances can be multiplied by the score to illustrate the point and to show how the Scout ideal has effectively changed and has been

to opine that the highest ideal that he could form for a Nation, was the one in which all the men and women, had been Scouts and trained in Scout Law and principles. Every nation must have its own knight errants, its own Scouts, and if any person doubted the truth of Lord Rosebury's dictum, I would have no hesitation, in asking him to come to Mysore, and see with his own eyes, instances, where the spirit of chivalry and service to humanity, displayed by the Mysore Scouts under Your Highness' inspiring guidance, compare quite favourably

with that manifested by heroes, both ancient and modern, in the field of war, and with whom duty to God is nothing else than service to one's own fellow beings, I would ask him to observe the great sagacity and alacrity displayed by the Mysore Scouts of the Railway Colony which elicited a volume of praise from such leading journals as the Madras Mail of which any body of Scouts may justly feel proud.

I would ask him to note the heroic exploits of our famous Scout Mr. B. N. Krishna Moorty, which has now

come to be known not merely all over India, but whose fame has since reached England from where, I believe, requisitions have been received from one or two illustrated papers, for his photo and a detailed account of his accomplishments. If I am not presuming too much, it bids fair to assume a world-wide importance.

The more one reads of the doings and achievements of the Scouts all over the world, the more one sees them in their camps and Rallies the more is one convinced that this organization is yet another powerful, social and moral force, which makes for clean sport, clean character, clean deeds and thoughts, yet another potent factor which has come to efface the war of clashing creeds and communities and to lead to a broad-minded toleration and ultimately to the realization of the world-wide ideal of brotherhood, that more than all, with the Scouts, precept and example are not two totally different things, that with them, their precept is their example and their example is their precept.

(Continued on page 10)



DEPARTURE.

changing, for the better the careers of many a youth, who has come under its beneficent influence, and how it has reclaimed those, that had been given up as beyond hope. There can be little doubt that instances of this kind must have impelled a keen and shrewd observer like Lord Rosebury,

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# Look and Laugh.

*The Mysore School and Scout Magazine*



## What David Said.

Some years ago there lived near the Border a clergyman who was rather slow in paying debts. On a Saturday evening he sent his servant across a river for a pair of boots which had been sent to David, his boot-maker, to be repaired. There was a flood in the river and the servant could not get back again until about mid-day on the Sunday.

When he appeared, his master was conducting service in the Church. He was about to preach upon David, and just as the servant made his appearance at the door, the minister read the words of his text "But what did David say?"

"David said," exclaimed the servant, "that he will send the boots when you send the money to him."

A. GUNDU RAO,  
A. S. M., Chikmagalur.

## It Hurt Him.

I saw a man pulling off his shoe the other day, and I asked him, "Does your shoe hurt?"

Whereupon he replied, "No, but my foot does."

## Home, Sweet Home !

One day a captain was congratulating an Irishman on his conspicuous bravery under fire. "How did you feel during the engagement, Pat" asked the Captain.

"Fell, Sir," asked Pat, "why I felt like every hair on my head was a band and everyone of them was playing Home, Sweet Home."

TIM HEIJKOOP.

## Put it Down.

The teacher came into the tenth grade after recess and saw a girl eating a potato which she did not have time to eat at recess.

"Put down that potato, Ruth!" commanded the teacher. The girl continued eating the potato as fast as she could.

"Ruth, I told you to put down that potato," exclaimed the teacher.

"I am putting it down as fast as I can," replied Ruth.

TIM HEIJKOOP,  
Rotterdam.

## A Dangerous Place.

A boy who thought himself very clever asked his sailor friend "where all his relations died." The sailor told him that his relations all died at sea.

Boy—"Then if I were you I would never go to sea myself."

Sailor—"Where have most of your relations died?"

Boy—"They have all died in their beds."

"Well," said the sailor, "if all your relations have died in their beds, I should strongly advise you never to go to bed. It must be very dangerous place."

C. P. SWAMY.

## The Two Seats.

There was once a very fat man who wished to go to the theatre and that he might sit in comfort, thought he would have two seats. So, he said to his servant, "Go to the theatre and buy me two tickets for the play to-night. I shall have room to breathe." Shortly after, the man returned and said, "I have carried out your orders, sir, but as the seats were nearly all taken before I arrived I had to take one in front row and one in the third."

C. PUTTASWAMY,  
Hiriyur.

## Who Made It.

The master of a class in a public school had just read over with his pupils an account of the great Suez Canal. When the reading was done, he began to question the boys as to their knowledge of the facts described. One lad in particular was very ignorant and failed to answer every question. At last the master, thinking to get him to answer a very easy question asked, "Who made the canal?" The boy could not tell.

The master's patience was at an end. The boy's inattention could not be put up with any longer. So the master got the birch, and told the boy that he would whip him if the question was not answered. The boy then looked up, and amid tears said, "Please, sir, I did; but I won't do it again."

A. GUNDU RAO.

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(Continued from page 8)

Few can deny the moral and the very emotional effects which the present Rally has brought into being and which, we all gratefully acknowledge, has been due solely to your Highness' gracious encouragement, and the ready response which our brothers, not only from outside the District, but from across the Frontier of the State, nay, even from beyond the frontiers of India, have given to our call. Animated as they are, with a strong desire for co-operation, and stimulated as they are, by a sincere love of the universal, they have all come to seal the bonds of love and fraternity with one another. Such Rallies, if they are to serve the sacred purpose which they seem destined by the Almighty to do, should be organized not merely for all India, but for all Asia, and similarly for all Europe, thus naturally leading to an International Jamboree of the Boy Scouts of the whole world.

Bearing in mind the high and sacred Scout principles, according to which, far from a Scout casting eyes on, and aspiring to what belongs to his neighbours, self-sacrifice and self-renunciation are the guiding principles of his every-day life, and who according to the fourth law, is to be a brother to every other Scout, no matter what his caste, creed or rank and who according to the tenth law, is to be clean, not only in deed and word, but also clean in his very thoughts, I look forward to a glorious International League of Boy Scouts of the world, which seems to be the only hope and the only organization, which can satisfactorily solve this problem of world, a problem which has been defying the best efforts, of the greatest thinkers and the most famous statesmen, of the world; where the Scouts, who have till now been extinguishing ordinary fires, and saving ordinary lives from ordinary drowning, would be able to save Nations from the fire of hatred and antagonism and save whole countries and peoples from the abysmal depths of earthly greed, insincerity and sordid motives, thus make for the establishment of a really permanent world-peace, which would render submarines and dreadnoughts as worse than useless and which no lapse of time or combination of scheming diplomatists can ever shake.

I trust that the Scouts have enjoyed their trip to this place and to the Hills, and have liked all the beautiful scenery round the camp. We are deeply conscious of the defective nature of the arrangements that have been made

for their accommodation and comfort and of the Judges and guests. But our venture in this connection has been due, not from any sense of confidence in our own resources, but to our love for the Scouts and the Scout movement as a whole; and for the many short-comings in the arrangements, we take consolation in the eighth Scout law, according to which a Scout is expected to be cheerful under all circumstances and we trust that, in accordance with that law, we would be forgiven for the defects and our brother Scouts will carry away cheerful recollections of their short stay in the neighbourhood of this historic Hill.

I beg to avail myself of this opportunity to convey our best thanks to Captain A. J. Langley Moone from the United Provinces, Mr. J. V. Mendis, Organizing Scout Commissioner from the Madras Presidency and Mr. S. M. Azam of Hyderabad, Mr. J. N. Thomas, Headquarters Secretary of the Boy Scout Association, Ceylon, Mr. R. Krishna Iyer, District Scout Commissioner, Madurai, Dr. M. Srinivasa Rao, retired Sanitary Commissioner, Dr. B. K. Narayana Rao, Captain Bahadur Thyagaraj, for the trouble they have taken in coming all the way to this place to act as Judges and to help us with their council and valuable advice.

My most sincere thanks are also due to all the members of the District Board, and the several local Boards and Municipalities, for their hearty co-operation and support in the organization of this function, and the leading citizens and the public of Nandi, and its neighbouring hobbles, for their help and co-operation, in renovating and fitting up this camp. My thanks are due to the officers of the several departments, who have so willingly assisted us in all we required. I am deeply thankful to Mr. Gopala Rao, Vice-President, District Board, Mr. A. Krishnaswami Iyengar, Sub-Divisional Officer, Chikballapur, Mr. C. Narayanaswami Chetty, Vice-President, Chikballapur Municipality and Taluk Board, Mr. Krishnaswami Iyer, Maramat Engineer, and the Amildar Mr. Padmanabha Rao, and their subordinates, to whose unstinted labours, and the hearty co-operation and devotion to work the success of the entire function of to-day is due.

I once more thank Your Highness, Ladies and Gentlemen for the trouble so generously undertaken.

(Continued from page 4.)

but to no purpose. Then I came back within the room and wept. I realized my position. I was a victim of Edmund Bertram!

(Continued from page 5)

success and worked out every detail himself. The local officers and non-official gentlemen ably co-operated with him and carried out every one of his idea into action. Thanks to the Rally the whole precincts of Nandi temple have been transformed and from a marshy and dirty place, it has become an ideal camping ground and overhanging this splendid scene are the majestic hills of Nandidroog.

It may be stated that this is probably the first time when an Indian Prince of the status of His Highness the Yuvaraja of Mysore has come and attended a public function in shorts and shirt. His Highness thereby practically showed his abiding affection for the rising generation and his unflinching determination to do all in his power to help the progress and well-being of the boyhood of Mysore. Never did His Highness's personality strike the imagination of the boy or the average citizen so well as when he lay down his State robes and came in a pure boy's costume. All Boy Scouts fervently pray for long life and prosperity to His Highness their beloved Chief Scout.

On January third the whole party left Nandi, some by Special train and some by the ordinary trains. They were all escorted to the Railway Station by the President and members of the Reception Committee with band. Refreshments were served on the platform and the Scouts made themselves thoroughly merry before their departure. Mr. Zahiruddin Mecci, the organizer and chief host of the Rally became the hero of the moment and he was tossed like a volley ball from Scout and carried round on the shoulder of Scouts in triumph. When at last the train arrived and the Scouts had to part, there was widespread regret all round that the Rally had come to a close too soon. Never was the tie of Scout brotherhood and fellowship so strongly felt as at that psychological moment of the parting of ways!

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# ಮಾಡಬಾರದ್ದನ್ನು ಮಾಡಿದರೆ ಆಗಬಾರದ್ದು ಆಗುತ್ತೆ.

M. K. Madhava Sastry, Mysore.

ಬೆಂಗಳೂರಿನ 15 ನೆಯ  
ಬಾಲಚಾರರ ಸೈನ್ಯ.

ಪೂರ್ವಕಾಲದಲ್ಲಿ ಒಬ್ಬ ಋಷಿ ಇದ್ದನು. ದೇವರು ಅವನ ತಪಸ್ಸಿಗೆ ಮೆಚ್ಚಿ "ನೀನು ಬಹಳ ಅದೃಷ್ಟ ಶಾಲಿಯಾಗುವೆ" ಎಂದು ಹರಸಿದನು. ಆಗ ಋಷಿಯು "ಸ್ವಾಮೀ, ನನಗೆ ಅದೃಷ್ಟವು ಬೇಡ; ಏಕೆಂದರೆ ಅದು ತೀರಿದ ಕೂಡಲೆ ಬಹಳ ಅನರ್ಥಕ್ಕೆ ಕಾರಣವುಂಟಾಗುತ್ತೆ" ಎಂದು ಹೇಳಿದನು. ಆದರೂ ದೇವರು ಬಹಳ ಬಲವಂತ ಪಡಿಸಲು ಋಷಿಯು "ಹಾಗಾದರೆ ನಿನ್ನ ಇಷ್ಟದಂತೆಯೇ ನಡೆದುಕೊಳ್ಳುತ್ತೇನೆ. ಮತ್ತು ನಿನ್ನ ಕಟಾಕ್ಷವು ತೀರಿದ ಕೂಡಲೆ ನನಗೆ ತಿಳಿಸಬೇಕು. ಹಾಗೆ ಮಾಡುವುದರಿಂದ ನಾನು ಎಚ್ಚರಿಕೆಯಾಗಿರಬಹುದು" ಎಂದು ಕೇಳಲು ಅದಕ್ಕೆ ದೇವರು ಒಪ್ಪಿದನು.

ಅನಂತರ ಅದೃಷ್ಟವನ್ನು ಪರೀಕ್ಷಿಸಲು ಆ ಋಷಿಯು ಒಬ್ಬಾನೊಬ್ಬ ಧೂರಿಯ ಹತ್ತಿರಕ್ಕೆ ಹೋದನು. ಬಾಗಿಲುಗಳಲ್ಲಿ ಜವಾನರು ಇವನನ್ನು ಏನೂ ಮಾಡದೆ ಒಳಗೆ ಬಿಟ್ಟರು. ಧೂರಿಯು ದರ್ಬಾರ್ ಮಾಡುತ್ತಿದ್ದನು. ಸಭಾಮಂಟಪಕ್ಕೆ ನಮ್ಮ ಕಥಾನಾಯಕನು ಹೋಗಿ ರಾಜನನ್ನು ಕಾಲಿನಿಂದ ಒದೆದನು. ರಾಜನು ಸಿಂಹಾಸನದಿಂದ ಕೆಳಗೆಬೀಳಲು ಕೆಲವರು ಸೇವಕರು ಇವನನ್ನು ಕಟ್ಟಿಹಾಕಲು ಬಂದರು. ಆದರೆ ಅವರು ಬರುವಷ್ಟರಲ್ಲಿಯೇ ಒಂದು ನಾಗರಹಾವು ಸಿಂಹಾಸನದಿಂದ ಮೇಲಕ್ಕೆ ಎದ್ದಿತು. ಇವನನ್ನು ಕಟ್ಟಿಹಾಕಲು ಬಂದಿದ್ದ ಸೇವಕರು ಹಾವನ್ನು ಹಿಡಿಯಲು ಹೊರಟುಹೋದರು. ಈ ಮಧ್ಯದಲ್ಲಿ ಋಷಿಯು ರಾಜನನ್ನು ಕುರಿತು "ಅಯ್ಯಾ ಪ್ರಭುವೇ, ನಿನ್ನನ್ನು ಅವಮಾನಪಡಿಸಬೇಕೆಂದು ಹೀಗೆ ಮಾಡಲಿಲ್ಲ. ಬಂದ ಕೂಡಲೇ ಹಾವನ್ನು ಕಂಡು, ಮಾತನಾಡಲು ಉಪಕ್ರಮಿಸಿದರೆ ಎಲ್ಲಿ ಕಚ್ಚಿಬಿಡುವದೋ ಎಂದು ಹೆದರಿ ಹೀಗೆಮಾಡಿದೆನು. ಕ್ಷಮಿಸಬೇಕು" ಎನ್ನಲು ರಾಜನು "ಅಯ್ಯಾ, ನೀನು ಮಹಾತ್ಮ, ನಿನ್ನಿಂದ ನಾನು ಈ ದಿವಸ ಒಂದು ಗಂಡದಿಂದ ಮುಕ್ತನಾದೆ. ನೀನು ಯಾವಾಗಲೂ ನನ್ನ ಹತ್ತಿರದಲ್ಲೇ ಇರು." ಎಂದು ಹೇಳಿದನು. ಅದಕ್ಕೆ ಋಷಿಯು ಒಪ್ಪಿಕೊಂಡು ಕೆಲವು ಕಾಲ ಅಲ್ಲಿಯೇ ಇದ್ದನು.

ಹೀಗಿರುವಲ್ಲಿ ಒಂದುದಿನ ರಾತ್ರಿ ರಾಜನೂ ರಾಣಿಯೂ ಮಲಗಿದ್ದ ಕಾಲದಲ್ಲಿ ಅಂತಃಪುರಕ್ಕೆ ನುಗ್ಗಿ ಅವರು ಮಲಗಿದ್ದ ಹಾಸಿಗೆ ಸಹಿತ ಮಂಚವನ್ನು ಎಳೆದನು. ಆಗ ಇದೇನೆಂದು ರಾಜನು ಕೇಳುತ್ತಿರುವ ಕಾಲದಲ್ಲೇ ಮೇಲೆ ಇದ್ದ ತಾರಸಿಯು ಮುರಿದು ಕೆಳಗೆಬಿತ್ತು. ಆಗ ಋಷಿಯು "ಅಯ್ಯಾ ರಾಜನೇ, ಈ ಅನಾಹುತ ಸಂಭವಿಸುವದನ್ನು ನಾನು ಸಾಯಂಕಾಲದಿಂದಲೂ ತಿಳಿದಿದ್ದೆನು. ಆದರೆ ಇದುವರಿವಿಗೂ ನಿರೀಕ್ಷಿಸಿದೆನು. ನೀನು ಏಳಿಲ್ಲ. ಆದ್ದರಿಂದ ಹೀಗೆಮಾಡಿದೆನು. ಕ್ಷಮಿಸು." ಎನ್ನಲು ರಾಜನು "ಪೂಜ್ಯನೇ, ನಿನ್ನಿಂದಲೇ ಆವತ್ತೂ ಇವತ್ತೂ ಸಹ ನನ್ನ ಪ್ರಾಣ ಉಳಿಯಿತು. ಯಾವಾಗಲೂ ನೀನು ನನ್ನ ಹತ್ತಿರದಲ್ಲೇ ಇರು" ಎಂದುಕಟ್ಟಪ್ಪಣೆ ಮಾಡಿದನು.

ಮನುಷ್ಯನಿಗೆ ಏಶ್ವರ್ಯವೂ ಅದೃಷ್ಟವೂ ಶಾಶ್ವತವಲ್ಲ. (ಅನಿತ್ಯಾನಿ ಶರೀರಾಣಿ ವಿಭವೋನೈವ ಶಾಶ್ವತಾಃ) ಒಂದಾನೊಂದು ದಿನ ರಾಜನು ಬೇಟೆಯಾಡಲು ಹೊರಟು ಈ ಋಷಿಯನ್ನೂ ಸಂಗಡಲೇ ಕರೆದುಕೊಂಡು ಹೋದನು. ಸ್ವಲ್ಪ ಬೇಟೆಯಾಡಿ ರಾಜನು ಒಂದು ಮರದಕೆಳಗೆ ಮಲಗಿಕೊಂಡನು. ಬೇಟೆ

ಯಾಡಿದುದರಿಂದ ಅವನ ಶರೀರದಲ್ಲಿ ಲಾ ಬಹಳ ಘಾಯಗಳಾಗಿದ್ದುವು. ರಾಜನು ಮಲಗಿಕೊಂಡಾಗ ಋಷಿಯು ಅಲ್ಲಿಯೇ ಇದ್ದನು ಮತ್ತು ಅವನ ಹೆಗಲಮೇಲೆ ಒಂದು ಕತ್ತಿ ಇದ್ದಿತು.

ಈ ಮಧ್ಯದಲ್ಲಿ ಅಂತರಿಕ್ಷದೋಳ್ ಒಂದು ಗರುಡನು ಒಂದು ಹಾವನ್ನು ಕಚ್ಚಿಕೊಂಡು ಹೋಗುತ್ತಿತ್ತು. ತವನತಪ್ಪಿ ಆ ಹಾವು ಈ ಮರದಮೇಲೆ ಬಿತ್ತು. ಮತ್ತು ಅದರ ಬಾಯಿಂದ ರಕ್ತ ಸುರಿಯುತ್ತಿದ್ದಿತು. ಈ ಸಮಯದಲ್ಲಿ "ಕಾಕತಾಳನ್ಯಾಯ" ದಂತೆ ಕೆಲವು ತೊಟ್ಟು ರಕ್ತವು ಈ ಋಷಿಯ ಕತ್ತಿಯ ಮೇಲೆ ಬೀಳುತ್ತಿತ್ತು. ಮತ್ತು ಈ ವಿಷಯವು ಋಷಿಗೆ ತಿಳಿಯಲಿಲ್ಲ. ಆಕಸ್ಮಿಕವಾಗಿ ಋಷಿಯು ಮರದ ಇನ್ನೊಂದು ಭಾಗಕ್ಕೆ ಹೋದನು. ಅವನು ಹೊರಟುಹೋದ ಕೂಡಲೆ ಎರಡು ತೊಟ್ಟು ರಕ್ತವು ರಾಜನ ಶರೀರದ ಮೇಲೆ ಬಿತ್ತು. ತಣ್ಣಗಾಗಲು ಒಡನೆಯೇ ರಾಜನು ನಿರ್ದಯಿಂದ ಎದ್ದನು.

ಈ ಮಧ್ಯದಲ್ಲಿ ದೇವರು ಬಂದು ಋಷಿಗೆ "ನಿನ್ನ ಅದೃಷ್ಟವೆಲ್ಲಾ ಹೋಯಿತು. ನಾನು ನಿನ್ನನ್ನು ಬಿಟ್ಟು ಹೊರಟುಹೋಗಿದ್ದೇನೆ" ಎಂದುಹೇಳಲು ಋಷಿಗೆ ಬಹಳ ಭ್ರಾಂತಿಯುಂಟಾಗಿ ಸುಮ್ಮನೆ ನಿಂತಿದ್ದನು.

ರಾಜನು ಎದ್ದು ತನ್ನ ಶರೀರವೆಲ್ಲಾ ಘಾಯವಾಗಿರುವದನ್ನು ಕಂಡು ಹತ್ತಿರ ಇದ್ದ ಋಷಿಯನ್ನು ನೋಡಿ "ಎಲೆಲಾ ಕೆಟ್ಟಋಷಿಯೇ, ನೀನು ಬಹಳ ಒಳ್ಳೆಯವನೆಂದು ನಂಬಿದ್ದಕ್ಕೆ ನನ್ನ ಶರೀರವನ್ನೆಲ್ಲಾ ಘಾಯಮಾಡಿದ್ದೀಯಾ? ಹಿಂದೆ ನಾನು ಅಂತಃಪುರದಲ್ಲಿ ಮಲಗಿದ್ದ ಕಾಲದಲ್ಲಿ ಬಂದು ನನ್ನ ಹಾಸಿಗೆಯನ್ನು ಎಳೆದು ಅವಮಾನ ಪಡಿಸಿದೆ. ಸಭೆಯಲ್ಲಿ ಕಾಲಿನಿಂದ ಒದ್ದು ಮಾನಭಂಗಮಾಡಿದೆ. ಎಲ್ಲವನ್ನೂ ಕ್ಷಮಿಸಿದರೂ ನನ್ನನ್ನೇ ಕೊಲ್ಲಲು ಯತ್ನಮಾಡಿದ್ದೀಯಾ" ಎಂದನು.

ಅದಕ್ಕೆ ಋಷಿಯು "ಅಯ್ಯಾ ರಾಜನೇ, ನಾನು ಖಂಡಿತವಾಗಿಯೂ ನಿನಗೆ ತೊಂದರೆಮಾಡಲು ಎಣಿಸಲಿಲ್ಲ. ಎಲ್ಲವನ್ನೂ ನಿನ್ನ ಒಳ್ಳೆಂದಕ್ಕೆಮಾಡಿದ್ದು. ಈಗಲೂ ನನ್ನ ಕತ್ತಿಯನ್ನು ನೋಡು. ನಿನಗೆ ಘಾಯ ಪಡಿಸಿದ್ದರೆ ಆ ಕತ್ತಿಯಲ್ಲವೂ ರಕ್ತಮಯವಾಗಿರಬೇಕು. ಹಾಗೆ ರಕ್ತಮಯವಾಗಿದ್ದರೆ ನನಗೆ ಶಿಕ್ಷೆಯನ್ನು ಮಾಡು" ಎಂದನು.

"ಶಿವ ಶಿವಾ" "ಕಾಲೋಕುಟಿಲಾಗತಿಃ" "ಹಾಲುಕುಡಿದ ಮಕ್ಕಳೇ ಬದುಕುಬಿಡುವವರೇ? ಕುಡಿದ ಮಕ್ಕಳು ಬದುಕುತ್ತವೆಯೇ?"

ಅನಂತರದಲ್ಲಿ ಋಷಿಯು ಕತ್ತಿಯನ್ನು ಪರೀಕ್ಷಿಸಲು ಅದು ರಕ್ತಮಯವಾಗಿದ್ದಿತು. ಋಷಿಗೆ ಭ್ರಾಂತಿ ಯುಂಟಾಯಿತು. ರಾಜನಿಗೆ ಕೋಪ ಉಂಟಾಯಿತು. ಋಷಿಗೆನೋ ಅತಿ ಕ್ರೂರವಾದ ಶಿಕ್ಷೆಯೇ ಆಯಿತು.

ಈರೀತಿಯಲ್ಲಿ ಯಾರಾದರೂ ಸರಿಯೇ ತಾವೇ ಬಹಳ ಅದೃಷ್ಟವಂತರೆಂದು ಮಾಡಬಾರದ್ದನ್ನು ಮಾಡಿದರೆ ಆಗಬಾರದ್ದು ಆಗುತ್ತೆ. ಇದಕ್ಕೆ ಮೇಲಿನ ಕೌಯೇ ದೃಷ್ಟಾಂತವಾಗಿರುತ್ತೆ.

ಆದ್ದರಿಂದ ಎಲೈ ಪ್ರಿಯವಾಚಕರಿರಾ! ಯಾವಾಗಲೇ ಆಗಲಿ ಮಾಡಬಾರದ ಕೆಲಸವನ್ನು ಮಾಡಬೇಡಿ. ಮತ್ತು ಮಾಡಬೇಕಾದ್ದನ್ನು ಬಿಡಬೇಡಿ. ಇದೇ ನನ್ನ ಕಡೆಯಮಾತು.

ಮೇಲಿನ ಸೈನ್ಯದ ವಾರ್ಷಿಕವರ್ಧಂತಿ ಮಹೋತ್ಸವವು ಕಳೆದ ಡಿಸೆಂಬರ್ ತಿಂಗಳು 11 ನೇ ತಾರೀಖಾನುವಾರ ಮಧ್ಯಾಹ್ನಾತ್ಮರ ೧೨ ಘಂಟೆಗೆ ಟಿ. ಸುಲ್ತಾನರ ಅರಮನೆಯಲ್ಲಿ ಶಂಕರಪುರ ಮತ್ತು ಚಾರಜವೇಟೆ ಸ್ಥಳೀಯ ಬಾಲಚಾರರ ಸಂಘದ ನಲ್ಲಿ ಬಹಳ ವಿಜೃಂಭಣೆಯಿಂದ ನಡೆಸಲ್ಪಟ್ಟಿತು.

ಸಾಯಂಕಾಲ ೧೨ ಘಂಟೆಗೆ ಸರಿಯಾಗಿ ಆದಿ ಅಧ್ಯಕ್ಷರಾದ ಚೀಫ್ ಕೋರ್ಟ್‌ಜಡ್‌ಜ ಮು|| ನಾಗಪ್ಪ, ಬಾರ್-ಅಟ್-ಲಾ,ಯವರು ಮತ್ತು ಕೋರಡ ಡೆಪ್ಯುಟಿ ಕಮಿಷನರ್ ಮು|| ಜೆಹರುದ್ದೀನ್ ಮು|| ಸಾಹೇಬರೂ, ಮು|| ಕರ್ಪೂರ್ ಶ್ರೀನಿವಾಸರಾಯರ ಮು|| ಚಂಗಯ್ಯ ಶೆಟ್ಟಿರವರೇ ಮೊದಲಾದ ಸಂಘದ ಅಭಿರುಚಿಯುಳ್ಳ ದೊಡ್ಡ ಮನುಷ್ಯರೂ ಸಹಮೈದದಲ್ಲಿ ದೇಶೀಯಧ್ವಜಪತಾಕೆಯ ಹತ್ತಿರ ನೆರೆದಿದ್ದ ಬಾಲಚಾರರನ್ನು ನೋಡಿ ಬಹಳ ಸಂತೋಷಪಟ್ಟು ತಮ ಉಚಿತವಾದ ವಾಗ್ದಾನಗಳನ್ನು ಮಾಡಿ ಬ್ಯಾಡ್ಜನ್ನು ತೆಗೆದುಕೊಳ್ಳಲು ಸಿದ್ಧವಾಗಿದ್ದ ಬಾಲಚಾರರ ಬ್ಯಾಡ್ಜ್‌ಗಳನ್ನು ಅವರವರ ಎದೆಯ ಮೇಲೆ ಇಟ್ಟು ಅಲಂಕರಿಸಲ್ಪಟ್ಟಿದ್ದ ಹಾಲಿಗೆ ಬಿಜಯಂಗೈದ ದೇವರ ಪ್ರಾರ್ಥನೆಯಾದ ಅನಂತರ ಸೈನ್ಯದ ಆಧಿನಿಯಾದ ಮು|| ಕೆ. ಶಿಂಗಳಾಚಾರ್ಯರು ವಾರ್ಷಿಕ ದಿಯನ್ನು ಓದಿದರು. ಮು|| ರಾ|| ಕೆ. ಶಂಕರನಾಯಕರಾವ್, ಎಂ.ಎ., ಬಿ. ಎಲ್., ಪೊರ್ವಿಷಿಯ ಸ್ಕೌಟ್ ಕಮಿಷನರವರು ಬಹಳ ಸ್ವಾರಸ್ಯವಾದ ಬಾಲಚಾರರಿಗೆ ಸಂಬಂಧಪಟ್ಟ ಕೆಲವು ಸಲಹೆಗಳನ್ನು ನೀಡಿದರು. ನಂತರ ಮು|| ನಾಗಪ್ಪನವರು ಸಲಹಿತವಾದ ತಮ್ಮ ಭಾಷಣವನ್ನು ಮಾಡಿ ತಮ್ಮಲ್ಲಿರುವ ಅಭಿಮಾನವನ್ನು ತೋರಿಸಿದರು. ನಂತರ ಮು|| ಕರ್ಪೂರ್ ಶ್ರೀನಿವಾಸರಾಯರು ಸೈನ್ಯದ ಪರವಾಗಿಯೂ ಮತ್ತು ಅನೆರೆದಿದ್ದ ಸಭಿಕರ ಪರವಾಗಿಯೂ ಮು|| ನಾಗಪ್ಪನವರನ್ನು ಮತ್ತು ಉಪನ್ಯಾಸಕರನ್ನು ಸಹವಂದಿಸಿದ ಮೇಲೆ ಸದರಿ ಬಾಲಚಾರರು ಮನೋರಂಜಕವಾದ ಮತ್ತು ಒಂದು ಸಣ್ಣ ಬಾಲಚಾರರಿಗೆ ಸಂಬಂಧಪಟ್ಟ ನಾಟಕವನ್ನು ಅಭಿನಯಿಸುವುದರ ಮೂಲಕ ಶ್ರೀಮಹಾರಾಜರವರ ಶ್ರೇಯಃಪ್ರಾರ್ಥನೆಯನ್ನು ಮಾಡುವ ಸಭೆಯನ್ನು ಸಾಂಗಗೊಳಿಸಿದರು.

ಕೆ. ಶಿಂಗಳಾಚಾರ್,  
ಸ್ಕೌಟ್ ಮಾಸ್ಟರ್

ಕುದುರೆ ಕೊಂಬು.

ಉಪಾಧ್ಯಾಯ:—ಮಗು, ಕುದುರೆಗೆ ನೋಡಿಕೊಂಬುಗಳಿವೆ?

ಹುಡುಗ:—ಎರಡು.

ಉಪಾಧ್ಯಾಯ:—ಅದು ಹೇಗಪ್ಪಾ?

ಹುಡುಗ:—'ಕುದುರೆ' ಎಂಬ ಪದದಲ್ಲಿ 'ಕು' ಒಂದು, 'ದು' ಗೆ ಒಂದು ಕೊಂಬು ಬಿದೆ. ಅದುದರಿಂದ ಕುದುರೆ ಎರಡು ಕೊಂಬಾಯಿತು.

G. SREENIVASA RAO

13th I



## THE IPISE REMEDY.

Sir Robert Baden-Powell in his "Outlook" in the Headquarters Gazette, London, writes:—

When I say Scouting is worth while, we have to remember that there is *Scouting* and so-called *Scouting*; and for true Scouting we must dig down, we must get at the meaning that underlies it and develop the spirit that gives it life.

The lack of this is the weak spot in the Movement to-day. Too many men have entered it lightly without realizing its fundamental ideals and its high possibilities; and for this reason, Scouting as a whole is at present handicapped in its progress, and in some places falls short in its results.

With a view to helping newcomers to realize more clearly what they are in for in joining our Brotherhood, I suggested incidentally at Gillwell that some form of initiation might be adopted on lines such as these. The candidate would make confession of any personal misconceptions and character failings which would now be a "wash-out." If he then responded to the IPISE test he would formally be admitted to office in the brotherhood.

The *ipise* test is this:

The word IPISE (pronounced eep-sy) in the Bantu means "Whither?" It gives the initial letters of the five things that an officer of the Movement should fully realize.

1. IPISE;

2. *Ideal*. Do you understand the aim for which the movement aims, viz., the building up of

Happy }  
Healthy } Citizens?  
Useful }

3. *Possibilities*. Do you see the vast possibilities that lie before the Movement beyond the individual training of the boy, for bringing about good-will and co-operation between all sections of society and between nations beyond seas, in place of jealousies and rivalries, religious, political, industrial or military?

4. *Scouting & Developing for Amateurs*—A Speciality.

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I.—*Interest*. Do you realize that our method is to get the boy to develop his own character and ability through his individual interest, and not to teach him through "collective instruction"?

S.—*Service*. Do you grasp what Scouting is, as distinct from other forms of instruction and other organizations; that it educates through the Creator's book of Nature, and is a Brotherhood of Service?

E.—*Example*. Are you prepared to teach your boys by your own personal example; that is, to live the Scout Law yourself?

If the candidate can answer these points in the affirmative the Receiver will go on to say; "On your Honour, then I trust you to carry out this knowledge in your practice as Commissioner or Scoutmaster."

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What does 1922

Mean to the likes of me and you?

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And think of the things you've left undone,

Then aim to be clever, and happy, and strong

And mainly to help other fellows along. But it all comes easy if you take it as Fun.

The Camping and Hiking will give you Health,

While Saving your Pennies will bring you Wealth,

But the best is the Good that you do to Others

When you treat them as though they were at your Brothers.

So make up your plans for '22

And make up your mind to carry them through.

SIR Robert Baden-POWELL

in the "Scout."

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VOL. 4.]

BANGALORE, FEBRUARY, 1922

[No. 9.]

## Mohamed Zahiruddin Mecci.

An Entertainment.

In response to the invitations issued by Rajasabhabhushana Karpur Srinivasa Rao, President, Chamarajapet Local Scout Association, Messrs. K.H. Ramaiya, Scout Commissioner, Bangalore City, and T. Venkatakrishnaiya, Scoutmaster, on behalf of the Boy Scouts of Bangalore City, a large and distinguished audience were present on Sunday, 12th instant, at 5 p.m., at Tippu Sultan's Palace, Fort, to do honour to Mr. Mohamed Zahiruddin Mecci, Deputy Commissioner, Kolar Dt., and the successful organizer of the Second Mysore State Scout Rally, Bowringpet, and Sri Krishnaraja All-India First Aid Trophy, Nandi. Among those present were Messrs. C. S. Balasundaram Iyer, Inspector-General of Education, A. Subramania Iyer, Inspector-General of Police, Dr. M. Srinivasa Rao, Retired Sanitary Commissioner, M. Chengiah Chetty, Retired Deputy Commissioner, Rao Saheb H. Chenniah, Rao Bahadur Venkata Reddy and Parthasarathy Mudaliar of Secunderabad, K. H. Ramaiya, Deputy Director of Industries and Commerce, D. Venkataramaiya, Circle Inspector of Education, K. Sri Narasimhiah Head Master, Government Collegiate High School, J. R. Isaac, General Secretary, Y.M.C.A., Bangalore, Prof. Mohan, C. R. D. Naidu of Calcutta, Dr. B. D. Raghavendra Rao, Dr. A. S. Bellimal, R. Gopalasamy Iyer, B. Puttaiya, Assistant Superintendent, Government Printing, Subba Reddy, and a large number of other gentlemen, students and Scouts. All the available place was fully crowded and great enthusiasm prevailed. Mr. C. S. Balasundaram Iyer, Inspector-General of Education and Chairman of the Headquarters Executive Committee of the Boy Scouts of Mysore presided.

The function commenced with the singing of some devotional songs by a boy named Subbaramaiya, who also beautifully recited the verses composed by Mr. K. Ramaswamy Iyengar, Retired

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### How others see us.

The Mysore School and Scout Magazine is probably the best we have received from India. A serial is run and is printed in the picturesque native writing. A greeting to H. R. H. The Prince of Wales also appears, while a page is allotted to jokes and puzzles, being entitled, "Look and Laugh"—An extract from the 'Scout' Magazine, published by Sir Robert Baden Powell.

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School Head Master, in honour of Mr. Zahiruddin Mecci. After the vocal music was over, Mr. H. P. Krishna Rao, B.A., Head Master, Hindu A.-V. School, and a Palace Vidwan sang exquisite songs on the Veena which were highly admired and appreciated. After the Veena, a few more vocal songs were sung by the boys.

After the music was over, a few speeches were delivered eulogising Mr. Mecci's practical enthusiasm for the Boy Scout movement and the great services which he has been rendering to further its cause. The Director of Boy Scouts stated, hardly any single man had done as much for the Boy Scout Movement in Mysore State and possibly in South India also, as Mr. Mecci who organized two Scout Rallies which have been pronounced on all sides to be great successes. Mr. A. Vasudeva Rao, Scoutmaster, Tumkur, stated that he had great fears about the success of the trophy at Nandi during the cold season, but when he went there he found to his agreeable surprise that the whole place had been converted into a fairyland and no more enthusiastic set of boys met and enjoyed together than those that met at Nandi under the hospitable shelter of Mr. Mohamed Zahiruddin

Mecci. Mr. J. R. Isaac expressed on behalf of the Headquarters Council and its Executive, their deep indebtedness to Mr. Mecci who, in spite of his heavy work as Deputy Commissioner, devoted so much attention to the welfare of boys. Mr. Mecci's interest was shown on behalf of mostly Hindu Boys, as there were very few Mohamedan Scouts and it showed how high Mr. Mecci's ideal was and how he was not swayed in his actions by either communal or religious prejudices. Mr. M. Chengiah Chetty bore testimony, on account of his intimate knowledge of Mr. Mecci as a fellow officer, to Mr. Mecci's thoroughness and exuberant enthusiasm. He said that whatever Mr. Mecci undertook he did it thoroughly and it was to him a very agreeable surprise to see the dilapidated temple mantapas of Nandi so well restored at the instance of Mr. Mecci. Mr. K. H. Ramaiya made a powerful speech in Kannada dwelling upon the various qualities of Mr. Mecci and the several advantages of the Boy Scout Movement. He said 'that the shastric saying that a man's body is intended for the service of others' was practically proved by Mr. Mecci. It was due to Mr. Mecci that boys from Ceylon and all parts of India congregated together and enjoyed like brothers, proving conclusively the great unifying force exerted by the Boy Scout Movement on the minds of boys. Mr. C. S. Balasundaram Iyer greatly eulogised the services of Mr. Mecci to the Boy Scout Movement and in token of the sincere appreciation felt by all the Boy Scouts pinned a gold thanks badge on Mr. Mecci. Mr. Mecci, in rising to reply, displayed great emotion and said that he was greatly touched by the honour done to an insignificant person like him. He stated that the success of the functions organized in Kolar District was more due to the interest and the organizing



capacity of the District Board members and local officers than to any of his efforts. It is they who deserved all the thanks of the Scouts and he felt that the honour done him on that evening was more in his representative than in his personal capacity. With the singing of the mangalam and the Mysore Anthem the function came to a close.

At 8 p.m. a moonlight dinner party was held in honour of Mr. Zahiruddin Mecci. More than a hundred gentlemen and Scouts joined the party which was a great success. Songs and slokas were sung and some comics enacted. The whole function was thoroughly enjoyed by all present who wished for more such dinner parties. Mr. Venkatesiah, proprietor of the hotel at the Government A.-V. School, Fort, was the caterer, and the preparations were all very good.

### How to Learn Hindi.

#### A BOOK REVIEW.

Pandit Satyavrata Siddhantalankar's handwork on Hindi is a neat little handy volume and it has been published not a day too soon. India has almost decided upon Hindi as the *lingua franca*, the national language of India, of the future, to serve as a common language among all the peoples of India just as English is now. The book under review is a sort of combined Grammar and Leader and is very easy to follow even for the ordinary student. The Pandit has handled the subject in a masterly way and his high credentials are a sure testimony of the usefulness and value of the hand-book. It is priced Rupee one and is within the easy reach of all. We earnestly commend it to the attention of every one of our numerous readers.

C. S. R.

### Concession to Depressed Classes Candidates.

Government have, in their Order No. 3122-3—Edn. 219-21-8, dated the 9th February 1922, been pleased to exempt candidates belonging to the Depressed Classes who appear for the Teachers' Certificates Examinations of Mysore from payment of Examination Fees for a period of 3 years from 1922.

### Bangalore City Scout Rally.

The last Bangalore City Boy Scouts Rally for the year 1921-22 was held on Saturday, the 25th instant, at 5-30 P.M., at the Scout Headquarters, Tippu Sultan's Palace, Fort, Bangalore City, under the presidency of Mr. Ananda Rao Sirsi,

the President of the City Municipality. A large number of distinguished visitors were present on the occasion. The members of the Headquarters Senior Scout Troop were invested, and proficiency badges were presented to the successful Scouts. The Sir Krishnaraja gallantry medal was presented to Scout B. N. Krishnamurthi. The Director announced amidst loud applause that four Scouts had finished all the qualifying tests and had attained the rank of Maharaja's (King's) Scouts. They are S. B. Vasudeva Rao of the Headquarters Scout Troop and G. Sivappa, B. C. Varadaraja Iyengar and G. Srinivasa Rao of the combined 27th and 28th Bangalore Troops. Speeches were then delivered by the Director of Boy Scouts and Mr. K. Shankaranarain Rao, Honorary Scout Commissioner. The President then delivered a fine speech.

With a vote of thanks proposed to the President by Rajasabhabhushana Karpur Srinivasa Rao, President of Chamarajpet Local Scout Association, and cheers to His Highness the Maharaja, His Highness the Yuvaraja, the President and Scout B. N. Krishnamurti, the function came to a close.

### THE BOY SCOUTS OF MYSORE.

#### New Scout Officers.

The following new appointments have been made by the Scout Headquarters :

Mr. K. H. RAMAIA, B.A., *Bar-at-Law*, to be *Honorary Local Scout Commissioner, Bangalore City*.

Mr. A. VASUDEVA RAO, B.A., to be *Honorary Organizing Scout Commissioner for Tumkur District*.

Mr. A. NARAYANASWAMY CHETTY, *Municipal Vice-President, Chikballapur*, to be *Honorary Organizing Secretary for Kolar District*.

The following new Scoutmasters have been registered at the Scout Headquarters :

Capt. A. T. THIAGRAJ, *Joint Scoutmaster, Headquarters Senior Scout Troop*.

Mr. M. SAMBA Sastry, *Teacher, Govt. A.-V. School, Fort—Scoutmaster, 13th Bangalore Troop*.

Mr. D. SRINIVASACHAR, *Teacher, Govt. A.-V. School, Basavangudi—Scoutmaster, 25th Bangalore Troop*.

Mr. A. RANGA RAO, *Post Master, Kunigal—Scoutmaster, 1st Kunigal Troop*.

Mr. L. NARAYANA RAO, B.A., *Lecturer, Govt. High School, Channapatna—Scoutmaster, 1st Channapatna Troop*.

Mr. S. B. KRISHNASWAMY RAO, B.A., *Teacher, Govt. Collegiate High School, Mysore—Scoutmaster, 1st Mysore Troop*.

K. SANJIVA KAMATH,  
*Director of Boy Scouts.*

### "Ramblings in the Realm of Nature."

By 'R.'

Having known something about the earth as a planet in general, as also about the Solar System, of which it is only one of the constituent planets, we might next briefly consider the very interesting question of the origin of the Earth—or rather, to say more generally the origin of the Solar System.

Well, this is a question which has engaged the attention of thinking men almost from time immemorial; and various people have expressed various views on the matter. Some of these—or rather most of these—are merely fanciful or mythical—and do not merit any serious consideration. Of the more thoughtful and convincing ideas held regarding this problem, we shall here consider one, which was put forward fairly long ago and is the one very generally known and popularly accepted. This idea is that of what is known as the "Nebular Hypothesis". The main idea in this hypothesis was conceived so far back as 1775 by the well-known German philosopher Kant and expressed by him. It was subsequently amplified and substantiated and put almost in the form that we know of to-day—by a French Scientist Laplace in 1835 and the hypothesis itself is frequently spoken of as the "Laplacian hypothesis". From a study of all the members of the solar system and noting the similarity in shape, movements, constitution, etc., it seems quite natural to suppose that all the several planets took their origin, in the remote past, from a common parent body. This parent mass is what is known as the "Nebula". According to the present hypothesis, this Nebula, at the very beginning of things, consisted of merely a vast cloud of intensely hot and highly attenuated gaseous material—which had an original movement of rotation from West to East, and gradually formed a rotating disc. As this body cooled and contracted, the edge of the rotating disc was thrown off as a ring and the gaseous matter constituting this ring subsequently condensed and gave rise to a planet which continued to revolve from West to East round the parent mass. By a similar process other rings were given off which condensed into the other planets—each one of which continues to revolve round the parent mass in the same direction. The outermost ring gave rise to the planet Neptune,—the next one to Uranus and so on. The residual portion of this parent Nebula, according to this hypo-

(Continued on page 5.)



# Adventures of George Barlow, Detective.

(A. M. Rajagopalachari, Madras.)

It was on the night of 26th December 1898 that two men were seen chatting in very low tones in a solitary restaurant in Portugal Street frequented only by men of very low rank. One of the two looked like a scoundrel—hooked nose, villainous face, an ugly carriage and all that. On the contrary, the man who talked with him looked very like a gentleman—every inch of him. His appearance was graceful. He had long arms, bushy whiskers and no beard. He wore an open coat revealing a neatly tied cravat and a collar. Now and then he smiled—blandly one would say. His companion took every opportunity to survey him from head to foot when the gentleman was not looking at him and thus was playing hide-and-seek with him. And when by chance their eyes met, the ugly faced man's eyes flinched before his companion's. He seemed to avoid the gentleman's steady look. In short one would wonder, what business had a gentleman like him with such a scoundrel as his companion. But, as we shall see, the gentleman had every business with his scoundrel companion.

The ugly faced companion now and then cast a suspicious look around him to see that there were no persons near him to overhear his chat with his gentleman companion. But the gentleman seemed not in the least inclined to observe the precaution which his companion had observed. He simply sat and mused.

'What shall I order, Chunk?' asked the gentleman. 'A glass of wine will do' returned Chunk. The gentleman called out for the waiter and ordered two glasses of wine: the waiter disappeared. In two more minutes the wine was before them. The two men soon emptied the glasses at one gulp and cleared their throats.

Chunk was the first to break the silence. 'Why have you murdered Hatherton, Bertram?' he whispered. The gentleman turned round to see that there was no one to overhear them, leaned forward and convinced his companion.

'Chunk, are you such a foolish rogue? Do you know what that traitor did? He actually betrayed us to that fellow Barlow. He is a shrewd fellow and I wonder if he hadn't found out our lodgings. In fact, I expect to meet him in our lodgings by the time we return home.' And he gently laughed.

'But, Bertram, if you had only known how faithful that Hatherton had really been you wouldn't have done such a

rash act. As soon as you asked him to go and kill Mr. Jenkinson, I followed him in case Jenkinson was able to defend himself. He reached Jenkinson's room and suddenly I heard the haughty tone of Barlow demanding him to reveal his identity. I listened. He refused. Then he was handcuffed and compelled to sit down. Oh, only if you had known——' And he burst into a piteous sob.

'Tell me what happened, you little fool. I don't want your 'if you had only known's'.

'He made every stratagem to escape but that cunning rogue of a Barlow—what do you think of him—wouldn't let him do a trick with him. He put his revolver near to his forehead. Oh, only if you had known——'

'Pish, how many times have I told you. Chunk! Don't behave like an ass. Be wise and tell me what happened. And if another 'if you had only known comes out of your mouth I shall thrash you as I would a dog. Mind!'

'Then Barlow demanded whose servant he was.'

'What, did he ask that?'

'Yes, he did and learned too!'

'Learned! What the deuce do you mean?'

'That his master was Edmond Bertram!'

'And he did tell that? Did he? Let him. I shall see. Bah! But if the interfering cur comes in my way I will make an end of him then and there. And you tell me, you fool of a chunk, that I was not justified in killing him. A pity I had not tortured him!'

'But, Bertram——'

'Enough, Chunk, enough, stop your 'buts' please, will you? Yes; for I am not here to hear reasons. I order and should be obeyed. Nothing more. No betrayal, Chunk, none. I wouldn't hear of that. If you are under the peril of death, die for your master. But no betrayal.'

'But hear, Bertram, please hear me fully. If he had refused to betray you he would have been killed there on the spot. Think of that, Bertram. Life is sweet to rich and poor. And they wouldn't part with it if they can help it. And Hatherton was no exception to that class and he told your name. What harm, Bertram?'

'What harm? Good God, what are you speaking? Do you think that Barlow is one of those sluggish idiots of detectives of Scotland Yard. We can give them

a slip whenever we please, Chunk. But Barlow! no, no; not so easy a task. Chunk, A shrewd fellow, that we can give him a slip, though.'

'Won't you have the patience to hear me fully, Bertram. I have to say to you a lot. If you will not hear me, there I go.' And Chunk rose to go.

'Sit down, Chunk,' begged Bertram, 'I shall hear you. But you frighten me. Do you mean to say that there are more betrayals?' Bertram ground his teeth and murmured impatiently while Chunk resumed his seat with an ill-humour.

'Well, Bertram, hear me,' began Chunk 'Don't interrupt me, please; next undue interference and I sever all-connections with you.'

'You daren't, you ass, growled Bertram.

'I dare it if you interfere. But mind, I say this in your own interests. You don't know what you are about to hear. Have patience; and you shall hear them all.'

'I don't hear to sermons, Chunk,' Bertram retorted impatiently. 'I am a man of business, and, as such, I cannot waste time in hearing sermons. I tell you once more to tell me what happened in Jenkinson's room as briefly and clearly as possible.'

'I tell you, Bertram, you are a little impatient' began Chunk sermoning again but seeing the rage that manifested itself in his companion's face he checked himself and plunged into his story abruptly; 'After he had betrayed you, Barlow's next question was where our lodgings were situated. I would have run in and killed Barlow with one shot but there was another fellow with him. So I could not. And submitting to the inevitable, Hatherton told him our address.'

Bertram could not contain himself longer. He paced the hall up and down. His face was flushed and agitated. Chunk sat and looked at his companion. He smiled an evil smile.

'Barlow! that fool of a detective!' murmured Bertram audibly, 'Only if I could get hold of that fellow here on the spot! I could squeeze him like a lemon' and his fingers involuntarily tightened. As Bertram finished saying this, he looked round. His face suddenly turned as white as a paper! He looked at Chunk; he was also trembling like an aspen leaf! At the farther end of the hall, they saw a man rising from his table and coming towards them!

VI.

\* \* \* \* \*

Half an hour! Three-quarters and a full hour has passed and still I was in my



prison. I became desperate and tried the projecting iron in several ways, up, down, and sideways. Still to no purpose. For every movement I gave to the projecting iron I heard a creaking noise. I eagerly looked towards my door. No! The creaking noise was not made by my door. Then I sat down in a corner out of sheer impatience. Impulsively I went near the projecting iron and again turned it in a rotatory motion and lo! with a loud noise which sent a thrill through my whole system in the still house, the doors suddenly rose above! So it was how the doors were opened or shut! When a door shuts a room in the lower storey, a room in the upper storey is being opened! So I inferred that there should be as many projecting irons as there are rooms in the lower storey. So it necessarily followed that the number of rooms in the lower and upper storeys should be equal. My heart beat quick.

I ran upstairs and eagerly counted the number of rooms in that storey. As I was counting the number of rooms I encountered Barlow and his friend talking within a room. I called Barlow by name; he answered. I asked him what he did within that room and asked him to come out. He laughed. 'If only we could,' he said. I shuddered; but suddenly I was relieved. See if you can

find any projecting piece of iron in the wall,' I said to Barlow. He said he did. 'Then turn it in a rotatory motion, mind.' He did and in an instant I found that the door slid down and disappeared under the terrace. It had closed my room!

I soon told Barlow my discovery and he appeared to be pleased and I was mighty glad to note that. Then I unfolded my theory about the mechanism of the doors and he nodded in acquiescence. Then all three began counting the rooms in the upper and the lower storeys and found them to be equal. Then we three went downstairs and examined every room. Every room was provided with a piece of projecting iron in the wall!

To make sure of myself I turned the iron rotatively. To my intense disappointment and horror, a big block of wood in the form of a door slid down the groove in the entrance of our room and closed our room! Barlow noted my face and burst out laughing. I looked at him sharply. In reply, he turned the iron in the opposite direction in which I had turned. Suddenly the door went up and we were free once more! Now all dawned upon me in a flash. A counter clockwise motion of the projecting iron caused the door to go up

and open the room while the clockwise motion caused the door to come down and close the room!

Now that we knew how to open a room or close it we went on examining every room in the upper storey. We could find nothing; the rooms were all empty.

Barlow looked at me smiling and I returned him the same but my disappointment must have been most apparent in my face for when he saw my face, my smile broadened into a silent laughter of amusement.

'We should get that villain in our power,' I heard Barlow murmur, 'and then wrench from him Voilet's place of concealment.'

After half an hour's fruitless search we determined to go out and return to our lodgings. And this we did. When we were comfortably seated in our easy chairs in Barlow's room, I took a copy of *London Times* and was horrified to find a heading in bold letters. It ran thus:

*The mysterious disappearance of  
Mr. Jenkinson.*

"Not even a week has passed before another atrocious crime has been committed in the centre of the so-called civilized London. We emphatically protest against the epithet, attached to London. We prefer to dub it as 'Barbarous London.'



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We fear that our previous leaderettes concerning the other crimes some time ago have fallen on deaf ears. If it is so, then it adds greatly to the discredit already obtained by strenuous inactivity on the part of the London police."

We hear that the millionaire who had lost his daughter a few weeks ago, now has disappeared himself. That he did this voluntarily we cannot bring ourselves to believe. His disappearance, we are firmly persuaded, is being effected by some magnanimous blackmail.'

When I finished reading this, Barlow's face grew redder and redder. Suddenly he rose from his seat. We also rose. But asking our friend Jenkinson's brother to remain while we went out, we hastily quitted the room.

It was now night. Barlow led me through all the unfrequented parts of London. Presently he stopped. 'This is Portugal Street' he said turning to me, 'this is frequented only by vagabonds and rogues; let us make for a restaurant in this street.' So saying he entered a restaurant.

The very appearance of the restaurant was repulsive. The hall was dingy and ill-ventilated. We went in and found two persons in the hall talking in low tones. They did not see us. We thanked our stars and literally hid ourselves in a shadow from which we could not be seen though we could see and hear every movement of the men before us. Presently we saw one of them pacing the hall up and down and heard him murmuring 'Barlow! That fool of a detective! Only if I could get hold of that fellow here on the spot! I could squeeze him like a lemon.' Barlow smiled. He had been sitting near a table. Now he rose and made towards the two men. I stopped him and asked him what he was going to do.

'Go and present myself to that villain! Let him squeeze me like a sponge, I don't care. A tough fight between Edmund Bertram and myself?' I started and I argued that that was all the more reason why he should not go near that villain who would hesitate at nothing. But Barlow shook his head and I saw him appear before Bertram and heard him announce himself: 'I am George Barlow! At your service Edmund Bertram.'

### Current Diagnosis.

*Phrenologist*—This large bump running across the back of your head shows that you are inclined to be curious to the point of recklessness.

*Client*—You are right. I got that by sticking my head into a lift-shaft to see if the lift was coming up, and it was coming down. My curiosity was more than satisfied.

## The Musings of a Snob.

### How I became a Vaidik.

Dear Readers, you might be eager to hear the changes in me. As I have promised you to let you know my further changes, I have now ventured to place before you the following:—

Now I am a smart big man just on the borders of 'teens. The so-called Ideal Western civilization has now given place to the Ideal Oriental civilization.

My friends, thanks to the West—thanks to its civilization—Good-bye to the suits—to the shoes—to the fashions—and to all western customs. I am quite tired of them. Within the lapse of 3—4 years the West has driven me mad and the Lunatic Asylum (the East) has kindly administered me to drive away the madness. I am glad in the end. The East triumphed over the West in simplicity.

I have often thought that simplicity at times of adversity is good, but simplicity at times of prosperity is better. How long can my father-in-law support me? This serious problem annoys me much.

The immediate cause for the conflict between my present state and past life was this:—

Once my beloved wife wrote to me requesting me to go over to her place for her birth-day. I danced with glee. I made haste to purchase some presents to her. The chief were:—Hair oils, scents, toilet soaps, ivory combs, flannel frocks, and gold wristlets, etc. I proposed to start up in the morning. I was wide awake the previous night till 4. Then I fell into a slumber as though some magic had charmed me. The train was to leave at 7 o'clock. I, by God's grace, got up at 6-30. I had only half an hour before me. What could I do? I am a man accustomed to spend that time in washing the teeth alone. I raved—to-day was the latest day to meet my wife, I cannot disappoint her. Somehow I cleaned my teeth and washed my face. Damn the custom—I had no bed coffee and breakfast. Soon I ordered my cook to get ready my dress which he readily brought. I wore the net bunyan, a shirt over that, a collar and tie also. I tied the knot twice because the knot at first was not neat. I wore the drawers, upon that the trousers and socks; then the boots. I then got my waist coat over which soon followed my hunting coat. I searched for my overcoat, soon got it and lost no time in putting it-on. I spent two minutes to get my walking stick. This over, I got my rain coat. In my right hand I held the Gladstone bag with the presents inside.

I sprang upon my bicycle and off I went. It was very cold, so I wanted to have a good smoke. From my side pocket I picked out a nice Dindigul cigar. But I could not find the match box. I took courage and peddled on. I had barely 5 minutes for the train. The cycle chain was loose. It left its place and slipped. Soon I got down, tried to repair it in vain. I ran along with it and just stepped into the station when the train whistled and steamed away. I cursed my lot. What could I do?

Fortunately that day there were two trains, one special as the Dasara bustle was great. The second train was ready, I took out my money purse to purchase a ticket; but lo! I had forgotten to fill it with enough of money. I could not buy a first class or a second class ticket. I had to sit in the third class ordinary. How can I sit in the third class with my fine, costly suit? Alas! I have to lose my dignity to sit amidst ordinary, dirty, people and to have the suit spoilt. Oh, I have to suffer shame. O my ties and hats, can you not help me? I managed to sit in the guard's van.

Unfortunately, the train was disordered at the last but one station. There were 6 miles more to my destination. I got down at the village station and thought of bicycling the distance. When I got down the people laughed at me. I do not know why. I calmly repaired the bicycle and once more I sprang upon it and this time slowly peddled on. I was hungry and had no money. Can my tie help me in a village? I was compelled to sell off my toilets; but who is to buy them? I sold all my combs to those who pitied me. I sold them for a very small amount just to fill my stomach. I could not find any hotels or restaurants; no soda water; I got some groundnut and *burugulu* and a drink of tender cocoanut. They were very relishing. I made up my mind to use these always and to leave off the troubled useless fashions.

I reached the house at last. The birth-day was somehow celebrated. Soon I began to change in everything. The fine ties and collars were presented to my friends. The suit went into a strong steel trunk of a relative. The navy blue gave place to good panchays and dhotis. Tooth paste and soap gave place to charcoal and soapnut powder and the fingers drove away the brush. Small panchays (vastrams) turned out the turkish honey-comb towels. Bed coffee changed into no coffee and to native coffee and that is pure cold aqua. Biscuits were substituted by cakes and jams gave place to grams (Bengal grams). The aerated water was succeeded by tender cocoanuts, etc. My crop—I am very sorry to relate—was conquered by Mr. Tuft (a small tuft of hair at the back). My full blue ran off and my body was full of white dress.

The heart—the very heart which was condemning the poor, worthy vaidiks, now sympathised with them. The dress, the food, the fashion and the mind—all changed wonderfully. My wife appreciated me. The legs kicked the bicycle and *kalugadi* stepped instead. Ditmar flew to Austria. The tables belched forth fire as they were thrust into the kitchen hearth.

I began to save a good lot. My Christian friends hated me and Hindu friends revered me. All went well; I became a pure, simple vaidik. My novels cried bitterly now, because Veda-sastrams banished them.

The same shrill asthmatic voice in a corner loudly cried out "Aye, what a sudden lovely change? *Bhala! Bhala!! Bhala!!!*"

I am Oriental, Oh! Oh!! Oh!!!

S. R. SUBBA RAO, P. L., II Kolar.

(Continued from page 2.)

thesis, is our present 'Sun'—which is still at a very high temperature. The other planets have continually lost heat and have cooled down to different temperatures. According to this hypothesis, the satellites arose from their parent planets just as these latter themselves came out of the parent Nebula.

If one were to think over this hypothesis deeply, he will find that it serves to explain many well-known facts about the Solar System. We will revert to this question next month. In the meantime let our young readers understand and ponder over what has been explained above and form their own individual opinions on this interesting question.



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## THE MYSORE SCHOOL AND SCOUT MAGAZINE,

Tippu Sultan's Palace, Fort,  
Bangalore City, South India.

BANGALORE, FEBRUARY, 1922.

## EDITORS' PAGE.

### Anonymous Letters.

Of late some boys—and we hope they are not Scout boys—have developed in themselves a nasty tendency to write anonymous letters. Such letters have not only reached our office but some respectable private gentlemen; and we feel it our duty to condemn this practice. In one word it is cowardly, ungentlemanly, unscoutlike, or anything you may choose to call it. In many cases it is the disappointment in not getting a prize that has encouraged the anonymous writer—sometimes the foolishness to vent his grievances on silly pretexts, in the form of a complaint; and in a few instances some petty jealousy or hatred of a boy that has prompted the mischief-maker to take the pen. If there is a legitimate

grievance, very well, why not acknowledge the facts and boldly face the issues of an investigation. If you have been disappointed, take it in the spirit of a sportsman, equip yourself better for the next competition and carry away the prize. It is foolishness to complain on this score. At this rate complaints will be many as many are bound to be disappointed, the prizes being only few. Jealousy or hatred is a taint which dirties the white linen of love, and when once it sticks on, is not easily washable. Remember the Scout Law that "a Scout is clean in thought, word and deed."

We earnestly hope that our young scouts will scrupulously observe what is covered up in the above Law and acquit themselves creditably before an observing public.

### Sir Alfred Pickford.

Sir Alfred Pickford, Kt., Chief Commissioner of the Boy Scouts Association, India, arrived on 24th morning at Bangalore. The Director of Boy Scouts of Mysore had a long talk with him in the morning on several important Scout subjects and invited him to visit the Scout Headquarters and some of the Scout Club Rooms. Sir Alfred kindly consented to do so.

At 5-15 P.M., Sir Alfred accompanied by Mr. Kamath, the Director of Boy Scouts, paid a visit to the Headquarters of the Boy Scouts of Mysore organization at Tippu Sultan's Palace, Fort. He was greeted by the Headquarters Senior Scout Troop under their Scoutmaster, Capt. Thyagraj and a number of other Scouts and local gentlemen. After talking to the Scouts, he went round the various open-air activities that have been organized, such as the gymnasium and basket ball and volley ball courts. He then visited the Headquarters Reading Room, Ambulance Brigade, Physical Culture Depot, Scout Co-operative Stores (in which he enrolled himself as a member by taking two shares), office and the Club Room of the 27th and 28th Bangalore troops. He appeared well pleased with all the arrangements made for the training of Scouts and the routine working of the organization at the Scout Headquarters. After the visit, he taught the Scouts a few interesting games which were well enjoyed by the Scouts. At the request of the boys, he spoke to them on the value of Scouting. At about 6-15 P.M., he, accompanied by the Director, left the Scout Headquarters amidst ringing shouts of "Sir Alfred Pickford Ki Jai."

Sir Alfred was then taken to four Scout club rooms. Everywhere he was given a hearty reception by the boys who explained to him their several activities. The usual hospitable Indian temperament was much in evidence and in one club room Sir Alfred was made to eat some Uppittu prepared by the Scouts then and there, in another club room fruits were offered and in a third club room he was given some milk. The boys vied with one another in showing little courtesies to the distinguished Chief Scout Commissioner, who has greatly impressed the Mysore Scouts with his commanding personality and genial and hearty manner. At 7-15 P.M. the visits came to a close and Sir Alfred left for his lodging immensely pleased with his evening's work.

On 27th a group photo was arranged at the Tippu Sultan's Palace in honour of the visit of Sir Alfred who kindly attended the same. The Scouts were greatly disappointed at the brief visit of Sir Alfred Pickford. On the request of the Scouts, the Director invested Sir Alfred with the Scout badge of the Boy Scouts of Mysore-organization and presented him with a set of photos of Nandy Rally, Mysore Scout whistle, a set of copies of Mysore School and Scout Magazine, and a scout law chart.

### Our Assistant Director on Tour.

Our benign government have been pleased to sanction the deputation of Mr. C. Subba Rao, B.A. (Hons.), our Assistant Director, to study the other scout organizations in India, and about a fortnight back he left Bangalore for Poona. The Scout Officers at Bombay, Baroda, Nagpur, Hyderabad, Madras and Colombo have been eagerly waiting for the pleasure of meeting our Assistant Director, and we hope their meeting will not go without benefit to each other. We congratulate Mr. Subba Rao on this Indian tour, the experiences of which he will surely utilize in directing Scout movement in Mysore, and to organize it in such a manner that it will become,—as it has already shown signs of becoming—one of the finest and best international Scout organizations.

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### The Anniversary of the School Day.

The Anniversary of the High School Union was celebrated on the 19th February 1922. The students and the school staff took delight in inviting the public and making preparations. We wanted to make our Deputy Commissioner, Chairman but unfortunately he had to attend to some other important business and so a gentleman of equal ability, Mr. Mahamed Ismail Sheriff, B.A., Probationary Assistant Commissioner, was invited to take the chair. The proceedings of Anniversary began at 3 P.M. with a light lunch. The public and officers had attended the Anniversary. First of all the Secretaries of the various sections of the Union read their annual reports. After this some students who had previously arranged for science demonstration performed them with the help of our science teacher. Then the members of the Physical Culture Institute performed various wonderful feats which highly pleased the audience.

After all the proceedings were over the gentleman in the chair delivered his Presidential speech. In that speech he impressed upon the audience the necessity of collecting poor funds to help poor students. The function terminated by giving three cheers to H. H. the Maharaja of Mysore and the Royal family.

The Histrionic section which is also started under the same Union enacted in the night some scenes from Prahallada, Quentin Durward and Pickwick papers. Mr. M. Narayana Sastry, B.A., History Teacher, who had taken the leading part in the function, requested our beloved Headmaster, Mr. K. Sanjiva Setty, B.A., to declare a holiday on the 20th as the students and the school staff had been much tired, and our Headmaster declared a holiday on the 20th.

C. H. SESHAGIRIACHAR,  
Scout,

I Chitaldrug Troop, Chitaldrug.

### The Anniversary Celebrations of the 7th Tumkur Troop.

The anniversary celebrations commenced at 3-30 P.M. with lunch in the house of the Scout Master of the 7th Tumkur Troop, Mr. A. Vasudeva Rao, a large number of guests responding to the invitation. A notable feature of the lunch was that there was no tea or coffee or cocoa, but simply the innocuous *kiru*, and some solids such, as sajjige, bonda, and puri, all of which, with the exception of the last, were prepared by the Scouts themselves. The quality of the preparations bore ample testimony to the proficiency in

cooking attained by some of the Scouts of the Troop.

At 5 P.M., the public function commenced at the Town Hall with an open-air rally of the Scouts, the chief feature of which were a number of very interesting games. The Scoutmaster explained the object of these games to the public who greatly enjoyed them. The open-air function over, the audience adjourned to the Hall where the meeting commenced with Mr. K. H. Ramaiya in the Chair. After the invocation, the Scoutmaster who is also the Secretary to the Troop Advisory Committee read a report of the work of the Troop during the year. The report showed steady progress made by the Scouts. Speeches were delivered by Messrs. G. Veeraghavachar, Local Scout Commissioner, K. A. Krishnaswami Iyer, Head Master of the Government Collegiate High School, Murthi Rao a parent, G. Sridharanurthi, District Inspector of Education, C. Laxman Rao, District Superintendent of Police, Kolar, and a parent of one of the scout in the troop, the Director of Boy Scouts and K. H. Ramaiya, the President of the evening. The function came to a close at about 5 P.M. The success of the function was mainly due to the efforts of Mr. A. Vasudeva Rao, Scoutmaster of the Troop, who is to be congratulated on his earnest work on behalf of the Boy Scout Movement at Tumkur.

### Local Scout Association, Hiriya.

A meeting of the parents of 1st Hiriya Troop as well as the students, was held to form a Parents' Committee. Mr. M. Choudiah, Inspector of Police, was voted to the chair. After prayer, Mr. S. V. Sarma, the Headmaster, read a report of the Troop detailing the uniform and the several activities. Mr. Thivaree, Hon. Vice-President of Hiriya, made a short speech explaining the necessity for such a committee for the development and welfare of the Troop which consisted of no other than their own boys. A strong committee was formed consisting of influential gentlemen and a number of resolutions were passed:

#### Resolved—

- (1) That an association called the Hiriya Local Scout Association be formed.
- (2) That Messrs. Narayana Rao and Thivaree be requested to become President and Vice-President respectively of the Association; proposed by Mr. Ranganatha Rao and carried unanimously. The two gentlemen have kindly consented to take up their offices.
- (3) That the following gentlemen be elected members of the Committee:—  
Messrs. M. Choudiah, Yarguntappa, B. Ranganatha Rao, B. A. Krishnaswamy, Kalendar Sahib, D. Hanumanthappa, Mylarappa and the Headmaster, Hindu-stani School.
- (4) That the Committee should meet once a month at least on the first Sunday in every month at 4 p.m.

- (5) That the Scoutmasters be Secretaries to the Association.

The Chairman brought the proceedings to a close by appealing to the parents to take a little more active interest in their boys. After a vote of thanks to the chair by Mr. S. V. Sarma, Mysore National Anthem was sung and the meeting dispersed amidst loud cheers to H.H. the Maharaja of Mysore, and H.H. the Yuvaraja, the Chief Scout.

M. C. SUBBARAYAPPA,  
A. S. M. 1st Hiriya.

ಶ್ರೀರಾಮ

### ಗೋಕುಲೇಶಾಪ್ಪಕ.

ನಂದಗೋಕುಲೇಶಪ್ಪಕ ಭೂಷಣಂ ವಿಧಾನಂ ||  
ಭೂವಿ-ಭೂತಿ ಭೂವಿಭಾಗ್ಯ ಭೂಜನಮ್ ಭೂಗೌರವಮ್ ||  
ಧೇನುಧರ್ಮ ರಕ್ಷಣಾಂತೀರ್ಣ ಪೂರ್ಣವಿಗ್ರಹಂ ||  
ನೀಲವಾರಿವಾಹಕಾಂತಿ ಗೋಕುಲೇಶ ಮಾಶ್ರಯೇ || ೧ ||

ಗೋಕುಲೇಶಪ್ಪಕ ಗೋಕುಲೇಶಪ್ಪಕ ||  
ರಾಸಮಂಡಲೇ ವಿಕಾರಕಾರಿ ಕಾಮಸುಂದರಂ ||  
ಪದ್ಮಯೋನಿ ಶಂಕರಾದಿ ದೇವಸುಂದ ವಂದಿತಂ ||  
ನೀಲವಾರಿವಾಹಕಾಂತಿ ಗೋಕುಲೇಶ ಮಾಶ್ರಯೇ || ೨ ||

ಗೋಕುಲೇಶಪ್ಪಕ ರತ್ನರಾಜ ಮಂದಿರಾನುರಂಗಂ ||  
ಗೋಕುಲೇಶಪ್ಪಕ ಕಲಾನುರಾಗದ್ವಯಾನಮ ||  
ಸುಂದರೀಮನೋಜಭಾವ ಭೂಜನಂಬುಜಾನನಂ ||  
ನೀಲವಾರಿವಾಹಕಾಂತಿ ಗೋಕುಲೇಶ ಮಾಶ್ರಯೇ || ೩ ||

ಕಂಠಕೇಶಿಕಾಂಜರಾಜ ದಾಸ್ಯದೈತ್ಯದಾರಣಂ ||  
ಇಂದ್ರಪ್ರಸ್ಥ ವೃಷ್ಟಿವಾರಿ ವಾರಣಾಸ್ಥಾನಾಚಲಮ್ ||  
ಕಾಮಧೇನು ಕೌತುಹಲಧಾನ ಗಾನಶೋಭಿತಂ ||  
ನೀಲವಾರಿವಾಹಕಾಂತಿ ಗೋಕುಲೇಶ ಮಾಶ್ರಯೇ || ೪ ||

ಗೋಕುಲೇಶಪ್ಪಕ ಗುರುಗೃಹವೈಭವಂ ||  
ದ್ವಿಭೂಷಣಭೇದಭೇದಕ ಲಕ್ಷ್ಮಿತಾತ್ಮಕಂ ||  
ಧೇನು ಧೂಳಿದೂಸರಾಂ ಶೋಭಿಕಾರಣವುರಂ ||  
ನೀಲವಾರಿವಾಹಕಾಂತಿ ಗೋಕುಲೇಶ ಮಾಶ್ರಯೇ || ೫ ||

ವಶ್ಯಧೇನು ಗೋಕುಲೇಶ ಭೀಷಣಾತ್ಮವಿಹಾರಂ ||  
ಕೇಶಿಕುಂಭಕಲ್ಪತಾಪತಂ ಸಶೋಭಿತಾನನಮ್ ||  
ನೇನುನಾದ ಮತ್ತಿಧೋನು ಸುಂದರೀ ಮನೋಹರಂ ||  
ನೀಲವಾರಿವಾಹಕಾಂತಿ ಗೋಕುಲೇಶ ಮಾಶ್ರಯೇ || ೬ ||

ಗರ್ವಿತಾಮರೇಂದ್ರ ಕಲ್ಪಕಲ್ಪಿತಾನ್ ಭೋಜನಮ್ ||  
ಶಾರದಾರವಿಂದ ಸ್ವಾಸ್ಥ ಶೋಭಿಕ ಸಜ್ಜ-ರತಮ್ ||  
ದಿವ್ಯಗಂಧಲಾಬ್ಧಭೃಂಗ ವಾರಿಜಾತಮಾಲಿನಂ ||  
ನೀಲವಾರಿವಾಹಕಾಂತಿ ಗೋಕುಲೇಶ ಮಾಶ್ರಯೇ || ೭ ||

ವಾಸರಾವಸಾನ ಗೋಕುಲೇಶ ಭೋಜನಗಾಂ ||  
ಧೇನುಧೋನು ದೇಹನೇಯ ಮೋಹವಿಹಾರಂ ||  
ಸ್ವೀಯಗೋಕುಲೇಶ ದಾನದತ್ತ ಭಕ್ತ-ಕೃಣಂ ||  
ನೀಲವಾರಿವಾಹಕಾಂತಿ ಗೋಕುಲೇಶ ಮಾಶ್ರಯೇ || ೮ ||

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## Golden Rules of Health.

Abstain from Flesh, Fish, and Wine.

Read and Digest.

The following ten golden rules of health are issued by Dr. Shri Ram of Kashmere and they were published in the last English and Gujrathi issues of our Official Magazine "*The Indian Humanitarian*." Since then we have received many letters from our friends to reprint these rules of health in leaflet forms for general circulation. We gladly accept the suggestion and publish the Ten Rules of Health with the hope that they will be found useful by the general public.

### EARLY RISING.

1. Jump out of bed early happy and cheerful. Sincerely repeat "To show bright looks, to speak brave words, to have joyous thoughts, to do knightly deeds I promise." Rinse your mouth with water. Sip one pound of water. Take water on your palm and sniff it. Rub your entire body with the palm of your hands combined with deep breathing in front of an open window.

### CLEAN HABITS.

2. Visit the latrine punctually. Wash your hands with good clay or soap. Cleanse your teeth, tongue, palate and throat thoroughly with a green twig or tooth brush and powder; for it cures bad stomach and offensive breath. The mouth and nostrils must be thoroughly flushed with water to get rid of phlegm sticking inside.

### BATH.

3. Then enjoy cold water bath. First pour water over head and body, followed by a brisk rub down with a rough well-squeezed wet towel. Once at least every day the whole surface of the skin should be given an air and sun-bath by exposing it to the action of the sun's rays. Take a regular and systematic exercise in open air for 15 minutes to induce vigorous respiration. Exercise in open air cleanses the mind, sharpens the intellect and dispels depression. Keep your head erect, breathing through the nose.

### DRESS.

4. Your dress should be loose and flowing; never under any circumstances be pressing upon any part of the body. The garment next to the skin should be daily cleansed. Let your dress be neat and clean. Keep your finger nails cut clean. Allow no dirt to accumulate under them. Avoid tight boots and shoes. Combing of hairs is necessary. It removes dirt, dust and insects.

### MEALS.

5. Be punctual at meals. "Don't eat when you are mad, bad or sad, only you are glad." Do not eat even a morsel between two meals. Let your food be nourishing rather than palatable. Wash your hands, rinse your mouth before and after each meal. Remember you have 32 teeth in your mouth, so you must chew every morsel 32 times at least. Ancient Rishis advocate a diet consisting of vegetables, oils, fruits, nuts, cereals, etc. Milk is a wonderful beautifier and builder of flesh. But you should eat rather than drink milk. Sip it; the smaller the sip, the better the results. Lassi (curd and water 1-3 part respectively) is the best prophylactic against most of the diseases. Take a cupful of it every day, for it prolongs life. It is a nice principle to fill only half the stomach with solid food, a quarter with liquid, and to leave the rest for air. End your meals with fruits. Fruits stimulate and improve the appetite and digestion, act as laxative, supply the salt necessary for proper nutriment, purify the whole system, and impart strength and vitality to the weak and the invalid. Apples are nature's blue pills. An apple a day keeps the doctor away. Almonds give strength to the eyes, nuts build the brain, grapes are especially useful in gastric and intestinal ailments. Eat salt, sugar sparingly. Do not drink while eating nor eat while drinking. Drink a glassful of water an hour before and 2 hours after meal. Water drinking is simply taking an internal bath. It is better to fast than to feast. "Continue feeling cheerful and thankful so long as you are eating." "After dinner rest a while, after supper walk a mile."

### EVILS OF ADDICTIONS.

6. Tobacco, tea, coffee, alcohol, opium, bhang, charas, etc., are drugs, not food, and in health should be utterly avoided. They are disastrous to the brain, ruinous to the stomach, and fatal to the heart. It should be your imperative duty to abstain altogether from flesh, meat, and alcohol, and thus arrest the rapid deterioration of the race and overcome the greatest scourge of consumption or white plague that afflicts the human race.

### READING.

7. Do not read in bad light. Never lean over the desk. Always sit upright. Don't read or write when your eyes feel tired. Let

the light come from behind and over your left shoulder.

Hold your book about 14 inches from your eyes. Wash your eyes with pure cold water before and after study. Reading while walking or moving in a carriage is injurious. After every fifty minutes take 15 deep breaths, more and better work will be done with less effort. Protect your eyes from sand, smoke, dust, stone, etc. Let not any strong light directly fall upon your eyes. Rub your left eye if any foreign body enters into your right eye and vice versa.

### GOING TO BED.

8. On retiring be sure to have your bladder thoroughly emptied and your mouth rinsed. Drink a glassful of water, review your day's task. Sleep early (between 9 p.m. and 5 a.m.) happy and cheerful. Sleep in a single bed with windows open top and bottom, head and face uncovered, go to bed at the same time every night. An hour's sleep before midnight is worth more than two after.

### GENERAL.

9. Rub ordinary oil vigorously over your entire body at least once a week. Hold your body erect with chest forward and shoulders back when walking or sitting.

Look up and smile.

"Be joyous, no matter how things go."

"Scatter the brightness wherever you go."

"Wear a face that will smile at grief;"

"Bear no grudge for time is brief."

"Lives are many that need relief."

### NEVER FEAR.

10. Never fear; fear is faith in evil. It has a freezing and benumbing influence upon the body. Anger affects the body like a consuming fire. Worry is an epidemic more deadly than all the diseases put together; worry never mends, it always ends in victims. Worry is mental anarchy. Self-pity in its effects upon body, mind and soul resembles the ravages of tuberculosis. Envy is a combination of anger and self-pity. Jealousy is a mixture of fear, anger and self-pity. Beware of them. Self-control is the master key to all our troubles. Strengthen your will-power and show courage, gentleness and cheerfulness in your daily life.

### OUR OPINION.

Hundreds and thousands of people suffer every day for want of proper knowledge of preserving their health. "Suffering in health is a matchless misery" and we highly appreciate the commendable views of Dr. Shri Ram. We appeal to the humanitarian public to get these rules of health re-printed in their respective vernaculars for broadcast free distribution among the masses. We hope people will read them with interest and put them in practice in their daily life.

LALLUBHAI D. JHAVERI,

Acting President,

Bombay Humanitarian League.

### A Riddle.

I am a man of five letters;  
My first is in winter but not in summer,  
My second is in arts but not in commerce;  
My third is in foot but not in leg;  
My fourth is in new but not in old;  
My last is in air but not in gas;  
My whole is necessary to one and all.  
Who am I?

C. H. SESHAGIRIACHAR,

Scout,

I. Chitaldroog Troop,  
Chitaldroog.

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# Look and Laugh.



## Smiles.

A constable coming off duty reported to his Inspector that he had found a house lying dead in Nebuchadnezzar street.

*The Inspector*—"Let me see, N—e—b—oh, I am rather busy just now, make the report out yourself!" and moved to the other end of the large room.

Turning round he saw a constable walking out and asked him where he was going.

The constable replied "To have the house shifted into high street."

*Teacher*—"Jimmy, give me three proofs that the world is round."

*Jimmy*—"Well, you say so, Pa says so, and Ma says so."

## A State of Sickness.

"Hallo, old man, what have you got your throat wrapped up for?"

"Quinsy."

"Quincy, Mass?"

"No, quincy, ill."



## Much in Little.

A baby will make love stronger, days shorter, nights longer, bank roll smaller, home happier, clothes shabbier, the past forgotten and the future worth living for.

## Why School-Teachers age rapidly.

Many people wonder why school-teachers age so early and rapidly. The following are some excerpts from the harvest one pedagogue reaped from her sowing, and which will, in a measure, explain her despair:

"Lowell was born in Cambridge at his old home Elmwood."

"Whenever a knight started out on an errand, he was called a knight errant."

"Geology treats of the interior of the earth and the exterior of the earth and the historical events of its future."

"The divisions of geology are structural, dramatical, and hysterical."

"Oliver Wendell Holmes was a man of good ideas, a few of which are exposed in his works."—*Woman's Home Companion*.



# A Scout Story.

A Scout Fulfils Six Laws.

(S. R. SUBBA RAO, KOLAR.)

*Continued from last Issue.*

## CHAPTER IV.

At a furlong from the spot, he caught sight of a beast which ran headlong, chased by another beast. It was a pig that ran for its life. The beast that followed was a dog. At the other side of the road he saw a girl crying slowly on account of exhaustion. Just a few yards behind the child, lay a tall man snoring like Kumbhakarna. Narayan had no time to lose. He had three important critical functions to perform. All required a good heart and boldness. First, to save the girl which was about to be run over and crushed under the paws of the heavy beast. Secondly, to catch the thief alive. Thirdly, to get himself saved. One would have frightened to death at the sight. At once a thought entered his mind. He immediately threw his turban at the advancing pig. If he should make any noise the thief would wake up and to save himself and the child would be hopeless. The pig was easily entangled by his turban. Its face was covered. It could not move. Within this time the bicycle had already run over the pig. With great difficulty he checked his speed and got down. He pitied the poor bleeding creature and without any delay drew his Ambulance outfit and soon dressed the wounds of the dumb animal. The blow was not fatal.

The spot where the robber was sleeping was lonely and pleasant. On one side there was the extension of the tank. On the other side was a big, steep ditch, with shrubs and bushes on both sides. Our hero came near the thief slowly and taking his axe (Scout axe) gave a sharp heavy blow with its other end, upon the forehead. The thief was taken by surprise and lay senseless. Our Scout was not slow to tie his hands and feet firmly. The unfortunate victim was soon attached to the tree. The tree by the cool shade of which he was reposing now helped the enemy to bind the fellow to its trunk. He then gently lifted the girl and kissed fondly. The pig was allowed to lay under a shade. His three herculean tasks were smoothly performed. The girl, the pig and himself were saved. He did his duty like a true Scout. The next thing he had to act was to keep the child under a safe custody till his return, and to inform the police about the matter.

So, Narayan's journey was continued.

Within no time he reached a lonely house. He sprang down, went into the verandah and knocked at the door. The door was opened. A tall, stout, gigantic figure, with a ruddy face and black, cut mustaches, stepped out slowly. Salutes were soon exchanged. Narayan's explanation made the man stirring. He gladly took the girl under his care.

Narayan had already taken the list of the ornaments which was in a bundle. (The thief had removed everything.) But our thief was more than a match to him and had got possession of the articles. The stout man was known to be the Patel (ಪಾಟಲ) of that place. His name was Thimmiah. The thief was immediately brought by the peons of the Patel.

## CHAPTER V.

Meanwhile Narayan regained his speed and rode faster than before. Here and there a few buildings were seen. He soon reached the village. The first house he met was Mr. Subba Rao's. It was a tiled house, was of country fashion, and was coloured thin red. The house was neat and tidy for he was a well-to-do man. Narayan got through the front park and waited at the door. Soon the stranger was invited in. Alert stood the boy, saluting him. A letter was given to him. He read it and asked Narayan to kindly wait for five or ten minutes. So saying he went to the house of his favourite Pandit Ramalal, and showed him the prescription. The medicine was soon prepared. Subbarai handed it over to the bearer of the letter. Narayan was hardly recognized by him though he was a relative. After a little rest, food, and drink he set out. His aim was to reach the goal as soon as possible. Soon he reached the second village. There he went to the patel and took the child in return after thanking him for his kindness. He enquired about the thief. They said that he was a famous robber named Chuncha of that place. The people were eagerly rushing to see the brave hero. All prostrated at his feet when he stepped out. They said that he was the helper who freed them from the clutches of Chuncha.

He thanked them and went on his way. He was helped by the wind and the first village was seen. The desperate parents saw the bicycle at a distance and something, a human head

of a little creature hanging from the rider's shoulders. Near and nearer it came, a bag was distinctly seen. When he still approached, they clearly saw, it was a child smiling. No sooner did they see the bicycle stop, than all of them ran to it and soon encircled Narayan. All were wonder-struck. Everybody began to kiss the child. The mother shed tears of joy. Their joy knew no bounds. Soon the matter was explained. A packet was taken out by the Scout and was given to the mother.

Without stopping for anything he rode on. The packet was opened and all the jewels were found to be alright. Not even a single thing was stolen. Inside they found a letter on which an address was written. It was known to be the address of the young hero. So a plan was thought of. They resolved to go to him and see him at his residence to offer him some presents.

The news rapidly spread to all the surrounding villages. The same evening they left their homes to see the boy scout. They walked on and on and came to a spot where the past events had taken place. There they saw a pig with a white cloth wrapped round its ribs. They observed it and found that the wounds were well administered and dressed. Upon the bandage cloth was seen a slip. They found that it was the address of the first aider. The pig was not dead. It was found to be well off. The only trouble was that it was unable to walk. The owner was soon found and the beast was left to his care. The party made their way to Mr. Krishna Rao's house. The door was locked. Enquiries were made and they came to know that the house people were coming that night.

*(To be continued.)*

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## ‘ಸ್ಕೂಲ್ ಡೇ’

(ಯಂ. ಆರ್. ಶ್ರೀನಿವಾಸಮೂರ್ತಿ, ಬಿ.ಎ.)

ನಾಳೆಯ ದಿವಸ ‘ಸ್ಕೂಲ್ ಡೇ’ ಮಹೋತ್ಸವ. ಹೈಸ್ಕೂಲಿನಲ್ಲಿ ಆ ಮಹೋತ್ಸವವನ್ನು ಮಾಡಬೇಕೆಂದು ನಿಷ್ಕರ್ಷಿಸಿದುದು ಆ ಮರುಷಮಾತ್ರವೇ. ಆ ಪ್ರಥಮ ಮಹೋತ್ಸವವು ಬಹು ವಿದ್ಯಂಭನೆಯಾಗಿ ನೆರವೇರಿತು ಎಂದು ಎಲ್ಲರಿಗೂ ಅರಿತು. ಅದಕ್ಕಾಗಿ ಬೇಕಾದ ಸನ್ನಾಹಗಳು ನಡೆಯುತ್ತಿವೆ. ಹುಡುಗರು ಅಲ್ಲಲ್ಲಿ ಗುಂಪುಗುಂಪಾಗಿ ಸೇರಿಕೊಂಡು ನಾಳೆಯ ದಿವಸ ಹೇಗಿರುತ್ತದೆಂದು ಊಹಿಸಲು ಆರಂಭಿಸಿದ್ದಾರೆ. ಮತ್ತೆ ಕೆಲವರು ‘ಡೆಕೋರೇಷನ್’ ಗೆ ನಾನು ತಾನು ಎಂದು ಹೆಸರುಗಳನ್ನು ಕೊಡಲು ಆತುರರಾಗಿದ್ದಾರೆ. ಎಲ್ಲರಿಗಿಂತಲೂ ಜಾಣರು ಮೊಟ್ಟಮೊದಲೇ ಹೆಸರುಗಳನ್ನು ಕೊಟ್ಟುಬಿಟ್ಟಿದ್ದರು; ಕಾಫಿ ತಂಡಗಳನ್ನು ಹಂಚುವ ಕೆಲಸಕ್ಕೆ ಇವರೇ ವಾಲಂಟಿಯರುಗಳು. ಈ ರೀತಿ ಆಯಾ ಕೆಲಸಗಳಲ್ಲಿ ಜಾಗರೂಕರಾದ ಹುಡುಗರು ಆಯಾ ವಿಷಯಗಳನ್ನು ಪ್ರಸ್ತಾವಿಸುತ್ತಿದ್ದಾಗ ಹೈಸ್ಕೂಲ್ ಹಾಲಿನ ಒಂದು ಮೂಲೆಯಲ್ಲಿ ಐದಾರು ಜನ ಹುಡುಗರು ನಿಂತು ಗುಸಗುಸ ಮಾತನಾಡುತ್ತಿದ್ದರು. ಯಾರು ತಮ್ಮ ಮಾತುಗಳನ್ನು ಕೇಳಿಬಿಡುವರೋ-ಯಾರು ತಮ್ಮ ಬಳಿಗೆ ತಿಳಿಯದೆ ಬಂದು ಬಿಡುವರೋ, ಎಂದು ಚಪಲನೇತ್ರಗಳುಳ್ಳವರಾಗಿ, ಚಪಲಚಿತ್ತರಾಗಿ ಮಾತನಾಡುತ್ತಿದ್ದರು. ಈ ಮಾತುಗಳು ಇತರರಿಗೆ ಕೇಳಿಸುತ್ತಿರಲಿಲ್ಲ.

ವೆಂಕಟರಾಯನು ಆಗತಾನೆ ಹಾಲಿನೊಳಕ್ಕೆ ಬಂದು ಎಲ್ಲ ಮೂಲೆಗಳನ್ನೂ ಒಂದು ಬಾರಿ ನೋಡಿದನು. ತನ್ನ ಸ್ನೇಹಿತರು ಯಾರ್ಯಾರು ಎಲ್ಲಿಲ್ಲಿರುವರು ಎಂಬುದೇ ಈ ನೋಟದ ಉದ್ದೇಶವಾಗಿತ್ತು. ಹಾಗೆ ನೋಡಿದಾಗ ಕೆಲವರು ಒಂದು ಮೂಲೆಯಲ್ಲಿ ಮಾತನಾಡುತ್ತಿದ್ದುದು ಕಂಡುಬಂತು. ಕೂಡಲೇ ಅವನು ಅವರ ಹತ್ತಿರಕ್ಕೆ ಬಂದನು. ವೆಂಕಟರಾಯನು ಬರುತ್ತಿದ್ದ ಸುಳಿವನ್ನು ಕಂಡು ಅಲ್ಲಿಯ ಹುಡುಗರು ಕಣ್ಮರಾಟದಲ್ಲಿ ಚದುರಿಹೋದರು. ಆದರೆ ಅವರಲ್ಲಿ ಮುಖಂಡನಾದ ರಾಮಚಂದ್ರನು ಮಾತ್ರ ಏನನ್ನೋ ಆಲೋಚಿಸುತ್ತಿರುವಂತೆ ನಟಿಸುತ್ತ ಅಲ್ಲಿಯೇ ನಿಂತುಕೊಂಡನು. ವೆಂಕಟರಾಯನು ಅವನ ಬಳಿಗೆ ಬಂದು ‘ರಾಮಚಂದ್ರ’ ಏನು ಪಿತೂರಿ ನಡೆಸುತ್ತಿದ್ದೆ. ನಾನು ಬಂದುದು ನಿಮ್ಮ ಆಲೋಚನೆಗಳಿಗೆ ಭಂಗವಾಯಿತೋ? ಎಂದನು.

“ವೆಂಕಟರಾವ್, ನಾವೇನೂ ಪಿತೂರಿ ನಡೆಸುತ್ತಿದ್ದಿಲ್ಲ. ನಾಳೆಯ ವಿಚಾರವನ್ನು ಮಾತನಾಡುತ್ತಿದ್ದೆವು.”

“ಅದನ್ನೇ ನಾನು ಹೇಳಿದ್ದು. ನಾಳೆಗೆ ಬರುವ ಜಿಲ್ಲೆಬಿಗಳನ್ನೆಲ್ಲ-”

“ನಾನು ತಿಂಡಿಹಂಚುವ ವಾಲಂಟಿಯರು ಅಲ್ಲ.”

“ನಿನ್ನ ಸ್ನೇಹಿತರು-”

“ಅವರೂ ಅಲ್ಲ.”

“ಹಾಗಾದರೆ ನಿಮ್ಮ ಆಲೋಚನೆಗೆ ಕಾರಣವೇ ಇಲ್ಲವಲ್ಲ. ಬಾ, ಇರಲಿ. ಸ್ಕೂಲನ್ನು ಒಂದು ಸುತ್ತು ಹಾಕಿಕೊಂಡು ಬರೋಣ.”

ಹೀಗೆಂದು ಹೇಳಿ ವೆಂಕಟರಾಯನು ರಾಮಚಂದ್ರನ ಕೈಯನ್ನು ಹಿಡಿದುಕೊಂಡನು. ಇವರಿಬ್ಬರೂ ಆರನೆಯ ಘರಮ್ತಿನಲ್ಲಿ ಓದುವ ಹುಡುಗರು. ಒಬ್ಬರಿಗೊಬ್ಬರಿಗೆ ಅಪೂರ್ವವಾದ ಸ್ನೇಹವಿತ್ತು. ಇಬ್ಬರೂ

ರಿಗೂ ಹವಿನಾರು ಮರುಷಗಳು ಪೂರ್ಣವಾಗಿದ್ದವು. ಆಗಲೇ ಯೌವನಾಂಕುರದ ಚಿಹ್ನೆಗಳು ತಲೆದೋರುತ್ತಿದ್ದವು. ರಾಮಚಂದ್ರನು ತನಗೆ ಮನಸ್ಸಿಲ್ಲದಿದ್ದರೂ, ಸ್ನೇಹಿತನ ಬಲಾತ್ಕಾರಕ್ಕೆ ಒಳಪಟ್ಟು ಜೊತೆಯಲ್ಲಿ ಹೊರಟನು. ಹಾಲನ್ನು ದಾಟಿ ಹೊರಗೆ ಬರುತ್ತಲೂ, ವೆಂಕಟರಾಯನು, ಅವನ ಕಡೆಗೆ ತಿರುಗಿ,

“ರಾಮಚಂದ್ರ, ನೀನು ವೇಣು, ಕುಪ್ಪಸಾಮಿ, ಇವರ ಸಹವಾಸವನ್ನು ಮಾಡಬೇಡ, ನಾನು ನಿನಗೆ ಆಗಲೇ ಹೇಳಿಲ್ಲವೇ- ಬಿಟ್ಟುಬಿಡು- ಬಿಟ್ಟುಬಿಡು, ಎಂದು ಹೇಳುತ್ತಲೇ ಇದ್ದೇನೆ. ಆದರೂ ಈ ದಿವಸ ಅವರೊಡನೆ ಗೂಢಾಲೋಚನೆಯನ್ನು ಮಾಡುತ್ತಿದ್ದೆ” ಎಂದನು.

“ಅವರನ್ನು ಕಂಡರೆ ನಿನಗೆ ಆಗದು. ಅವರು ನನಗೆ ಎಷ್ಟು ಸಹಾಯವನ್ನು ಮಾಡಿದ್ದಾರೆ.”

“ನಿನ್ನದು ತಪ್ಪು ತಿಳಿವಳಿಕೆ ಅವರು ದುಷ್ಕರು. ಮುಸ್ಸಿನಲ್ಲಾಗಲಿ, ರೂಪಿನಲ್ಲಾಗಲಿ, ಗುಣದಲ್ಲಾಗಲಿ, ಓದಿನಲ್ಲಾಗಲಿ, ನಿನ್ನ ಒಡನಾಡಿಗಳಾಗತಕ್ಕವರೇ? ಆಲೋಚಿಸು.”

“ಅವರೂ ನನ್ನ ತರಗತಿಯಲ್ಲಿಯೇ ಓದುತ್ತಿರುವರಲ್ಲ.”

“ಇನ್ನು ಹತ್ತು ಮರುಷವಾದರೂ ಅವರು ಇದೇ ತರಗತಿಯಲ್ಲಿಯೇ ಇರತಕ್ಕವರು. ಈಗಾಗಲೇ ಎರಡು ಬಾರಿ ಪರೀಕ್ಷೆಯಲ್ಲಿ ಗೋತಾ ಹಾಕಿದರು. ಇನ್ನಷ್ಟು ಬಾರಿಹಾಕುವರೋ! ನಾನು ಹೇಳುತ್ತೇನೆ ಕೇಳು. ಅವರು ನೂರು ಮರುಷ ಓದಿದರೂ ಪಾಸ್‌ನಾಗುವುದಿಲ್ಲ. ಅಂಥವರ ಸಹವಾಸವು ನಿನಗೇಕೆ? ಒಟ್ಟಿನಲ್ಲಿ ಆ ಪೋಲಿ ಹುಡುಗ-ಹುಡುಗರೇನು! ಅವರಿಗೆ ಕೇಡು, ಆ ಪೋಲಿ ಜನರ ಸಹವಾಸವು ಬೇಡ. ಬಿಟ್ಟುಬಿಡು.”

“ನಾನೇನೂ ಕೆಟ್ಟದಾರಿಗೆ ಬಿದ್ದಿಲ್ಲ.”

“ನೀನು ಬಿದ್ದಿಲ್ಲ. ನನಗೆ ಗೊತ್ತು. ಆದರೆ ಅವರ ಜೊತೆಯಲ್ಲಿಯೇ ಇದ್ದರೆ ನೀನು ಕೆಟ್ಟು ಹೋಗುವೆ, ನಿನ್ನ ನಡತೆಯೂ ಕೆಡುವುದು. ನಿನ್ನ ವಿದ್ಯೆಯೂ ಕೆಡುವುದು. ನಿನ್ನ ಗೌರವವೂ ಕೆಡುವುದು. ಈ ವರ್ಷ ಖಂಡಿತವಾಗಿ ನೀನು ತೇರ್ಗಡೆಯನ್ನು ಹೊಂದುವುದಿಲ್ಲ.”

“ನಾನು ಪ್ರೈವೇಟ್ ಟ್ಯೂಷನ್‌ನೊಂದಿದ್ದೇನೆ. ತಿಂಗಳಿಗೆ ಮೂವತ್ತು ರೂಪಾಯಿಗಳನ್ನು ಕೊಡುತ್ತಿದ್ದೇನೆ.”

“ಆದರೂ ಪಾಸ್‌ನಾಗುವುದಿಲ್ಲ.”

“ವೆಂಕಟರಾವ್, ನೀನು ಹೇಳಿದ್ದು ಒಂದು ಸಕ್ಕನಿಜ ಎಂದು ಒಪ್ಪಿಕೊಂಡರೂ, ಈಗ ಅವರ ಜೊತೆಯನ್ನು ಬಿಡಲು ಒಪ್ಪಲಾರೆನು.”

“ಏತಕ್ಕೆ?”

ರಾಮಚಂದ್ರನು ಮೌನವಾಗಿದ್ದನು; ಮಾತನ್ನಾಡಲಿಲ್ಲ.

“ಏತಕ್ಕೆ?”

“ನಾಳೆಯದಿನ ಸ್ಕೂಲ್ ಡೇ ಮಹೋತ್ಸವಕ್ಕೆ ಏರ್ಪಾಟುಗಳನ್ನು ನೋಡೋಣವಾ, ವೆಂಕಟರಾವ್.”

“ನಾನು ಕೇಳಿದ್ದಕ್ಕೆ ಉತ್ತರವನ್ನು ಕೊಡು. ಆಮೇಲೆ ನಿನ್ನ ಸ್ಕೂಲ್ ಡೇ.”

“ಈಗ ಬಿಡಲಾರೆ, ಅಷ್ಟು ತಿಳಿದುಕೋ.”

“ಏತಕ್ಕೆ ನನಗೆ ಅದು ತಿಳಿಯಬೇಕು.”

ಈ ಮಾತುಕಥೆಗಳು ನಡೆಯುತ್ತಿದ್ದಾಗ, ಇವರಿಬ್ಬರೂ ಸ್ಕೂಲಿನ ಹಿಂಭಾಗಕ್ಕೆ ಬಂದಿದ್ದರು. ಅಲ್ಲಿಯೂ ಹುಡುಗರು ಒಬ್ಬಬ್ಬರು, ನಾಲ್ಕಾರು ಮಂದಿ, ಹರಟೆಯನ್ನು ಬಡಿಯುತ್ತ ಕಾಲವನ್ನು ಕಳೆಯುತ್ತಿದ್ದರು. ವೆಂಕಟರಾಯನು “ಏತಕ್ಕೆ? ನನಗೆ ಅದು ತಿಳಿಯಬೇಕು” ಎಂದು ಕೇಳಿದಾಗ ಮುಖವನ್ನು ಬಲಗಡೆಗೆ ತಿರುಗಿಸಿದನು. ದೂರದಲ್ಲಿ ರಂಗಸಾಮಿಯೂ, ಅವನ ಸ್ನೇಹಿತನಾದ ಕ್ರಿಷ್ಣಪ್ಪನೂ ಬರುತ್ತಿದ್ದುದು ಕಣ್ಣಿಗೆ ಬಿತ್ತು. ಕೂಡಲೇ “ರಾಮಚಂದ್ರ ಅಗೋ ರಂಗಸಾಮಿಯು ಬರುತ್ತಿದಾನೆ. ಇಲ್ಲಿಗೆ ಕರೆಯೋಣ” ಎಂದು ಹೇಳಿ ಕೂಗಲು ಸಿದ್ಧನಾದನು. ಅಷ್ಟರಲ್ಲಿ ರಾಮಚಂದ್ರನು

“ಬೇಡ, ಬೇಡ, ವೆಂಕಟರಾವ್-ಅವನನ್ನು ಕರೆಯಬೇಡ-ನಾನು ಹೊರಟೆ-ಹೋದಮೇಲೆ ಅವನನ್ನು ಕರೆ” ಎಂದನು.

“ರಂಗಸಾಮಿಯು ಬಂದರೆ ಬೇಡವೆನ್ನುವೆ-ಇದೇನು ರಾಮಚಂದ್ರ, ಅಷ್ಟು ಒಳ್ಳೆಯ ಹುಡುಗನನ್ನು ನಾನು ಕಾಣೆ.”

“ನಿನಗೆ ಅವನಲ್ಲಿ ಪ್ರೀತಿಯು ಹೆಚ್ಚು. ಆದ್ದರಿಂದ ಅಲ್ಲಿ ಸದ್ಗುಣವನ್ನೇ ಹುಡುಕುವೆ. ನನ್ನಲ್ಲಿ ಪ್ರೀತಿಯು ಕಡಿಮೆ. ನನ್ನಲ್ಲಿ ದುರ್ಗುಣವನ್ನೇ ಹುಡುಕುವೆ.”

“ನಿನ್ನ ಮಾತು ಅರ್ಥವಾಗಲಿಲ್ಲ. ನಿನ್ನಲ್ಲಿ ನನಗೆ ಪ್ರೀತಿ ಕಡಿಮೆಯೆಂದರೇನು? ನೀನು ಪೋಲಿಹುಡುಗರ ಸಹವಾಸವನ್ನೇ ಕೈಗೊಳ್ಳುತ್ತಾ ಎಂದು ನಿನ್ನ ಆಲೋಚನೆಯನ್ನೇ ಹಚ್ಚಿಸಿಕೊಂಡು ನಾನು ಒದ್ದಾಡುತ್ತಿದ್ದೇನೆ. ನಿನಗೆ ಬುದ್ಧಿಹೇಳುತ್ತಿದ್ದೇನೆ. ಇದನ್ನೇ ತಪ್ಪಾಗಿ ತಿಳಿಯುವೆಯೋ?”

“ಅವನೇನು ಪೋಲಿಸಹವಾಸವನ್ನು ಮಾಡಿಲ್ಲವೋ. ನಿನಗೇನು ಗೊತ್ತು ವೆಂಕಟರಾವ್, ಮೊನ್ನೆಯ ದಿವಸ ಅವನ ಸ್ನೇಹಿತರು ನನ್ನನ್ನು ಅಡ್ಡಗಟ್ಟಿ ಅವಮಾನ ಮಾಡಿದರು.”

“ರಂಗಸಾಮಿಯು ಅಲ್ಲಿದ್ದನೋ?”

“ಅವನು ಇರದಿದ್ದರೆ ಏನು, ಹಿಂದೆ ನಿಂತುಕೊಂಡು ಎಲ್ಲರಿಗೂ ಹೇಳಿಕೊಡುತ್ತಾನೆ.”

“ರಾಮಚಂದ್ರ, ರಂಗಸಾಮಿಯನ್ನು ಕರೆದು ಕೇಳೋಣ. ಅವನು ತಪ್ಪಿದ್ದರೆ ನಿನ್ನ ಕಾಲಮೇಲೆ ಬಿದ್ದು ಕ್ಷಮಾಪಣೆಯನ್ನು ಕೇಳಿಕೊಳ್ಳುವನು. ನಿನ್ನದು ತಪ್ಪಿದ್ದರೆ ನೀನು ಅವನ ಕ್ಷಮಾಪಣೆಯನ್ನು ಕೇಳಿಕೊಳ್ಳುವೆಯೋ?”

“ಈಗ ಯಾವುದೂ ಬೇಡ. ನನ್ನ ಕೈಬಿಡು, ನಾನು ಹೊಗುತ್ತೇನೆ.”

“ಹಾಗಾದರೆ ನೀನು ವೇಣು ಕುಪ್ಪಸಾಮಿಯವರ ಸಹವಾಸವನ್ನು ಬಿಡುವುದಿಲ್ಲವೋ.”

“ಬಿಟ್ಟುಬಿಡುತ್ತೇನೆ, ಕೆಲವು ದಿವಸ ತಾಳು.”

ಇಷ್ಟುಹೊತ್ತಿಗೆ ರಂಗಸಾಮಿಯೂ, ಕ್ರಿಷ್ಣಪ್ಪನೂ ಹತ್ತಿರಕ್ಕೆ ಬಂದಿದ್ದರು. ರಾಮಚಂದ್ರನು ಕೈಯನ್ನು ಬಿಡಿಸಿಕೊಂಡು ಹೊರಟೇಹೋದನು.

ಇಲ್ಲಿ ನಡೆಯುತ್ತಿದ್ದುದನ್ನೆಲ್ಲ ರಂಗಸಾಮಿಯು



ನೋಡುತ್ತಿದ್ದನು. ಹತ್ತಿರಕ್ಕೆ ಬಂದ ಕೂಡಲೇ ರಂಗ ಸಾಮಿಯು ನಗುತ್ತ

“ವೆಂಕಟರಾವ್ ಕೈಬಿಟ್ಟು ಹೋದ ವಸ್ತುವಿಗೆ ಚಿಂತೆಯೇಕೆ” ಎಂದನು.

“ನಿನ್ನ ದೆಸೆಯಿಂದಲೇ ಕೈಬಿಟ್ಟು ಹೋಯಿತಲ್ಲ ಎಂದು ಆಲೋಚನೆ”.

“ಅಯ್ಯೋ ಪಾಪ, ರಾಮಚಂದ್ರನು ಎಂದಾದರೂ ಕೈಬಿಟ್ಟು ಹೋಗತಕ್ಕವನು ಎಂದು ತಿಳಿದಿಲ್ಲವೋ”

“ರಾಮಚಂದ್ರನೇ ನಿತಕ್ಕೆ? ರಂಗಸಾಮಿಯೂ ಕೈಬಿಟ್ಟು ಹೋಗತಕ್ಕವನೇ?”

“ಎಲ್ಲಿಯಾದರೂ ಉಂಟೆ. ಅವನಿಗೆ ಕೈಬಿಟ್ಟು ಹೋದನು. ಇಗೋ ನಾನು ಕೈಯನ್ನು ಹಿಡಿದು ಕೊಂಡೆನು.”

ರಂಗಸಾಮಿಯ ಮುಖದಲ್ಲಿ ಮಂದಹಾಸ, ವೆಂಕಟರಾಯನ ಮುಖದಲ್ಲಿ ಕಿಸುಲಜ್ಜೆ. ಈಲಜ್ಜೆಯಿಂದ ಅವನ ಸುಂದರವಾದ ಮುಖದಲ್ಲಿ ಸ್ವಲ್ಪ ಕೆಂಪುದೋರಿತು. ರಂಗಸಾಮಿಯು ಮಾತಿನಲ್ಲಿ ಸೋಲುವುದಿಲ್ಲ ಎಂಬುದು ಈಗ ಅನುಭವಕ್ಕೆ ಬಂದುದಲ್ಲ. ಅನೇಕ ಬಾರಿ ಬಂದಿದ್ದು ಈಗಲೂ ತನ್ನ ಪರಾಭವವನ್ನು ಹೆಚ್ಚಿಸಿತು.

ಎಲ್ಲರೂ ನಿಂತ ಜಾಗದಿಂದ ಹೊರಟರು.

“ರಂಗಸಾಮಿ, ನಿನ್ನನ್ನು ಒಳ್ಳೆಯವನೆಂದು ಇದುವರೆಗೂ ತಿಳಿದಿದ್ದೆ. ನೀನು ಪೋಲಿ.”

“ರಾಮಚಂದ್ರನು ಹೇಳಿ ಹೋದನೋ?”

“ನಿನ್ನ ನಡತೆಯೇ ತಿಳಿಸುವುದು.”

“ನನ್ನ ನಡತೆಗೆ ಕ್ರಿಶ್ಚಿಯನು ಸಾಕ್ಷಿ. ನೀನೇ ಸಾಕ್ಷಿ. ಪರಮನಿತ್ಯನಾದ ರಾಮಚಂದ್ರನೇ ಸಾಕ್ಷಿ.”

“ಅಹುದು, ರಾಮಚಂದ್ರನನ್ನು ಅಡ್ಡಗಟ್ಟಿಸಿ ಅಪಮಾನ ಮಾಡಿದ್ದಕ್ಕೆ ಅವನೇ ಸಾಕ್ಷಿ.”

“ಅನ್ಯಾಯ ಹೇಳಬೇಡ ವೆಂಕಟರಾವ್-ರಂಗಸಾಮಿ ಏನನ್ನೂ ಅರಿಯನು ಎಂದು ಕ್ರಿಶ್ಚಿಯನು ಹೇಳಿದನು.”

“ನೀನು ಸೇರಿದ್ದೆಯೋ ಇಲ್ಲವೋ?”

“ನನಗೂ ತಿಳಿಯದು. ‘ಡಿ’ ಸೆಕ್ಸ್‌ನಲ್ಲಿನ ಹುಡುಗರು ಯಾರೋ ರಾಮಚಂದ್ರನಿಗೆ ಗೇಲಿ ಎಬ್ಬಿಸುತ್ತಿದ್ದರು. ನಾನು ಆ ವೇಳೆಗೆ ಬಂದು ಅವನನ್ನು ಪಾರು ಮಾಡಿಸಿದೆ.”

“ನನ್ನ ಮೇಲೆ ಇಲ್ಲದ ದೋಷಾರೋಪಣೆಯನ್ನು ಮಾಡಬೇಡ ವೆಂಕಟರಾವ್ ನಾನು ಯಾರ ಗೋಜಿಗೂ ಹೋಗುವುದಿಲ್ಲ. ನನ್ನ ಗೋಜಿಗೆ ಯಾರೂ ಬರದಿದ್ದರೆ ಸಾಕು.” ಎಂದು ರಂಗಸಾಮಿಯು ಖಿನ್ನ ಮನಸ್ಸಿನಾಗಿ ಮುಖವನ್ನು ಜೋಲು ಹಾಕಿದನು.

“ಇರಲಿ ನಡೆ, ನಾಳೆಗೆ ಎಚ್ಚರಿಕೆಯಾಗಿರು.”

“ಅದೇನು ಎಚ್ಚರಿಕೆ ಏತಕ್ಕೆ” ಎಂದು ಕ್ರಿಶ್ಚಿಯನು ಕೇಳಿದನು.

“ನನಗೆ ತಿಳಿಯದು ‘ಸ್ಕೂಲ್‌ಡೇ’ ಗಲಾಟೆಯಲ್ಲಿ ಎಲ್ಲರೂ ಇರುವರು. ಪೋಲಿ ಹುಡುಗರಿಗೆ ಅದೇ ಸಮಯ.”

“ವೆಂಕಟರಾವ್, ರಾಮಚಂದ್ರನ ಜತೆಯವರನ್ನು ನೋಡಿದೆಯಾ? ಅವನಿಗೆ ಅವರ ಸಹವಾಸವನ್ನು ಬಿಡಿಸಲಿಲ್ಲ ಯೇಕೆ?”

“ಬಿಡಿಸುತ್ತೇನೆ. ನಾಳೆಗೆ ಎಚ್ಚರಿಕೆ” ಹೀಗೆಂದು ಹೇಳಿ ಸ್ಕೂಲನ್ನು ಬಿಟ್ಟು ತಮ್ಮ ತಮ್ಮ ಮನೆಗಳನ್ನು ಸೇರಿದರು.

ಮಾರನೆಯದಿನ ಕೋಲಾಹಲವನ್ನು ವರ್ಣಿಸತೀರ

ದು. ಸ್ಕೂಲಿಗೆಲ್ಲ ಅಲಂಕಾರ ಮಾಡಿರುವರು. ಮುಂದು ಗಡೆಯಲ್ಲಿ ಬಾವುಟಗಳಿಂದಲೂ, ತೋರಣಗಳಿಂದಲೂ ತುಂಬಿಸಿದ್ದರು ಬರುವ ಹುಡುಗರು ಬಂದಹಾಗೆಯೇ ಅವರವರ ತಂದೆಯವರು, ಅಣ್ಣಂದಿರು, ಸೆಂಟರಿಷ್ಟರು ಬರುತ್ತಲೇ ಇದಾರೆ. ತಿಂಡಿತಿರ್ಥಗಳು ಎಲ್ಲರಿಗೂ ವಿನಿಯೋಗವಾಗಬೇಕಾಗಿದೆ. ಎಲ್ಲಾ ಕೊಟಡಿಗಳಲ್ಲೂ ಹುಡುಗರು ಕುಳಿತು ತಿಂಡಿವದಾರ್ಥಗಳನ್ನೂ ನಿರೀಕ್ಷಿಸುತ್ತಿದ್ದಾರೆ. ಮಾಲಂಟಿಯರುಗಳು ಬಹು ಗಲಭೆಯಲ್ಲಿದ್ದಾರೆ.

ಆರನೆಯ ಫಾರಮ್‌ನ ‘ಸಿ’ ಸೆಕ್ಷನ್ನಿನಲ್ಲಿ ರಂಗಸಾಮಿಯೂ, ಕ್ರಿಶ್ಚಿಯನೂ, ಕೆಲವು ಜನ ಸ್ನೇಹಿತರೂ ಕುಳಿತಿದಾರೆ. ಅದೇ ಕೊಟಡಿಯಲ್ಲಿ ರಾಮಚಂದ್ರನೂ, ವೇಣು, ಕುಪ್ಪಸಾಮಿ ಮುಂತಾದವರು ಇದ್ದಾರೆ. ವೆಂಕಟರಾಯನು ಮಾತ್ರ ಅಲ್ಲಿರಲಿಲ್ಲ. ಕೆಲವು ಜನ ಮಾಲಂಟಿಯರುಗಳು ಬಂದರು.

(ಸಶೇಷ)

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## Brothers Abroad.

Our Assistant Director tells us about the Scouts of other Provinces in India.

Jubbulpore, 8-3-1922.

DEAR BROTHER SCOUTS,

You will notice that this letter is addressed to you from far off Jubbulpore. Perhaps you are wondering how and why this happens to be so. Well, you shall know it.

Under the fostering care of H. H. The Chief Scout, the Scout movement in Mysore has been making great progress for the last three years and more. In the meanwhile, the movement in India was passing through a transitional period of great changes and the question of the Amalgamation and the visit of Sir R. Baden Powell, the world's Chief Scout, foreboded a great future for the Indian Boyhood. The Executive Committee of the Boy Scouts of Mysore, thought it was necessary that we should keep in touch with the latest developments in Scouting in India and resolved to send one of its scout officers on an All-India tour to visit and study the principles and methods of the movement as working in the several provinces. I am here in obedience to the wishes of the Committee. I have visited already Bombay, Baroda, Indore and am come here as the guest of Messrs. K. G. Venkateswaram, (formerly of Mysore) and Joseph Ross, Deputy Camp Chief, whom all of you who were in Bowringpet know so well. It was suggested that I should write to you about what I saw and I wish to do so, though very briefly, through the medium of a few letters to you in the 'School and Scout'. So here goes

### THE LONAVLA CAMP.

I begin with Lonavla.

Lonavla is a small sanatorium lying somewhat midway on the Railway line between Poona and Bombay. I got down from the train and was taken through narrow circuitous lanes of the bleak village. I had not gone far and a sudden turn in the lane brought me to a grove of tall, thickly grown trees. Under the cool shade of their capacious arms, a few scattered tents were visible. As I approached nearer to the secluded spot, signs of busy life caught my view. Beyond the tents was a big plain and a rank bund and beyond these, all round, were ranges of small hillocks, with bushy brushwood growths, and these seemed to encircle the spot I was standing upon. It struck me as a very nice place for scouting and indeed, in a minute, I was in the very midst of the scout camp.

Here in this beautiful grove, was laid the plan for a permanent scout camp. Mr. A. C. Miller, Deputy Camp Chief,



The Class Room at Lonavla.

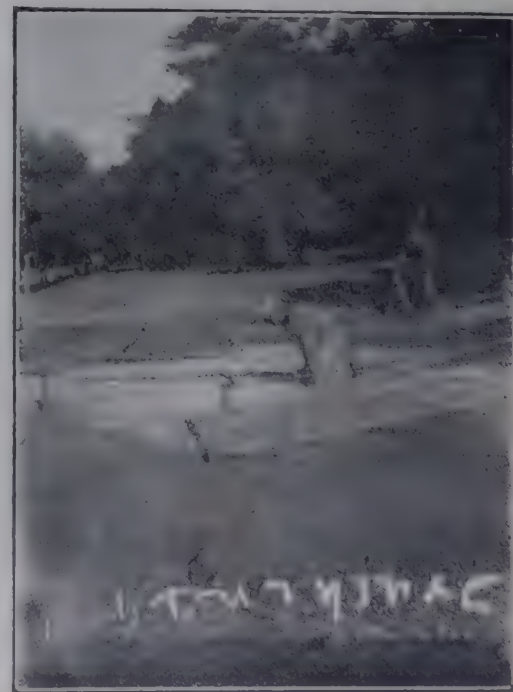
assisted by his four instructors (one of whom Mr. Rama Brahma, was a Mysorean) who had all been at Gill Well Park, was conducting a training camp for prospective Scout masters for the Bombay Presidency. From what I observed for 4 or 5 days, I gathered that the whole camp purported to be thoroughly "Gillwellian" in form and spirit; and a splendid thing it was! Under a big shady tree, were placed a number of rather bigish logs, propped up as seats. There was a black board on a stand and to the tree was hung up a quaint board in Red Indian Sign Characters welcoming the people to its hospitable shade. (Well, mark the heat of an Indian summer which had not yet begun in right earnest there though.) This was the class room where 'instruction' was imparted. Close by were a queer, leathery notice-board; the post box in the worm hole of a small dying tree, the exhibition tent, really a miscellaneous tent with a small library, geological and biological specimens, charts, posters, grindstones, saws and other odds and ends. Beyond that was the tracking arena. There were also a few camp stunts displayed as models, e.g., the camp loom and the camp ovens. Another set of circular seats with ashes and half burnt logs in the centre represented the camp fire.

The camp struck me as very methodical and regular. From the highest authority in the camp down to the paid cooks and peons, they kept the time so punctually that it was one of the best

features of the camp. Their daily programme included the sunning of the beds by every one in the morning before the uniform parade; then came the classes with tea preceding; bath and meals; rest; classes again with light lunch intervening and lastly games for the evening. After supper came the camp fire every day unless they changed it for a lantern lecture or when they went out for star study. The courses of instruction, or rather training, covered the subjects included for the Wood Badge at Gillwell park in London. Sign craft, wood craft, nature craft, camp craft, these are the key activities of scouting and I was pleased to see these things were given the prominence they deserved. No training camp I had seen so far (and they are quite a number) laid this emphasis is on what the Chief Scout calls the Keynote of Scouting.

In short, the camp opened out a new line of training for Indians. The educated Indian long accustomed to city life and to a system of education which does nothing towards the encouragement of the study of nature at first hand, has lost sight of the beauties of Nature and Nature's ways (except through books) and has thus missed one of the greatest pleasure of life. One thing that I wished, but sorely missed, was this; they gave no time for the men under training for nature rambles. The beautiful lakes and hills all round, the valleys and dales, the tunnels and the other numerous freaks nature were inviting and I was told not many of the

(Continued on page 7)



Tracking Arena.



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BANGALORE, JUNE, 1922.

### EDITOR'S PAGE.

Mr. K. Sanjiva Kamath.

On the expiry of his term of office as Director of Boy Scouts in Mysore, Mr. K. Sanjiva Kamath has retired from our midst as an active Scout Officer. For the moment, his departure seems to leave a big gap in our ranks, but our duty is obvious. It is not necessary to dilate here upon his many services to the cause of Scouting in Mysore. His indefatigable energy, high sense of duty and the love he bears for the boyhood of India are well known to all. If Scouting is not to suffer on account of this loss, those of us who remain must not only fill the gap in our ranks but must press forward the advance. Progress depends upon the individual work of each worker in the cause of the movement and the absence of one man should not dishearten us or hinder the work of the future.

It is a great satisfaction to know,

however, that he will not leave us completely. Though he will remain in Madras, he will still continue as a member of the Executive Committee of the Boy Scouts of Mysore and thus help shaping the policy of the future, though he will have no hand in the actual working of it. The greatest tribute we can pay him is by redoubling our efforts for Scouting in the State.

We wish him all good luck and prosperity in the career of public utility which he proposes to follow after laying down the duties of his present office.

### To Our Readers.

Elsewhere we publish an article on "What to write to the School and Scout". It is written by a Boy-Editor of a School-Troop magazine and rightly expresses our own sentiments in the matter. The main object of the School and Scout is

### AN APPRECIATION.

The Headquarters Executive Committee of the Boy Scouts of Mysore at its meeting held on Saturday, the 20th May, passed unanimously the following resolution:

"That this Committee places on record its high sense of appreciation of the enthusiastic and whole-hearted services rendered by Mr. Kamath to the Boy Scout Organization in Mysore during his tenure of office and requests him to continue his interest in the movement by accepting to be a member of the Headquarters Executive Committee."

to encourage the true literary taste in its readers and thus it devotes most of its pages for matter sent by them. It tries, by literary competitions and other means to stimulate an interest in them for this kind of activity. Most of its readers are Scouts and School-boys and naturally it has a scouty look and quite right it is so. For another object is that it should be the common medium for all Scouts not only to express their views, but also to learn what is being done elsewhere by their brother Scouts and thus create a closer bond of sympathy and friendliness. It is working steadily with this object in view and will continue to do so in future. With the change of Directors there will be no change in the policy of the magazine and in editorship as it is only a matter of mere formality as matters stand at present. In the new lease of life which the School and Scout has to receive with this first number of a new volume, it is hoped that it will

receive the same kind treatment it has till now been receiving from its numerous readers and contributors; nay, more it is expected they will evince greater interest and help to increase its circle of readers and to make it more interesting and attractive.

### The March Number.

Numerous letters have been received asking us why the March and April issues have not been received. As our readers are aware from the Editorial page, our magazine issues only ten times a year, April and May being holiday months. Hence there were no magazines for these months.

As regards March issue, we owe a word of explanation to our readers. Owing to the long and continued and unavoidable absence of both the Editor from Headquarters, it was not issued. It is, however, hoped to issue a separate illustrated supplement in the July number of the School and Scout for the year 1922, as a recompense for this remiss.

### SOME HINTS.

Here is a tip for the sick room attendant. Nothing is more annoying to a person who is sick and whose nerves are all on edge than the squeaking caused by the scraping of a chair over the floor. Take an old felt hat and cut out small round discs the size of the bottom of the legs of the chair and glue them securely on. This will gain the sincere thanks of the sick person.

\* \* \* \* \*

Here is a game that has been a favourite for many years. Its name is telegraphy and may be played by any number from ten up. The Scoutmaster should place chairs for a corresponding number of players in a circle, and upon each boy taking his seat allot to him the name of a certain town which he is supposed to represent. One Scout is chosen to be "it" and he is placed within the circle and blindfolded. The Scoutmaster then calls out the names of two given towns, such as "Telegram from Windsor to Truro." As soon as the names are called the two boys representing these towns try to exchange places without being caught by the blindfolded boy in the centre. As soon as one of the players is caught he becomes "it" and takes his turn in the centre until he succeeds in "intercepting a message." —From the "Canadian Boy."

Sometimes during the game they call what is called a "general post", when all are expected to change their places giving the "it" a better chance of interception of a "message".—]



# What to write for "The School and Scout".

By a Boy-Editor of a Troop Magazine.

I once knew a friend who had a very curious idea of editors. "Whatever anybody sends, that must, as a matter of course, be put in!" I think he sent an article himself to a magazine and was all the while assuring me that he had no doubt it would be put in, when like a thunderbolt, the postman's turban popped into his room and his article was promptly declined with thanks!

Now many of us don't know what to write for a magazine, and some don't know how to write it. As a little editor myself, I could tell you some secrets which editors know. Of course, I don't speak for any but myself. And as I am just like any of you—I don't know if I am younger—you may not relish all that I say. But we shall have a good try and make something of this mystery.

Coming seriously to the point, what would we like others to write for us? If an article appeared in the "School and Scout" on 'Charity,' let us say, or 'Honesty is the best policy,' we would all join together in tearing the magazine, singing uncomplimentary verses of Bedford House (Tippoo Sultan's Palace—Ed.), and then going home and sleeping over the whole affair. But what is it we are doing? Granted—we want to write to the 'School and Scout'. Granted—again, we want to write something 'nice' that would make the editor gape through the window, granted—a third time, that we want every one to read our article and say how nice it is, and how very *nicely* it is worded, and how *very nicely* it is arranged, and how *very nicely* it is polished, etc., etc. Well after all these grants, up springs a profound grandmotherly proposition; we put pen to paper, scratch our heads, and produce something for the edification of students in Mysore! It looks so funny! But just look at this picture. A boy was looking at a fat fellow and thus described him:

ASSER:—Well, it seems poor old money for you, and—er—try and get home as soon as possible!"

## Parade Orders.

The regiment was drawn up for parade, but the main ground was being repaired and a small portion, which would do for only about half the men, had to be used for the occasion.

"Those men who do not wish to attend the parade—one pace to the front."

Seventy-five per cent stepped forward.

The Col. gave the order: "Rear rank—right turn—dismiss!" and marched "the volunteers" to their drill.

B. R. NARANA IYENGAR,  
Bangalore.

which I can appreciate though it has much sting:

He:—*I say, what 'ees' are you, Chinese, Japanese, Burmese.....?*

Ha:—*I am all right, but you are one of the donkeys, eh!*

So, when you go outing, or when you see a funny sight, or when anything tickles your fancy, write it down. Simply write it down. Don't say, as a boy said: 'I say, I can write simple English, but I don't know magazine English.' There is nothing like a magazine English and nothing like a magazine subject. What appeals to you and to me is likely to appeal to others, because we are all boys. So let us not go hunting all day and say in the end, 'There's no game.'

Sometimes it is good to have a bit of delicate fancy. We have not much of the spirit of adventure in us. So editors



particularly like articles like 'The Day's Adventure' in the August number of the 'School and Scout.' If you have gone on a walk through a new countryside and have not returned home before darkness and don't know the way,—well there is enough stuff to make the readers stare with wonder and feel lucky for having paid an anna! I am not sure if the four visitors to Sivaganga ever did undergo all their adventures. Yet the article is ably written and I would recommend a second reading of it to all. If we can produce anything like it—editors cannot say 'No'!

Long articles are never useful. So I stop here. But let me give a parting suggestion. Whenever you write—write that which will be refreshing, which will excite good thoughts and fine feelings. Here are the magazines waiting for the beautiful burden of your words and ideas. Come, will you write for them?

## BROTHERS ABROAD.

(Continued from page 5)

men visited them. Again, I did not like the "dictation" of notes; it savoured much of the hated class rooms. Indian songs and a common prayer in some Indian language would better instil the spirit of prayer to the Indian than English verses though adopted to local conditions and though written for the occasion. But for these one or two things, which I wished were founded in the camp, the period of my stay was most enjoyable and, what is more important to me, very profitable. The kind hospitality of authorities, their solicitude for the comfort and happiness of the campers and visitors, are beyond praise. There were Hindus, Parsis, Christians, Mahomedans; there were Marathas, Gujarathis, Kannadigas, Englishmen, but the whole camp was a jolly brotherhood. The spirit of comradeship and friendliness, which pervaded the whole camp where all castes and creeds met with one common aim of service to our fellows on the common platform of scouting, forgetting their differences in the interests of the welfare of their common motherland, was the most hopeful sign of the future glory and greatness of India.

It is with profound feelings of gratefulness and sorrow the camp broke up at the end. It is a thousand pities that the camp could not have been longer than ten days.

## BOMBAY.

Bombay is the next place of interest I visited. The stay was for only three days, rather short for a big city like Bombay, but the best possible use was made of it, because I saw a number of troops at work and at play. The 8th Bombay troop is one of the fine troops, which has attempted, quite successfully, the application of the patrol system. One nice little chap—a real leader he was—looked to be very smart and intelligent for his age and I am sure he is the sort of stuff from which real men are made. Mr. B. Tirumala Char, who was sometime Assistant Director of Scouts here, is also running a troop, the 15th Bombay. It is of recent origin and the scout master and his leaders are trying their best to make theirs a very good troop. The Parsee Scouting Society's Scouts were a nice lot and their mouth organ band and physical culture stunts were specially good and attractive. The clubroom of the Catholic Scouts was a lively den of activities and the Grand Howl of their Cubs are really grand and was some howl! The one

(Continued on page 8)



NEWS AND NOTES.

(Continued from page 7, column 3)

feature of Bombay is that most of the scouts are either Parsees or Europeans and Anglo-Indians. The Hindu is a rare bird and this seclusion of one particular class is rather deplorable. The sooner he wakes up, the better.

In spite of overcrowding, Bombay offers splendid opportunities for scouting and scouting is much needed to refresh with open-air life the too dusty, busy, clumsy life of the premier city of India.

I fear, I have already overstepped the bounds of the legitimate length of a letter and hence I shall close. Next week you will hear about our Brother Scouts of Baroda and Central Provinces and you may be sure that they won't lack in interest. So look up.

Yours fraternally,  
C. SUBBA RAU.

N.B.—This letter was written for the March number of the School and Scout, but as the March number never issued, this letter is published as it was without any modifications.—ED. S. & S. MAGAZINE.

Notice to our Contributors.

- 1. MSS. should be legibly written on one side of the page only.
- 2. Descriptions of news and events must be brief.
- 3. All extracts and quotations must be acknowledged.
- 4. A free copy of the magazine will be sent to every contributor of stories, poems, articles and sketches, which are published in the magazine.

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XI Mysore Troop.

A BICYCLE EXCURSION.

A small party of my Senior Scouts and myself went on a Bicycle Excursion to the ruins of Somanathapura near Tirumakudalu Narasipur, which is 27 miles away from our Headquarters, starting at 6-30 A.M., on Sunday, the 2nd April 1922, having our own menu in our haversacks. The journey on the road though difficult owing to climbing up and getting down of the ridges, which are very common in Mysore Province, was performed by all my Scouts cheerfully.

We reached the famous temple at 9-15 A.M., and made a deep study of the architecture which is very skilfully done in those bygone days. It is said that the temple is of about 700 years old. The images with floral work out of stone is finished very admirably and it is not an ordinary work to the best architect of the present day. There are 12 small domes inside the temple. The stone carving work, which is so very exquisitely done inside the domes can be seen only with the aid of torches as it is very dark inside. All the works both in and outside the temple are the traces of the work of our ancients to show how civilized they were in their Golden Ages. This is a very good study for Scouts who have a taste in Architecture.

After finishing sight seeing we had a pleasant plunge in the waters where Cauvery and Kapila meet and then returned home the same evening safely with smiling faces not minding the fatigue of biking 54 miles in Ups and Downs.

Since all my Scouts have their vacations, I will be taking them for a day and whenever convenient for night camps also and brief reports on the camping and its usefulness will be published for the information of the Scout world.

G. MUKUNDA,  
Scout Master, XI Mysore.

An Anjanam (ಅಂಜನಂ) for Scouts.

MY DEAR SCOUTS,  
Have you read "Eyes and No Eyes?" If you have, apply your power of observation. Many of you, I hope, have read 'Miller of the Dee' by Charles Mackay. Let me know by the next month what peculiarity you have been able to find there. The poem can be found in almost all the readers and poetry books.

Yours truly,  
LUCKOOR R. K.,  
Seringapatam.

Doctor Diet.

"The best doctors in the world," says Swift, "are Dr. Diet, Dr. Quiet, and Dr. Merryman. We should all know Dr. Diet, whose advice concerns bodily health. The health of the body is most important to the health of the character. There is such a thing as "physical morality," and the more we know of the body, the more we perceive that physical morality is closely related to spiritual morality. There is a great deal of truth in saying, "He who drinks beer, thinks beer." Be sure of this, it is not some thing apart from religion and goodness to cleanse our bodies, to exercise our muscles, to breathe pure air, to change our clothes, to eat and drink in moderation. These things are a part of life. Bear well in your thoughts the conviction that physical health is a part of spiritual health.

Diet not only affects our body for good or evil, but our attitude towards our meals affects our characters in the same way. If we eat

too much we get ill; if we want to eat too much we grow piggish. A poet of exquisite mind—the author of the "Elegy written in a Country Churchyard"—said wisely in a jingle easy to remember:

"When we rise from the table as light as before,  
'Tis a sign we have eaten just enough and no more"

This is an excellent rule to keep in mind. Go to take your food with pleasure, enjoy what you eat, but remember that the purpose of eating is to give you vigour and energy. Don't eat for the sake of eating. Consider, while you are eating, the work that lies before you after your meal. Remember that you want to be fit and keen and vigorous. Let it be your constant thought at table (to use the English idiom) that meals have a purpose. That purpose is to give your body energy. In working your brain and in exercising your muscles, you wear out a part of your body called tissue. It's food which enables you to work again and exercise your muscles again. Over-eat, and instead of fresh brain and taut muscles, you feel heavy, torpid and dull.

Is there a more dreary sight, than, a cat overfed with mice, waddling painfully across the backyard, only to lie down grunting and groaning as it basked in the sun? Compare this ruined and ill-treated cat with the sparingly fed cow which lows when it hears its owner coming home, or the dog which leaps and bounds with joy before its master. Which is better fed? Which enjoys life more? Which master is kinder?

It is said that no horse could live for a week which was fed as man feeds himself. If diet is so important to animals, it is as important to us also. The human race is only just beginning to perceive how greatly health, joy, and spiritual energy depend upon food. It is wise then, to begin our self-education by schooling our appetites. And this is best done not by saying it is piggish to over-eat and thinking, "I must deny myself this nice dish," but by knowing that eating has the purpose of making us vivid, energetic, active and strong. Let us eat to live and not live to eat. If we would live abundantly it will not be self-sacrifice to go without a certain dish; it will rather be an act of wisdom—like refusing to drink poison.

Lastly, this sort of behaviour on the part of great Rishis, who lived almost on moderate and in most cases on nothing, enabled them to live for many years, while we, their descendants, have been degenerating chiefly because, we are over-eating and almost are in the habit of visiting every hotel we chance to pass and thus die sooner than they.

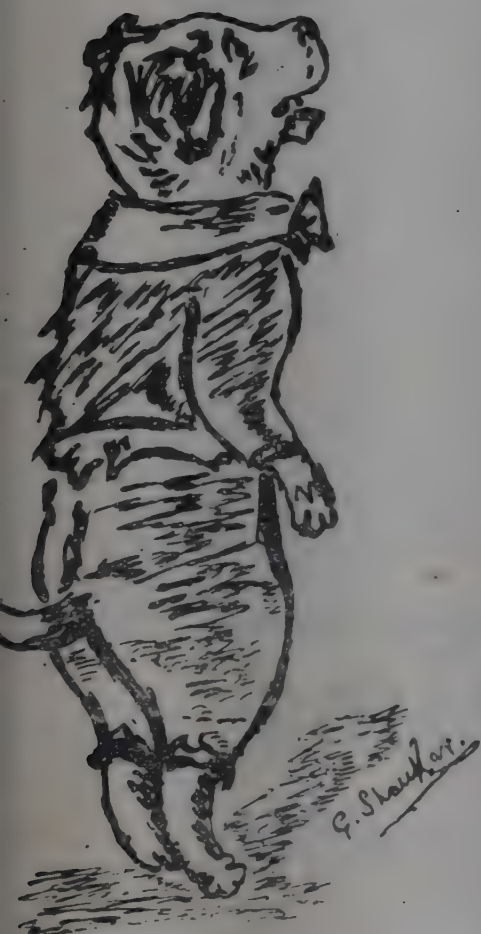
'LUCKOOR', Seringapatam.

given towns, such as "Telegram from Windsor to Truro." As soon as the names are called the two boys representing these towns try to exchange places without being caught by the blindfolded boy in the centre. As soon as one of the players is caught he becomes "it" and takes his turn in the centre until he succeeds in "intercepting a message." —From the "Canadian Boy."

Sometimes during the game they call, what is called a "general post", when all are expected to change their places, giving the "it" a better chance of interception of a "message".—]



# Look and Laugh.



## Good Advice.

BEGGAR:—"Kind Sir, give me something to get a bite of bread."

PASSER-BY:—"What! are you so poor and homeless as that?"

BEGGAR:—"Oh! no, Heaven is my home."

PASSER-BY:—"Well, here is a piece of money for you, and—er—try and get home as soon as possible!"

## Parade Orders.

The regiment was drawn up for parade, but the main ground was being repaired and a small portion, which would do for only about half the men, had to be used for the occasion.

"Those men who do not wish to attend the parade—one pace to the front."

Seventy-five per cent stepped forward.

The Col. gave the order: "Rear rank—right turn—dismiss!" and marched "the volunteers" off to their drill.

B. R. NARANA IYENGAR,  
Bangalore.

## Debts—Old and New.

"Well, my friend, I never pay my old debts."

"Then, what do you do?"

"I forget them."

"I see, and your new ones?"

"Oh! I let them get old!"

"Pa, what makes the cost of living, so high?"

"The cost of living so high, my son!"

What is it that a poor man has, a rich man wants, a spendthrift saves, a miser spends.

TEACHER:—"Nothing."

K. G. VENKATA RAO,  
II Chitaldrug.

## A Comic Song.

Peter Piper picked a peck of peckled pepper  
A peck of peckled pepper Peter Piper picked.  
If Peter Piper picked a peck of peckled pepper  
Where is the peck of peckled pepper Peter  
Piper picked.

P. A. VENUGOPAL RAO.

I had no teeth; he sent me milk instead,  
Now I have teeth, will he not send the bread?

## Riddle-me-ree.

My 1st is in casket but not in goblet  
,, 2nd is in lubricate but not in etiquette  
,, 3rd is in Mysore but not in India  
,, 4th is in coconut but not in orange  
,, 5th is in sister but also in brother  
,, 6th is in white but not in yellow  
,, 7th is in animal but not in brute

Last is in grain but not in corn

My whole is known to every Scout

Gentle reader, tell me what I am.

K. A. KESHAVA IYENGAR.

## A Story.

A man ate a cake,  
And he got head-ache,  
He went to sleep,  
When a thief began to creep.  
He got up with a start,  
To see the thief caught,  
The thief was caught,  
And he was brought,  
Before a Judge;  
Who bore him no grudge,  
He was sentenced to death,  
And he held his breath,  
To meet his fate  
Which he ought to hate.

G. S. VENKATARAMANA IYER,  
Basavangudi, Bangalore.

## The Freezing Point.

TEACHER:—"What do you know about cold?"  
Pupil—(Rubbing and blowing his fingers) "I have them at my finger's end!"

K. G. VENKATA RAO.

## If I were a Boy Again.

BY H. J. ROBERTS.

If I were a boy again, lad,  
If I were a boy like you;  
There's heaps of things in the past, lad,  
I'd shun, if my life were new.  
There's heaps of things I'd do better,  
If, like yours, my life were new.

It's fine to be out in the world, lad,  
But there's a bigger duty to do;  
And now is the time for you, lad,  
To prepare for a life that is new.  
So make the most of your chances,  
Be earnest, faithful and true.

You will find good friends in the world,  
lad,  
But you'll find some bad ones, too.  
So mind how you choose your friends,  
lad,

Good men are all too few.  
If you have a good friend, stand by him,  
On the threshold of life that is new.

—From the Scout's Year Book.

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## ಸ್ಕೂಲ್‌ಡೇ.

(ಎಂ. ಆರ್. ಶ್ರೀನಿವಾಸಮೂರ್ತಿ, ಬಿ. ಎ.)

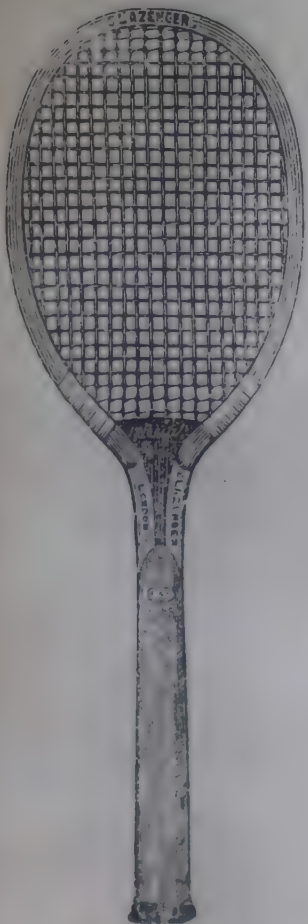
(ಹಿಂದಿನ ಸಂಚಿಕೆಯಿಂದ ಮುಂದರಿಸಿದ್ದು)

ಕೆಲವು ವಾಲಂಟಿಯರುಗಳು ಬರುತ್ತಲೂ ಹುಡುಗರಲ್ಲಿ ಎದ್ದು ನಿಂತುಕೊಂಡರು. ಕೆಲ ಹುಡುಗರು ಹಿಂದಿನಿಂದ ತಿಂಡಿ ಮಕ್ಕರಿಯಲ್ಲಿ ಕೈ ಹಾಕಿದರು; ಮತ್ತೆ ಕೆಲವರು ಮಕ್ಕರಿಯನ್ನು ಜಗ್ಗಿ ಎಳೆದರು. ಈ ಸಮಾರಂಭದಲ್ಲಿ ಬಹು ಗಲಭೆಗೆ ಆರಂಭವಾಯಿತು. ವಾಲಂಟಿಯರುಗಳ ಸಾಮರ್ಥ್ಯವೇನೂ ನಡೆಯಲಿಲ್ಲ. ಕ್ಷಣಮಾತ್ರದಲ್ಲಿ ಮಕ್ಕರಿಯೆಲ್ಲ ಬರಿದಾಗುವ ಸಂಭವವು ಬಂದೊದಗಿತು. ಆದರೆ ಆ ಕಾಲಕ್ಕೆ ಕೆ. ಸುಬ್ಬರಾಯರು ಆ ಕೊಠಡಿಯ ಬಳಿಗೆ ಆಕಸ್ಮಾತ್ತಾಗಿ ಬಂದರು. ಸುಬ್ಬರಾಯರು ಹೈಸ್ಕೂಲಿನಲ್ಲಿ ಗಣಿತವನ್ನು ಬೋಧಿಸುವ ಉಪಾಧ್ಯಾಯರು. ಉಪಾಧ್ಯಾಯರನ್ನು ನೋಡುತ್ತಲೂ ಗಂಟಿನೊಡನೆ ಸಿಕ್ಕ ಕಳ್ಳರಂತೆ ಹುಡುಗರು ತಟಸ್ಥರಾಗಿ ನಿಂತರು. “ಇದು ಏನು ಗಲಾಟೆ, ನಾಚಿಕೆಯಿಲ್ಲವೇ, ನಿಮ್ಮ ನಿಮ್ಮ ಜಾಗದಲ್ಲಿ ಹೋಗಿ ಕುಳಿತುಕೊಳ್ಳಿ” ಎಂದು ಸುಬ್ಬರಾಯರು ಗರ್ಜಿಸುತ್ತಲೂ ಹುಡುಗರು ಒಬ್ಬೊಬ್ಬರಾಗಿ ಬೆಂಚುಗಳ ಬಳಿಗೆ ಸರಿದು ಗುಸಗುಸಗುಟ್ಟುತ್ತ ‘ಈ ಶನಿ ಇಲ್ಲಿ ಗೇಕೆ ಬಂತು’ ಎಂದು ಚರ್ಚೆ ಮಾಡುತ್ತಿದ್ದರು.

ವಾಲಂಟಿಯರುಗಳು ಸ್ವಲ್ಪ ಧೈರ್ಯವನ್ನು ತೆಗೆದುಕೊಂಡು ತಿಂಡಿಯಿದ್ದ ದೊನ್ನೆಗಳನ್ನು ಹುಡುಗರ ಮುಂದೆ ಮೇಜುಗಳ ಮೇಲಿಡುತ್ತ ಹೋದರು. ಸುಬ್ಬರಾಯರು ಅಲ್ಲಿಯೇ ನಿಂತಿದ್ದರಿಂದ ತಿಂಡಿಪದಾರ್ಥಗಳ ವಿನಿಯೋಗವು ಸಮರ್ಪಕವಾಗಿ ನಡೆಯಿತೆಂದು ಹೇಳಬೇಕಾಗಿದೆ. ಇದನ್ನು ಕಂಡು ಸುಬ್ಬರಾಯರು ಅಲ್ಲಿಂದ ಸರಿದು ‘ಡಿ’ ಸೆಕ್ಷನ್ನಿನ ಬಳಿಗೆ ಹೊರಟರು. ಕೂಡಲೇ

ಜಯಘೋಷವೂ, ಕೈಚಪ್ಪಾಳೆಯಧ್ವನಿಯೂ ಕೊಠಡಿಯನ್ನೆಲ್ಲ ತುಂಬಿದವು. ಕೆಲವರು ಸೀಟಿಯನ್ನು ಹಾಕಿದರು. ಕೆಲವರು ಹಾಡುಗಳನ್ನು ಹಾಡಿದರು. ಹೀಗೆ ಕೋಲಾಹಲವು ಮೇರೆತಷ್ಟಿ ಮುಂದುವರಿಯುತ್ತಿದ್ದಾಗ, ರಾಮಚಂದ್ರನು ತಾನು ಕುಳಿತ ಜಾಗದಿಂದ ಎದ್ದನು. ಹುಡುಗರು ಆಗ ತಾನೆ, ದೊನ್ನೆಗಳಿಗೆ ಕೈಹಾಕಿದ್ದರು. ರಾಮಚಂದ್ರನು ತನ್ನ ಜಾಗವನ್ನು ಬಿಟ್ಟು ಮೇಜುಗಳ ಮಧ್ಯೆ ಬರಲು ಮೃತ್ಯುನಾದಾಗ ರಂಗಸಾಮಿಯು ಅವನ ದಾರಿಯಲ್ಲಿ ಕುಳಿತು ಕ್ರಿಶ್ಚಿಯಾನಿಟಿಯನ್ನು ಮಾತಾಡುತ್ತ ಜಿಲ್ಲೇಬಿಯನ್ನು ಕೈಗೆ ತೆಗೆದುಕೊಂಡಿದ್ದನು. ರಂಗಸಾಮಿಯ ದೃಷ್ಟಿಯು ರಾಮಚಂದ್ರನ ಮೇಲೆ ಬಿತ್ತು. ‘ಏನೋ ತುಂಟತನಕ್ಕೆ ಬರುತ್ತಿದ್ದಾನೆ’ ಎಂದು ಊಹಿಸಿ ದೊನ್ನೆಯನ್ನು ಮೇಜಿನ ಮೇಲಿಟ್ಟು ಎಚ್ಚರಪಟ್ಟನು. ಕುಪ್ಪಸಾಮಿಯು ಹುಬ್ಬನ್ನು ಹಾರಿಸುತ್ತ ಕೈನಲ್ಲಿದ್ದ ಬೆತ್ತವನ್ನು ತಿರುಗಿಸುತ್ತಿದ್ದನು. ರಂಗಸಾಮಿಯ ಸ್ನೇಹಿತರಿಗೆ ಅದು ಸಹನವಾಗಲಿಲ್ಲ. ಆದರೆ ತಾವಾಗಿ ಜಗಳವನ್ನು ಪ್ರಾರಂಭಿಸುವುದು ಸರಿಯಲ್ಲವೆಂದು ಕೋಪವನ್ನು ನುಂಗಿ ದೊನ್ನೆಗಳ ಮೇಲೆ ಸಾಮರ್ಥ್ಯವನ್ನು ವ್ಯಕ್ತಪಡಿಸುತ್ತಿದ್ದರು. ರಾಮಚಂದ್ರನು ರಂಗಸಾಮಿಯ ಪಕ್ಕದಲ್ಲಿಯೇ ಅವನನ್ನು ಸೋಕಿ ಕೊಂಡು ಹೊರಗೆ ಹೋದನು. ಕೊಠಡಿಯ ಹೊರಗೆ ಹೋದವನು ಅಲ್ಲಿಯೇ ನಿಂತು ಕುಪ್ಪಸಾಮಿ, ವೇಣು, ಇವರ ಮುಖಗಳನ್ನು ನೋಡುತ್ತ ಸೈಗೆಯನ್ನು ಮಾಡಿದನು. ಬಾಯಲ್ಲಿ ಮಾತನಾಡದಿದ್ದರೂ ಸೈಗೆಗಳ ಮೂಲಕವೇ ಸಂಭಾಷಣೆಯು ನಡೆಯುತ್ತಿತ್ತು. ರಂಗಸಾಮಿಯು ಇವುಗಳನ್ನಾವುದನ್ನೂ ನೋಡಲಿಲ್ಲ. ರಾಮಚಂದ್ರನು ಹೊರಗೆ ಹೊರಟು ಹೋದನೆಂದು ಮಾತ್ರ ಅವನು ತಿಳಿದು, ‘ನೆಂಕಟರಾಯನು

ಏಕೆಬರಲಿಲ್ಲ’ ಎಂದು ಕ್ರಿಶ್ಚಿಯಾನಿಟಿಯನ್ನು ಕೇಳುತ್ತಿದ್ದನು. ಅಷ್ಟರಲ್ಲಿ ರಾಮಚಂದ್ರನು ಕೊಠಡಿಯೊಳಕ್ಕೆ ಪುನಃ ಬಂದನು. ಈ ಬಾರಿ ರಂಗಸಾಮಿಯನ್ನು ಅವನು ಮುಟ್ಟಲಿಲ್ಲ. ಅಲ್ಲಿ ಸ್ವಲ್ಪಕಾಲ ಗುಸಗುಸ ಮಾಡುತ್ತ ನಡೆಯಿತು. ಅದೇನೋ ಸಂಚು ಮಾಡುತ್ತಿರುವರೆಂದು ಕ್ರಿಶ್ಚಿಯಾನಿಟಿಯು ಊಹಿಸಿ, ರಂಗಸಾಮಿ, ಈದಿನ ಆದುದು ಆಗಲಿ. ಈ ದುಷ್ಟರಿಗೆ ತಕ್ಕದನ್ನು ಮಾಡಿಯೇ ತೀರಬೇಕು. ಏನು ಮಾಡುವರೋ ನೋಡೋಣ’ ಎಂದು ಹೇಳುತ್ತ ತನ್ನ ಹಿಂದೆ ಮುಂದೆ ಕುಳಿತಿದ್ದ ಇತರ ಬಾಲಕರೊಂದಿಗೆ ಪಿತೂರಿ ನಡೆಸುತ್ತಿದ್ದನು. ರಂಗಸಾಮಿಯು ದೃಷ್ಟಿಯೂ ಮನಸ್ಸೂ ಈ ಪಿತೂರಿಯ ಕಡೆಗೆ ಇದ್ದವು. ಆದುದರಿಂದ ರಾಮಚಂದ್ರನು ತನ್ನ ಬಳಿಗೆ ಬರುತ್ತಿದ್ದುದು ತಿಳಿಯಲಿಲ್ಲ. ರಾಮಚಂದ್ರನು ಸವಿಸಾಪಕ್ಕೆ ಬಂದು ರಂಗಸಾಮಿಯ ದೊನ್ನೆಗಳನ್ನು ಮೇಜಿನಿಂದ ಕೆಳಕ್ಕೆ ತಳ್ಳಿ ಕೊಠಡಿಯಿಂದ ಹೊರಕ್ಕೆ ಹೊರಟು ಹೋದನು. ರಂಗಸಾಮಿಯು ತಿರುಗಿ ನೋಡುವಲ್ಲಿ ಜಿಲ್ಲೇಬಿ ಕಾರದವಲಕ್ಕೆ, ಮೈಸೂರು ಪಾಕು, ಮುಂತಾದುವು ನೆಲದ ಮೇಲೆ ಬಿದ್ದಿದ್ದವು. ಹುಡುಗರಲ್ಲಿ ಘೊಳ್ಳೆಂದು ನಕ್ಕರು. ಎಲ್ಲರೂ ತಿನ್ನುತ್ತಿರುವಾಗ ರಂಗಸಾಮಿಯು ಸುಮ್ಮನೆ ಇರಬೇಕಾಯಿತು. ಆಗ ದಿಕ್ಕುತೋಚದೇ ವ್ಯಸನದಲ್ಲಿಯೂ ಅಪಮಾನದಲ್ಲಿಯೂ ಮುಳುಗಿದ್ದರಿಂದ ಏನುಮಾಡಬೇಕೆಂಬುದು ಅವನಿಗೆ ಹೊಳೆಯಲಿಲ್ಲ. ಕೊಠಡಿಯನ್ನು ಬಿಟ್ಟು ಹೋದರೆ ಮತ್ತಷ್ಟು ಅವಮಾನವಾಗುವುದು. ಅಲ್ಲಿಯೇ ಇದ್ದರೆ ಪ್ರತಿಪಕ್ಷದವರ ಹಾಸ್ಯ, ಗೇಲಿ, ಕ್ರಿಶ್ಚಿಯಾನಿಟಿಯನ್ನು ತನ್ನ ದೊನ್ನೆಗಳನ್ನು ಮುಂದಿಟ್ಟು. ರಂಗಸಾಮಿಯು ಅವುಗಳನ್ನು ತೆಗೆದುಕೊಳ್ಳಲಿಲ್ಲ. ‘ಕಿರ್’ ಎಂದು ಕೆಲವರು ಕಿರಿದಿದರು. ಮೇಜುಗಳನ್ನು ಕೈಯಿಂದ ಬಡಿದು ಅವಾಂತರವನ್ನೆಬ್ಬಿಸಿದರು. ಈಹೊತ್ತಿಗೆ ಇಲ್ಲಿ ತಿಂಡಿಪದಾರ್ಥಗಳ ವಿನಿಯೋಗವಾಗಿಲ್ಲವೇನೋ ಗಲಭೆ



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ಯು ಹೆಚ್ಚುತ್ತಿದೆ' ಎಂದು ಕೆಲವರು ವಾಲಂಟಿಯರುಗಳು ಒಳಕ್ಕೆಬಂದು ದೊನ್ನೆಗಳನ್ನು ಹಂಚಿ ರಂಭಿಸಿದರು. ರಂಗಸಾಮಿಯಬಳಿ ಏನೂ ಇಲ್ಲವೆಂದು ನೋಡಿ ನೊದಲು ಅವನಿಗೆ ಕೊಟ್ಟರು. ರಂಗಸಾಮಿಯು ಅವುಗಳನ್ನು ತೆಗೆದುಕೊಂಡನು. ದರೆ ಅವುಗಳಲ್ಲಿರುವ ಪದಾರ್ಥಗಳನ್ನು ತಿನ್ನಲು ತುರನಾಗಲಿಲ್ಲ; ಮಹತ್ತರವಾದ ಚಿಂತೆಯಲ್ಲಿ ದ್ದಿದ್ದನು. 'ವಾಲಂಟಿಯರುಗಳು ಹೊರಟು ಹೋದ ಸ್ವಲ್ಪ ಹೊತ್ತಿಗೆ ರಾಮಚಂದ್ರನು ಕೊಠೆಯ ಹೊರಗಡೆ ಬಂದು ನಿಂತನು. ರಂಗಸಾಮಿಯು ಅವನನ್ನು ನೋಡಿ ದೊನ್ನೆಗಳನ್ನು ಭದ್ರಾಗಿ ಹಿಡಿದುಕೊಂಡನು.

ಹುಡುಗರೆಲ್ಲರೂ ತಿಂಡಿ ಪದಾರ್ಥಗಳನ್ನು ಹಂಚಿಸಿ ಕಾಫಿ, ಟೀಗಳನ್ನು ಎದುರು ನೋಡುತ್ತಿದ್ದರು. ಆ ಕೊಠಡಿಯಲ್ಲಿಲ್ಲ ರಂಗಸಾಮಿಯೊಬ್ಬನೇ ನೂ ತಿನ್ನದಿದ್ದನು. ಅವನ ಮನಸ್ಸಿನಲ್ಲಿ ಕ್ಷೇರುತ್ತಿದ್ದ ಕೋಪವನ್ನೂ ರೋಷವನ್ನೂ ಮಾರುತಾನೆ ಹೇಗೆ ತಿಳಿದಾರು. ಅವನಿಗೆ ತಿಂಡಿಯೇ ರವಲ್ಲದು. ತನ್ನ ಒಡನಾಡಿಗಳೆದುರಿಗೆ ಅಪಮಾನಾಯಿತಲ್ಲ, ಯಾವಭಾವಿಯಲ್ಲಿ ಬೀಳಲಿ, ಈ ಭಲನ್ನು ಹೇಗೆ ತೀರಿಸಿಕೊಳ್ಳಲಿ, ಎಂದು ಮುಂದಾಗಿ ಲೋಚನಾತರಂಗಗಳಲ್ಲಿ ಸಿಕ್ಕಿ ಹೊರಳಾಡುತ್ತಿ

ದ್ದನು. ತನ್ನ ಪ್ರಾಣದಮೇಲೆ ಆಶೆಯನ್ನು ಬಿಟ್ಟಿದ್ದನು. ಮಾನ ಹೋದಮೇಲೆ ಪ್ರಾಣವಿದ್ದರೇನು? ಸಾಯುವ ಪರ್ಯಂತ ರವೂ ಹಾಸ್ಯಕ್ಕೆ ಗುರಿಯಾಗಿ, ಹೇಡಿಯಾಗಿ, ಅಪಮಾನಿತನಾಗಿ ಜೀವಿಸುವುದಕ್ಕಿಂತ ಒಂದು ದಿನಸ ಬಾಳಿದರೂ ಹೊಡೆದಾಡಿ ಹೋರಾಡಿ ಸಾಯುವುದೇ ಮೇಲೆಂದು ವೀರವ್ರತವನ್ನು ತಳೆಯುತ್ತಿದ್ದನು. ಏನು! ನಾಲಕ್ಕಾರು ಏಟುಗಳು ಬೀಳಬಹುದು. ನೆತ್ತಿಯೊಡೆದು ರಕ್ತ ಸ್ರಾವವಾಗಬಹುದು! ಕೈ ಕಾಲು ಮುರಿಯಬಹುದು. ಆಗಲಿ, ಆಗಿಹೋಗಲಿ, ಇವುಗಳೆಲ್ಲ ವೀರ ಚಿಹ್ನೆಗಳಲ್ಲವೇ? ನಿರಪಾಯವಾದ ಸುಕ್ಷೇಮವಾದ ಭಂಡತನದ ಬಾಳನ್ನು ಸುಡು, ಹೇಡಿತನದ ಜೀವಿತವನ್ನು ಸಾಕುಮಾಡು, ಎಂದು ಮುಂತಾಗಿ ಆಲೋಚಿಸುತ್ತಿದ್ದುದರಿಂದ, ಜಿಲ್ಲೆಬಿಗಳಾಗಲಿ ಬೊಂಡಾಗಲಾಗಲಿ ಅವನ ದೃಷ್ಟಿಪಥಕ್ಕೆ ಬೀಳಲಿಲ್ಲ. ಈ ಆಲೋಚನೆಗಳಲ್ಲಿ ಮುಳುಗಿದ್ದುದರಿಂದಲೇ ತಾನು ಆ ಕೊಠಡಿಯಲ್ಲಿರುವುದನ್ನು ಕೂಡ ಮರೆತಿದ್ದನು. ಆದರೆ ರಾಮಚಂದ್ರನು ಮಾತ್ರ ಅವನ ಮನಸ್ಸಿನಿಂದ ಹೊರಗಾಗಲಿಲ್ಲ ಒಂದು ಬಾರಿ ವಾರೆನೋಟವನ್ನು ಬೀರುತ್ತಲೂ ರಾಮಚಂದ್ರನು ಹತ್ತಿರ ಹತ್ತಿರಕ್ಕೆ ಬರುತ್ತಿದ್ದುದು ತಿಳಿಯಬಂತು. ರಾಮಚಂದ್ರನು ಹತ್ತಿರಕ್ಕೆ ಬರುತ್ತಿದ್ದುದನ್ನು

ತಿಳಿದರೂ ತಿಳಿಯದವನಂತೆ ರಂಗಸಾಮಿಯು ತನ್ನ ದೊನ್ನೆಗಳ ಮೇಲೆ ದೃಷ್ಟಿಯನ್ನು ತಿರುಗಿಸಿದನು. ರಂಗಸಾಮಿಯು ಎದೆಯಲ್ಲಿ ಧಡ್ ಧಡ್ ಎಂದು ಹೊಡೆಯುತ್ತಿತ್ತು. ಮೈಯೆಲ್ಲವೂ ಬೆವರುತ್ತಿತ್ತು. ಶರೀರದಲ್ಲಿ ರಕ್ತವು ಬಹು ಜಾಗ್ರತೆಯಾಗಿ ಪ್ರವಹಿಸ ತೊಡಗಿತು. ರಾಮಚಂದ್ರನು ಪಕ್ಕದಲ್ಲಿ ಬರುತ್ತಲೂ ಅವನ ದಾರಿಗೆ ಅಡ್ಡವಾಗಿ ರಂಗಸಾಮಿಯು ಎದ್ದುನಿಂತನು. ಹೀಗೆ ತಟ್ಟನೆ ಎದ್ದು ನಿಲ್ಲುತ್ತಲೂ ಹುಡುಗರೆಲ್ಲ ದಿಗ್ಭ್ರಾಂತರಾದರು. ಕುಪ್ಪಸಾಮಿ, ವೇಣು, ಇವರೂ ಆವಾಕ್ಕಾದರು. ರಾಮಚಂದ್ರನ ಸ್ಥಿತಿಯನ್ನಂತೂ ಬಣ್ಣಿಸ ತೀರದು. ಕ್ಷಣ ಮಾತ್ರದಲ್ಲಿ ಅವನ ಕಣ್ಣು ಮಂಜಾಗಿ ಕಪ್ಪು ಕಾಣಿಸ ಹತ್ತಿತು. ಅವನು ನಡುಗಿ ಹೋದನು.

ಕೊಠಡಿಯಲ್ಲಿಲ್ಲ ನಿಶ್ಯಬ್ದ. ಮುಂದೇನು ಮುಂದೇನು? ಎಂದು ಎಲ್ಲರೂ ತವಕಪಡುವರಾದರು. ರಂಗಸಾಮಿಯು ಬಹು ಶಾಂತ ಭಾವದಿಂದ ರಾಮಚಂದ್ರನ ಟೋಪಿಯನ್ನು ಎಡಗೈಲಿ ತೆಗೆದು ತನ್ನ ಮೇಜಿನ ಮೇಲಿದ್ದ ದೊನ್ನೆಗಳನ್ನೆಲ್ಲ ಅವನತಲೆಯಮೇಲೆ ಬೋರಲು ಹಾಕಿ, ಟೋಪಿಯನ್ನು ಮುಚ್ಚಿ, ರಾಮಚಂದ್ರನನ್ನು ಮುಂದಕ್ಕೆ ಬಿಟ್ಟು ಬಿಟ್ಟನು

ಒಂದುಕ್ಷಣದ ಹಿಂದೆ ನಿಶ್ಯಬ್ದವಾಗಿದ್ದ ಕೊಠ



ಯು ಕೋಲಾಹಲ ಭರಿತವಾಗಿ ಅಷ್ಟಮೂಲೆಗ ನ್ನು ಭೇದಿಸಿಕೊಂಡು ಹೊರಡುವಕೂಗು ಕಿರಿಚು ಳಿಂದ ತುಂಬಿಹೋಯಿತು. ರಾಮಚಂದ್ರನು ಲ್ಲನಶೂನ್ಯನಾಗಿ ಬೀಳುವುದರಲ್ಲಿದ್ದನು. ಆದರೆ, ಕ್ತಗಳಲ್ಲಿ ಮೇಜುಗಳೂ ಬೆಂಚುಗಳೂ ಇದ್ದುದ ರಿಂದ, ಸ್ವಲ್ಪ ಅಡಚಣೆಯಾಯಿತು. ಹತ್ತಿರಿದ್ದವರು ರಾಮಚಂದ್ರನನ್ನು ಹಿಡಿದುಕೊಂಡು ಮುಂದಕ್ಕೆ ಟ್ಟರು. ಕುಪ್ಪಸಾಮಿ ವೇಣು-ಇವರು ಕೋಪದಿಂದ ಫೇರಿ ರಂಗಸಾಮಿಯನ್ನು ಅಲ್ಲಿಯೇ ತಿನ್ನಬೇ ಂದು ಮುಂದುವರಿದರು. ಕೊಠಡಿಯಲ್ಲಿ ಕೂಡ ಂರಡುಪಂಗಡಗಳು ಏರ್ಪಟ್ಟವು. ಬಾಯಿಗೆ, ಂದಮಾತುಗಳಾರಂಭವಾದವು. ಕುಪ್ಪಸಾಮಿಯು ಲ್ಲವನ್ನು ಎತ್ತಿಹೊಡೆಯಲು ಹೆಜ್ಜೆಯನ್ನಿಟ್ಟಾಗ ಕಡೆಯಿಂದ ಸ್ಕೂಲುಗಳು ನೆಗಹಿನಿಂತವು. ಇವು ಳನ್ನು ನೋಡಿ ಆಕಡೆಯವರೂ ಸ್ಕೂಲುಗ ಳ್ನು, ಬೆಂಚುಗಳನ್ನೂ ಎಳೆದು ಉರುಳಿಸಿದರು. ಂಜುಪುರಕರಾದ ಕೆಲ ಹುಡುಗರು ಅಯ್ಯೋ ಮ್ನಾ ಎಂದು ಕಿರಿಚುತ್ತ ಕೊಠಡಿಯಿಂದ ಹೊರ ಓಡಿದರು. ಸ್ಕೂಲು ಸ್ಕೂಲುಗಳಸೌಡಾಟಕ್ಕೆ ಪ್ರಾ ಂಭವಾಯಿತು. ಹೊಡಿ-ಬಡಿ-ಎಂದು ಕೂಗು ರು ಕೊಠಡಿಯನ್ನು ತುಂಬಿದವು, ಸಾಲದ್ದಕ್ಕೆ. 'ಡಿ ಳ್ಲನ ಹುಡುಗರು ಕೆಲವರು ಬಂದುಸೇರಿ ು. "ಏನಾಯಿತು? ಏನುಗಲಭೆ? ಏಕೆ ಜಗಳ? ಂದುಕೆಲವರು ಕೇಳುವರು. ಒಳಗೆನುಗ್ಗಿ, ಹುಡು

ಗರನ್ನು ಬೇರೆ ಮಾಡುತ್ತಲೂ, ಮತ್ತೆ ಕೆಲವರನ್ನು ಬೇರೊಂದು ಕೊಠಡಿಗೆ ಎಳೆದೊಯ್ಯುತ್ತಲೂ ರಗ ಳಿಯೇ ರಗಳಿಗಿಟ್ಟಿತು. 'ಹೆಡ್‌ಮಾಸ್ಟರನ್ನು ಕರೆ ಯಿರಿ, ಸುಬ್ಬರಾಯರನ್ನು ಕರೆಯಿರಿ, ಕೃಷ್ಣಸಾಮ ಯ್ಯರನ್ನು ಕರೆಯಿರಿ' ಎಂದು ಹುಡುಗರು ಕೂಗು ತ್ತಾ ಕೆಳಗಡೆಗೆ ಓಡಿದರು. ಕೆಲವುನಿಮಿಷಗಳಲ್ಲಿಯೇ ಹೊಡೆದಾಟದ ವರ್ತಮಾನವು ಸ್ಕೂಲಿಗೆಲ್ಲ ತಿಳಿ ಯಿತು. ಹೆಡ್‌ಮಾಸ್ಟರೂ, ಸುಬ್ಬರಾಯರೂ, ಇತ ರರೂ, ಬೇಗ ಬೇಗಬಂದರು. ಹೆಡ್‌ಮಾಸ್ಟರು ಹುಡುಗರಿಗೆಲ್ಲ ಛೇಮಾರಿಯನ್ನು ಹಾಕಿ 'ಸ್ಕೂಲ್ ಡೇ ದಿನಸ ಗಲಾಟೆಯನ್ನು ಹಚ್ಚಿ, ಸ್ಕೂಲಿಗೆಲ್ಲ ಅವಮಾನಮಾಡಿದಿರಿ. ಇದಕ್ಕೆ ಕಾರಣ ಕರ್ತರಾರು' ಎಂದು ಸುತ್ತಲೂ ನೋಡಿದರು. ಅಲ್ಲಿ ರಾಮಚಂದ್ರನೂ, ರಂಗಸಾಮಿಯೂ, ಇರಲಿಲ್ಲ. ವೇ ಣು, ಕುಪ್ಪಸಾಮಿ, ಕೃಷ್ಣಪ್ಪ, ಮೊದಲಾದವರಿದ್ದರು. ತಾವು ಕೇಳಿದ ಪ್ರಶ್ನೆಗೆ ಉತ್ತರವು ಬಾರದಿರಲು, 'ವೇಣು, ಕುಪ್ಪಸಾಮಿ, ನೀವೇ ಇದಕ್ಕೆಲ್ಲ ಕಾರಣ ರೆಂದು ಕಾಣುತ್ತದೆ. ನಿಮಗೆ ಎಷ್ಟುಬಾರಿ ಹೇಳಿ ದರೂ ಕೇಳಲೊಲ್ಲರಿ. ನಿಮ್ಮಂಥ ಪೋಲಿ ಹುಡುಗ ರಿಂದ ನಮ್ಮ ಸ್ಕೂಲು ಏಳಿಗೆಯಾಗುವುದಿಲ್ಲ. ನಿಮಗೆ ತಕ್ಕ ಶಿಕ್ಷೆಯನ್ನು ಮಾಡುತ್ತೇನೆ. ಈಗ ಎಲ್ಲರೂ ಲೆಕ್ಕರ್‌ಹಾಲಿಗೆ ಹೋಗಿ ಕುಳಿತುಕೊಳ್ಳಿರಿ' ಎಂದು ಅಪ್ಪಣೆ ಕೊಡಿಸಿದರು. ಲೆಕ್ಕರ್‌ಹಾಲಿಗೆ ಹೋಗುತ್ತಿದ್ದಾಗ ಹುಡುಗರು

ಮಾತನಾಡಿಕೊಳ್ಳುತ್ತಿದ್ದುದನ್ನು ಕೇಳಿ ಬಹುಜನಕ್ಕೆ ನಡೆದಸಂಗರೆಯು ತಿಳಿಯಿತು. ಹೆಡ್‌ಮಾಸ್ಟರಿಗೂ ತಿಳಿಯಿತು. ಆ ದಿನ ಅಧ್ಯಕ್ಷಪದವಿಯನ್ನು ಸ್ವೀಕರಿ ಸುವುದಕ್ಕೆ ಬಂದಿದ್ದ ದೊಡ್ಡಮನುಷ್ಯರಿಗೂ ತಿಳಿ ಯಿತು. ಇದನ್ನೆಲ್ಲ ಯಾರು ಮುಚ್ಚಿಡಲಾದೀತು? ಅಧ್ಯಕ್ಷರು ಸ್ಕೂಲುವಿಚಾರವಾಗಿ ಏನನ್ನು ಹೇಳು ವರೋ, ಕೆಟ್ಟಹೆಸರುಬಂದಿತಲ್ಲಾ ಎಂದು ಹುಡುಗ ರನೇಕರು ಚಿಂತಾಕ್ರಾಂತರಾಗಿದ್ದರು. 'ಈದಿನ ಸ್ಕೂಲ್‌ಡೇ ಚೆನ್ನಾಗಿ ಆರಂಭವಾಗಿದೆ' ಎಂದು ಅಧ್ಯಕ್ಷರು ಹೇಳಿದರು. ಕೈಚಪ್ಪಾಳೆಯಿಲ್ಲ, ಜಯ ಘೋಷವಿಲ್ಲ. 'ಇಂದುಸುದಿನಸ, ಈ ಸ್ಕೂಲಿನಚರಿತ್ರೆ ಯಲ್ಲಿ ಈದಿನವು ಒಂದುಹೆಗ್ಗುರುತು' ಬಹಳ ಅದ ರದಿಂದ ಎಲ್ಲರೂ ಕೇಳುತ್ತಿದಾರೆ. 'ಹುಡುಗರಲ್ಲಿ ಹೊಸ ಹೊಸದಾದ ಭಾವಗಳು ಅಂಕುರಿತವಾಗು ತ್ತಿನೆ. ಅದನ್ನು ನೋಡಿ ನನಗೆ ಬಹಳ ಸಂತೋಷವಾ ಗುವುದು' ಇದು ವಿಡಂಬನೆಯೆಂದು ಹುಡುಗರು ಖಿನ್ನಮನಸ್ಕರಾದರು. 'ಯಾವನು ತನ್ನ ಮಾನವನ್ನು ಕಾಪಾಡಿಕೊಳ್ಳುವುದಕ್ಕಾಗಿ ಹೊಡೆದಾಡಲು ಸಿದ್ಧ ನಾಗುವನೋ ಅವನೇ ವೀರನು, ಅವನೇ ಧೀರನು. ಮಾನಹೋದರೂ, ಪ್ರಾಣವಿರಲಿ, ಜಾತಿಹೋದರೂ ಜೀವನವಿರಲಿ ಎಂದು ಯಾವನು ಹೇಡಿತನವನ್ನು ತೋರಿಸುವನೋ ಅವನಿಂದ ದೇಶವು ಕಳಂಕಿತ ವಾಗುತ್ತದೆ. ಅಂಥವನು ಸಾಯುವುದೇ ಮೇಲು. ಅವನಿಂದ ದೇಶಕ್ಕೆ ಉಪಕಾರವಿಲ್ಲ. ಜನಾಂಗಕ್ಕೆ



ಉಪಕಾರವಿಲ್ಲ. ಮಾನಸಂರಕ್ಷಣಾರ್ಥವಾಗಿಹೊಡೆ  
ಬಾಡದೇಕಾದರೆ ಹಿಂಜರಿಯಬಾರದು. ಹಕ್ಕು  
ಬಾಧ್ಯತೆಗಳನ್ನು ಸಾಧಿಸಿಕೊಳ್ಳಬೇಕಾದರೆ ಹೇಡಿ  
ತನವು ಸಹಕಾರಿಯಾಗದು. ಈಗಿನ ಕಾಲದ  
ಹುಡುಗರಲ್ಲಿ ಧೀರತನವು ಮಾಯವಾಗಿರುವು  
ದೆಂದು ನಾನು ತಿಳಿದಿದ್ದೆನು. ಆದರೆ ಈದಿನದ  
ಹೊಡೆದಾಟದ ವರ್ತಮಾನವನ್ನು ಕೇಳಿ, ನನಗೆ  
ಬಹಳ ಅನಂದವಾಗಿದೆ. ಈದಿನವೇಸುದಿನವು. ನಮ್ಮ  
ಸ್ಕೂಲ್‌ಡೇ ಮಹೋತ್ಸವದಲ್ಲಿ ಇಂದು ವ್ಯಕ್ತಪಟ್ಟ  
ಧೀರಗುಣವನ್ನು ಮರೆಯಲಾಗದು. ಬಾಲಕರಲ್ಲಿ  
ಇದು ಶುಭಲಕ್ಷಣವು. ಅದುದರಿಂದ ಸ್ಕೂಲ್‌ಡೇ  
ಚಿನ್ನಾಗಿ ಆರಂಭವಾಗಿದೆ ಎಂದು ನಾನು ಒತ್ತಿಹೇ  
ಳುತ್ತೇನೆ. ಕೈಚಾಚುವುದು ನಿಯಮ ಮೆಚ್ಚಿಕೆಯ  
ನುಡಿಗಳೂ ಸರಸ್ವತಿ ತುಂಬಿ ಹೋದವು.

ಸ್ಕೂಲ್‌ಡೇ ಸಾಂಗವಾಗಿ ನೆರವೇರಿತು. ವೇಣು  
ಕುಪ್ಪಸಾಮಿ, ಇವರಿಗೆ ಹೆಡ್‌ಮಾಸ್ಟರು ಲೀವಿಂಗ್  
ಸರ್ಟಿಫಿಕೇಟನ್ನು ಕೊಟ್ಟು ಕಳುಹಿಸಿದರು. ವೆಂಕ  
ಟರಾಯನ ಸಾಹಸದಿಂದ ರಂಗಸಾಮಿಯೂ ರಾಮ  
ಚಂದ್ರನು ಸ್ನೇಹಿತರಾಗಿ ಅವರ್ಷವೇ ಸ್ಕೂಲ್  
ಫೈನಲ್‌ನಲ್ಲಿ ತೇರ್ಗಡೆಯನ್ನು ಹೊಂದಿದರು.  
ಮೊದಲಿನ ಸ್ಕೂಲ್‌ಡೇ ಮಹೋತ್ಸವವನ್ನು ಯಾರೂ  
ಮರೆಯಲಿಲ್ಲ. ಅದನ್ನು ವರ್ಣಿಸುತ್ತ ಈಗಲೂ  
ಎಲ್ಲರೂ ಸಂತೋಷಪಡುತ್ತಿದ್ದಾರೆ.

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ಹೆಸರಿನ ಯುದ್ಧಗಳಾಯಿತೆಂದೂ ಅನೇಕವಿಧವಾಗಿ  
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ವೃಥಾ ಕಾಲವನ್ನು ಕಳೆಯುವುದರಿಂದಲೂ,  
ಮತ್ತು ನಮ್ಮ ಸ್ವಭಾವವನ್ನು ಕಲಿಯಲು ಆಸಕ್ತಿ  
ಇಲ್ಲದ್ದರಿಂದಲೂ, ದೇವರು ಕೊಟ್ಟಿರುವ ಮೆದು  
ಳನ್ನು ಉಪಯೋಗಿಸದೇ ಇರುವುದೇ ಕಾರಣ  
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ತ್ತಿರುವರು. ಅದುದರಿಂದ ಈ ಸಂಘಕ್ಕೆ ಸಹಾಯ  
ಮಾಡಿದ ಶ್ರೀಮನ್ಮಹಾರಾಜರಿಗೆ ಆಯುರಾರೋ  
ಗೈಶ್ವರಾದಿಗಳುಂಟಾಗಲೆಂದೂ, ಈ ಸಂಘವು  
ವೃದ್ಧಿಯಾಗಲೆಂದೂ ನಮ್ಮ ದೇಶದ "ದರಿದ್ರ  
ದೇವತೆ" ತೊಲಗಿಹೋಗಲೆಂದೂ ಕೋರುವ

ಮತ್ತು ಕಸ್ತೂರಿಯಂತೆ ಸುವಾಸನೆಯಾಗಿ  
ರುವ, ಮಾತಾಡಲು ಸುಲಭವಾಗಿರುವ, ಬರೆಯಲು  
ಸರಾಗವಾಗಿರುವ, ಕೇಳಲು ಇಂಪಾಗಿರುವ ನಮ್ಮ  
ಸ್ವಭಾವವಾದ "ಕನ್ನಡದಲ್ಲಿ" ಆಸಕ್ತಿಯನ್ನು  
ಇಟ್ಟು ಮುಂದೆ, ನಮ್ಮ ದೇಶವನ್ನೂ, ಮತ್ತು  
ನಮ್ಮ ಸ್ವಭಾವವನ್ನೂ ಅಭಿವೃದ್ಧಿಗೆ ತರುತ್ತೀ  
ರೆಂದು ಕೋರುವ

ಸಿ. ರಾಮಚಂದ್ರರಾವ್,

IV ಘರಂ, ಹೈಸ್ಕೂಲ್,  
ಕೋಲಾರ್.

Tr.

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Just a minute please, and sure, it will fetch you a good bargain.

The Scout Co-operative Stores, Ltd., Head Quarters, Bangalore, are the reliable source to  
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MEGREGER  
PATTERN, COMPLETE  
Rs. 10-8.



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MEGREGER  
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Rs. 10-8.

Special—18 Pannels completed  
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Bhatia—12 ,, new design  
Rs. 8.

Best Match—8 ,, completed  
Rs. 7.

Match—8 ,, ,,  
Rs. 6.

Best Practice—8 ,, ,,

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No. 4. 3. 2. 1.  
Complete Rs. 4-8. 3-8. 2-8. 2-0.

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SIALKOT CITY.



## Brothers Abroad.

### Bombay.

Last month, referring to my visit to Bombay, I wrote as follows:—"The one feature of Bombay is that most of the Scouts are either Parsees or Europeans, and Anglo-Indians. The Hindu is a rare bird and this seclusion of one particular class is rather deplorable. The sooner he wakes up, the better."

Before the visit of Sir Robert Baden-Powell to India and the consequent amalgamation of most of the then existing Associations, the I. B. S. A. was strong in numbers in Bombay. But after that event some members of the original I. B. S. A. seem to have continued as an independent unit, though not very much heard and though not taking any prominent part in any important Scout functions. The I. B. S. A. no longer exists as a separate organization, and these "independents" if I may be permitted to call them so, have formed, if I understand them right, into the National Boy Scout Association of Bombay. I did not know anything of this Association till recently, when I received a copy of their rules nor did I get any information about it in Bombay after my enquiries. I am happy, therefore, to be able to publish the following extracts from a letter received from Mr. Nanak G. Nidwani, contradicting my statement. He writes:—

"Dear Sir, May I tell you that all this is your wrong conception and you in your excitement have not cared to meet with your Hindu Brother Scouts, who are in as much number as any of Parsees or Europeans, but who in order to save their respect and to be true servants of India, Humanity and their Great God,

have not amalgamated with the Imperial Scout Movement."

I may assure my friend, Mr. Nidwani, that there was not cause for any excitement on my part during my stay in Bombay and if I did really not care to meet with my Hindu Brother Scouts, I would not have gone all the way to Bombay and other parts of India to visit other sister organizations and learn from them. In fact, in my short experience of Scouting for three years, I have been so much impressed with the high potentialities that lie latent in the movement for the development of the youth of the country into a strong, sturdy, virile manhood for the service of the common Motherland, that the remark was made with the sincerest wishes that no section of our boyhood should go without the beneficent influence of the Scout brotherhood. I am glad Bombay has, then, many Hindu Scouts, that they are quite a big body.

### Agra.

The Editor of the *Kartavya* writes from Agra:—

"I think in my last letter I had mentioned about interprovince correspondence club, by which I mean that I and the editor of the *I. S.* conduct a column in which the names, addresses, age, rank and hobbies of those Scouts interested in correspondence are printed. This has benefited many Scouts and they have sent letters of thanks to us for introducing them to their distant brothers.

Many of our readers are anxious to correspond with Mysore brothers. Will you please send addresses of those who are willing to correspond with Scouts of the North?"

If any of our Scouts are willing to correspond with their brothers of the North, I shall be happy to forward their addresses to the *Kartavya* office.

Rao, M.A., B.L.,  
Boy Scouts of Mysore.  
Rao. The  
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Scouts for their  
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& regeneration of the boyhood

### Peeps into Scoutdom in India.

I wrote a few letters to the "*School and Scout*" about my experiences during my tour. They were written some three months ago but have been left unpublished for some reason or other. As they seem to be already belated, it is proposed to publish a small booklet under the above caption and not publish these letters. The pamphlet will be illustrated and will contain many interesting and instructive episodes and experiences. The book will be ready shortly and is priced As. 6 (annas six only), and can be had from the Scout Head Quarters.

### Kashmere's Discovery.

#### CONSUMPTION CURE IN INDIA.

Free of cost; the truest remedy at last discovered. The greatest discovery of the twentieth century. Dr. Nature's only sure and certain cure for consumption, coughs and colds, sold everywhere.

(1) Sunshine on the roof of the houses and in the open fields. (2) Fresh air out of the cities in the fields and forest. 3. Cleanliness of skin, the teeth and nose. (4) Pure clean water for drinking. 5. Wholesome and nourishing food, including bread, butter, curd, milk, fruits, nuts and green vegetables. (6) Restful, sound sleep for eight hours. (7) Exercise, breathing and muscular for 15 minutes. (8) Erect sitting and upright walking. (9) Hope and cheerfulness.—Dr. Shri Ram, State Hospital, Srinagar.

I should here like to place on record my deep sense of appreciation of the way in which the Postmaster, Mr. Ranga Rao, the Scoutmaster of the 1st Kunigal Troop is entering heart and soul in the work. Among other good friends of the movement in Kunigal are the Police Inspector Mr. Nagesha Rao, the Sub-Registrar, the Headmaster of the Government A.-V. School, in fact, most of the people of Kunigal. My thanks are due to Mr. C. L. Narayana Rao, Patrol Leader, VII Tumkur Troop, for his kindly accompanying me to Kunigal and helping in my work there.

## The Bangalore City Rally in August.

HAVE ANY NEW STUNTS  
TO DISPLAY?  
Other Centres: BUCK UP!





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under the joint auspices of

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in Mysore**

AND

**The Boy Scouts of Mysore.**

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One inch	..	1	12	0

He has placed over me as His representa-  
tives and my guardians, and that I  
never be neutral in questions of moral  
right and wrong.

Duty to Country requires that I be  
loyal to it, its laws and its institutions ;  
that I know the spirit and substance of  
these laws and institutions as well as I  
can, in order to be more truly loyal ;  
that I never acquiesce in or be, willingly  
or knowingly a party either openly, cor-  
vertly, or silently, to any violation of  
the spirit of these laws and institutions,  
as I understand them, and that I will  
cherish and defend my country, its laws  
and institutions to the limit of my ability ;  
that I do my best to propagate these  
standards of citizenship among my  
friends and acquaintances, and all whom  
I can influence ; that I never be neutral  
in questions of civic right or wrong.

Helping other people at all times needs  
no comment. It includes the daily  
good turn, done faithfully and regularly,  
as a service of love. It also means un-  
selfishness and self-sacrifice whenever,  
wherever and however truly warranted,  
my conscience being the judge.

### Your House of Life.

Build true !  
Whatever you do—  
Build true !  
You're tired —  
Uninspired !  
Never fear — just try !

ಸ್ವಭಾವವಾದಿ  
ಇಟ್ಟು ಮುಂದೆ, an learn you and I,  
ನಮ್ಮ ಸ್ವಭಾವವೇ build true,  
ರೆಂದು ಕೋರುನೇ ever we do !

Whatever we do  
I try, we two,  
build true !

Just to Scout Law requires  
literally and intimately the  
The Scout spirit, that I apply it in daily  
get you genuine variety, all of it ; that I study and ponder  
th and law regularly and  
Durable in, that as my knowledge  
Fine in Shans increase I realize, in-  
Fitting in Size, them with increasing  
and above all practise the  
Cheaper in.

Also a self physically strong re-  
Indian Yarn, with knowledge and prac-  
To try us once is to health and right living.  
To meet your immediate from all injurious  
such as the use of  
other stimulant  
ice containing  
equivalent

to it, or any other habit or action which  
our conscience or intelligence tells me  
is physically hurtful or which even  
negatively prevents proper physical  
health or development.

Mentally Awake means the best possible  
cultivation of intellectual powers, alert-  
ness, observation, reason. This require-  
ment is also dependent on physical fitness  
in a very large measure.

Morally Straight requires honesty, fair-  
ness and justice in thought and action ;  
clean thought ; clean speech ; clean  
action, in sport, school, business or in  
whatever I engage. It requires "sexual"  
morality as commonly understood ; or  
the right relation in thought, word and  
action, to every girl or woman. Nega-  
tively it means not only refraining from  
breaking these laws of chastity but also  
not being willingly or knowingly a party  
to anything of the kind by silence or  
acquiescence in or co-operation with any  
such violation ; that I refrain from counte-  
nancing profanity, vulgarity or obscenity.

### Thank You.

I cannot sufficiently express my sincere  
thanks for the numerous friends, Scouts,  
Scoutmasters and others who have been  
kind enough to write to me congratu-  
lating and wishing me godspeed on my  
appointment as the Director of Boy  
Scouts of Mysore. In being elevated  
to this high office, I realize that I am  
shouldering a very heavy responsibility  
and however humble my capacity for  
the new roll I have to play be, I can  
assure each of them that I will do my  
best to help to develop the movement  
on right and proper lines so that it may  
prove to be a dominant factor in the  
building up of our boys into strong,  
sturdy, useful citizens of Mysore. Scout-  
ing is no one man's concern and it in-  
volves the kind co-operation and hearty  
endeavour of one and all in the interests  
of the younger generation. It is no  
one-sided game and if I have consented  
to be first organizing officer, it is because  
I full well know that those Scouts, Scout-  
masters, Scout Officers and friends and  
sympathisers in the Movement who  
encouraged me in my work as Assistant  
Director will still continue to extend  
to me with even greater warmth their  
kindly helping hand and support me  
in my humble endeavours to deserve  
all that has been so kindly said of me.

Much as I would like to thank  
individually, at present it would be  
practically impossible. I hope they will  
accept my sincerest thanks and fraternal  
greetings by means of this short note  
in our magazine.

C. SUBBA RAU.



## News and Notes.

### Longbeard the First.

MAN WITH 9 FEET WHISKERS.

If in the British Isles, or elsewhere, there lives a man with a longer beard than that of Mr. John J. Tanner of Brighton, Michigan, that person would like to know it. But he scouts the very idea, for his beard measures 9 feet 1 inch from chin to tip.

For more than 50 years Mr. Tanner, who is 84, has had one ambition in life, namely, to hold against all comers the long whiskered championship of the world.

Hirsute freaks of the circus have given one look at Grandpa Tanner, but only to be filled with envy. Circus proprietors have made offers to Mr. Tanner that would have tempted any other man, but their blandishments were of no avail. Mr. Tanner does not exhibit his facial adornment for lucre.

So that it shall not impede him at his home he tucks the beard inside the band of his trousers, and guards against its damage by fire or any other agency.

He cherishes the hope of seeing it attain a full 12 feet in length before he shaves it off on his 100th birthday, when he desires to enter upon his second century looking as youthful as possible. —From the Times of India Illustrated Weekly.

### Why does a Glow-worm Glow.

The "glow-worm" familiar to us is not really a "worm" at all but a species of beetle, an insect of which some 500 varieties are gifted by nature with this power of giving off light.

Till recently the light has always been supposed to be purely phosphorescent but modern science is now of opinion that it has some of the nature of X-rays for that the light will penetrate various substances has been proved.

The "power" which generates the beetle's light is in some way connected with its breathing, and the light is apparently evolved entirely without heat, a feat quite impossible to man.

In England the male glow-worm is winged but almost "lightless," while the female has no wings, but a strong lighting power and the general idea is that she shows the light to attract husbands.

This theory falls rather flat, however, when one learns that in other countries — Italy, for instance, — both sexes of the beetle are winged and both "lighted", which forces one to the conclusion that the glow is not only a love signal, but is there to lighten the insect's path and drive away foes.

### Channapatna Scouts Entertain Scout Directors.

FAREWELL TO MR. K. SANJIVA KAMATH, B.A., B.L., AND WELCOME TO MR. SUBBA RAU, M.A. (HONS.).

The Boy Scouts of the First Channapatna Troop presented farewell and congratulatory addresses to Messrs. K.S. Kamath and C. Subba Rau, to the former on his retirement as Director of Scouts and the latter on his elevation to the high office. The guests were received at the station and taken in procession, bands playing, to the Travellers' Bungalow. From there, they were taken to the High School buildings where after a short display by the Scouts, light refreshments were served. A public reception was arranged in the hall, with Mr. A. J. Donne, Amildar, in the chair. The address of farewell was read by one of the Scouts and the framed copy was presented to Mr. Kamath on a beautifully prepared stand, made of lacquerware. Then followed the address of



MR. K. SHANKARANARAYANA RAO, M.A., B.L., Chief Scout Commissioner, The Boy Scouts of Mysore. welcome to Mr. C. Subba Rau. The guests responded in suitable speeches. Mr. Kamath thanked the Scouts for their kindness and ready co-operation with him in all activities and hoped that they would keep up the high reputation, which they had won by the guidance of their Scoutmasters, ably assisted by Messrs. V. Venkatappa and H.K. Veeranna Gowdh. Mr. Subba Rau, while thanking them for their kind reception accorded to him, said that he was shouldering the great responsibilities of the high office, because he was sure of the same kind of ready and willing co-operation would be extended to him and starting under such good auspices he would be able to achieve, in however humble a measure, the high ideals which are ever held before him for the regeneration of the boyhood

of Mysore. Mr. Donne, in a most happy and felicitous speech brought the proceedings to a close. After the anthem cheers were called for Their Highnesses and the guests and the meeting was dispersed.

### Kunigal Goes Ahead.

Mr. A. Vasudeva Rao, Organizing Scout Commissioner, Tumkur District, writes as follows:—

I went to Kunigal on Saturday, the 8th instant, and inspected the First Kunigal Troop under Scoutmaster, Mr. Ranga Rao, that same evening. The next day I had a public investiture of the members of the 1st Kunigal Troop as well as of the 2nd Kunigal Troop, under Mr. Tirumalaiya, a teacher of the local Government A.-V. School. The function took place in the compound of the A.-V. School and was presided over by the Amildar, Mr. M. Ramaswamiah who specially came down from Amrithur for the occasion. All the important official and non-official people of the place were present.

I took advantage of the opportunity to form a Local Scout Association, of which 22 of the gentlemen present have already agreed to be members. The Amildar was elected President; and the Scoutmaster of the 1st Kunigal Troop, Secretary. The members were all very enthusiastic and I hope the Association will do really well.

After an informal parade of the newly invested troops on Monday morning, I returned to Tumkur the same day.

I should here like to place on record my deep sense of appreciation of the way in which the Postmaster, Mr. Ranga Rao, the Scoutmaster of the 1st Kunigal Troop is entering heart and soul in the work. Among other good friends of the movement in Kunigal are the Police Inspector Mr. Nagesha Rao, the Sub-Registrar, the Headmaster of the Government A.-V. School, in fact, most of the people of Kunigal. My thanks are due to Mr. C. L. Narayana Rao, Patrol Leader, VII Tumkur Troop, for his kindly accompanying me to Kunigal and helping in my work there.

## The Bangalore City Rally in August.

HAVE ANY NEW STUNTS  
TO DISPLAY?  
Other Centres: BUCK UP!



**CHITALDRUG.****An Entertainment.**

The teachers and the students of the High School, Chitaldrug, gave a grand entertainment on Monday, the 3rd July, to Mr. K. Sanjiva Chetty, Headmaster, on the eve of his retirement and to Mr. S. Bhimasenacharya, a popular and learned Sanskrit Pandit, who stands transferred to Vanivilas Institute, Bangalore. A meeting was arranged in the Chamaraja Memorial Hall, which was tastefully decorated under the presidency of A. K. Syed Taj Peeran, Esq., B.A., the Deputy Commissioner, Chitaldrug. All the colleagues and the students expressed their gratitude by means of addresses and lectures, to the Headmaster for the multifarious efforts towards the uplift of the school. The success of his efforts can only be brought home in the best results of S. S. L. C. examination for the past four years during his regime. In token of popularity which he won among the people, he was entertained by the public of Chitaldrug. As regards Vidwan Bhimasenacharya we cannot but feel sorry for his absence among us. But however, we are glad that he goes to a place more important wherein he can exhibit his profuse knowledge and prosper better.

We wish them Godspeed.

Before the close of the meeting the students of the High School entertained the audience by staging *Bhojaprabandha* and other physical performances. The meeting terminated with three cheers to His Highness the Maharaja and the Royal Family and a vote of thanks to the Chairman and the public of Chitaldrug.

**Cricket Match.**

A friendly cricket match was arranged between the Town Eleven and the High School Seniors on Sunday, 2nd July 1922, which ended in a drawn match.

On the next Sunday another of the kind was arranged in which Mr. Ramaswami Iyer, the Executive Engineer, Chitaldrug, scored 22 runs highest of the Town Eleven. The High School team beat the Town Eleven by twenty runs; Mr. M. C. Subbarayappa, the Captain of the High School Seniors, scored thirty-four being the top of the list. At the close of the match a tea party was given to all members, kindly arranged by the officers concerned.

C. H. SESHAGIRIACHAR,  
Patrol Leader,  
II Chitaldrug Troop.

It's GOOD FOR YOU.

What English word of 7 letters has just nine left after atking three away? —Quinine.

**Opportunity.**

Within the sculptor's studio  
Stood groups of marble tall,  
And one just finished, of a maid,  
Was fairest of them all.  
Her hair across her hidden face,  
Was blown in wind-swept rings,  
A covered burden in her arms,  
And on her feet were wings.  
Around the room the sculptor's child  
Was wandering to and fro  
But longest stood before the maid  
With garments white as snow.  
"Dear Father, tell me who is she,  
And what is it she brings?  
I want to see her face so much,  
Why do her feet have wings?"  
"Dear one," the sculptor gently said,  
"This maiden fair and tall,  
I call her 'Opportunity',  
She comes to one and all  
But rarely can men see her face  
Or know just what she brings,  
And if they question her too long,  
They find her feet have wings.  
Upon some pathway of your life  
"Dear little girl," said he,  
"You will surely meet her face to face  
Your opportunity.  
Then ask not if she smiles or frowns  
But take whatever she brings,  
Or she will slip away from you,  
Because her feet have wings."

Sent by—

J. D. SAMPATH KUMARAN,  
P. L. 5th Bangalore Troop.

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A GOOD  
TURN  
DAILY.

**FOR ALL SCOUTS AND SCOUT-MASTERS.**

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**ಭ್ರಾಂತಿವಿಲಾಸ.**

ಆನಂದನುರದಲ್ಲಿರುವ ರಾಜಸಿಂಹನಿಗೆ ಮನೋರಮೆಯು ಮಾಡುವ ವಿಜ್ಞಾಪನೆಗಳು. ನಾನು ಇಲ್ಲಿ ಇದುವರೆಗೆ ಶಕುಂತಲಾ ಪರಿವಳಾ ಇವರೊಡನೆ ಲೀಲೆಯಿಂದಿದ್ದೇನೆ. ಅಲ್ಲಿ ತಾವು ಸೀತಾ ರಾಮ ಚಂದ್ರಶೇಖರ ಇವರೊಡನೆ ಶಾಂತಿಯಾಗಿರುವ ಸಮಾಚಾರಕ್ಕೆ ಬರೆಸುವುದು.

ಕ್ಷತ್ರಿಯರಮಣಿಯಾದ ಅಡವಿಯ ಹುಡುಗಿಯು ಸುಶಿಕ್ಷಿತರೆಂಬ ಸಭ್ಯರಾದ ಹಿಂದೂಗಳಾದ ಅಹಲ್ಯಾಬಾಯಿ ಇಂದಿರಾ ರಮಾಬಾಯಿ ಇವರುಗಳೊಡನೆ ಗೀತೋಕ್ತಧರ್ಮವನ್ನು ಕೇಳಲು ಭರತಖಂಡದ ಪೂರ್ವವೃತ್ತಕ್ಕೆ ಬಂದು ಸೇರಿವಳು. ಆದರೆ ಅಲ್ಲಿ ಪ್ರಾಚೀನ ನವೀನ ಸ್ತ್ರೀ ಪುರುಷರು ಸೇರಿರಲು ಮಾಧವೀಲತೆಯು ತನ್ನ ಅತ್ತಿಗೆಯಾದ ಮಾಲತಿಯೊಡನೆ ಶಾಂತಿಯಿಂದ ಶಾರದಾಸ್ತೋತ್ರ ಮಂಡಲವನ್ನು ನೀಳಾಗೀತದಿಂದ ಹಾಡಿ ಸ್ತ್ರೀ ಶಿಕ್ಷೆಯ ಸಮಸ್ಯೆಯನ್ನು ಕುರಿತು ದಾಡಿಯ ಹೇಳಿಕೆಯಂತೆ ಉಪನ್ಯಾಸಮಾಡಿದಳು.

ಇತ್ತ ಭಾರತಮಹಿಳೆಯಾದ ದುರ್ಗೇಶನಂದಿನಿಯು ತಂಗಿಯಾದ ನವಾಬನಂದಿನಿಯೊಡಗೂಡಿ ವಂಗವಿಜೇತ ಮಾಡಿ ಬಂದ ರಾಮೇಶ್ವರನ ಅದೃಷ್ಟವನ್ನು ಲೋಕರಹಸ್ಯವೆಂದು ಸಾಧನೆ ಮಾಡುತ್ತಿರಲು ಅಕ್ಕ ತಂಗಿಯರಾದ ಕಪಾಲಕುಂಡಲಿಯೂ ಮೃಣ್ಮಯಿಯೂ ಉನ್ಮಾದಿನಿಯಿಂದ ಕೃಷ್ಣಕಾಂತನ ಉಯಿಲನ್ನು ಕಿತ್ತುಕೊಂಡು ಅಮೃತಪುಲಿನ ದ ಮಾರ್ಗವಾಗಿ ಬಂದರು. ಆಗ ಕರ್ಮಕ್ಕೆ ತಕ್ಕಫಲ ಎಂಬಂತೆ ಕಾಗೆಯು ಕೋಹಿನೂರನ್ನು ಎತ್ತಿಕೊಂಡು ಹೋಯಿತು. ಕಮಲಾಕಾಂತನು ಬಂದು ನೊಂದನುಡಿಯಿಂದ ವೈಜ್ಞಾನಿಕಪ್ರಹಸನವನ್ನು ಚರ್ಚಿಸಿ ಶಾರದಾ ಸ್ತೋತ್ರಕದಂಬಕವನ್ನು ಹಾಡಿ ನೀರದೆ ಯೊಡನೆ ಸೀತಾವನವಾಸಮಾಡಿದ ಮಾರ್ಗವಾಗಿ ವಿಷವೃಕ್ಷದ ಹತ್ತಿರಕ್ಕೆ ಚಿತ್ರವಿಚಿತ್ರಾವಳಿಯನ್ನು ನೋಡಲು ಹೊರಟುಹೋದನು.

ದೇಶಾಂತರಗಳಲ್ಲಿ ಪ್ರಾಚೀನ ಭಾರತೀಯ ಉಪನಿವೇಶನಗಳಲ್ಲಿ ಒಂದಾದ ವೆನಿಸು ನಗರದ ವಣಿಕನ್ನು ರಾಧಾರಾಣಿಯು ಲೋಕರಹಸ್ಯವಾಗಿ ದೇವೀಚೌಧುರಾಣಿಗೆ ಚಿರತ್ನನಾಟಕ



ರತ್ನದಲ್ಲಿ ಚಿತ್ರವಿಚಿತ್ರವಳಿಯಂತೆ ತಿಳಿಸಿದಳು. ಆದರೆ ರಜನಿಯು ಮೃಕಗಳ ಕಾಟದಿಂದ ಉಪವಾಸ ಮಾಡಿದಳು.

ಇತಿ ಯುಂಗಳಾಂಗುತೀಯ.

### ದಡ್ಡತನ.

ತಂದೆಯು ತನ್ನ 6 ವರ್ಷದ ಮಗುವನ್ನು ಕುರಿತು "ರಾಮು, ಅಜ್ಜನ ಹತ್ತರ ಹೋಗಿ ನೀನು ಅವರನ್ನು ದಡ್ಡ ಎಂದು ಕರೆ ವಿವಾದಿಸುತ್ತೇನೆ, ಎಂತ ಹೇಳು" ಎನ್ನುವು, ಮಗುವು ಅಜ್ಜನ ಹತ್ತರ ಬಂದು ಅಜ್ಜ, ನೀನು ದಡ್ಡ ಎನ್ನುವು ವಿವಾದಿಸುತ್ತೇನೆ" ಎಂತ ಹೇಳಿತು.

### ಹುಲ್ಲಿನ ಮರ.

ತೆಂಗಿನ ಮರದಿಂದ ಇಳಿಯುತ್ತಿರುವ ಕಳ್ಳ ನನ್ನು ನೋಡಿ ತೋಟಗಾರನು 'ಎಲಾ, ಎತಕ್ಕೆ ತೆಂಗಿನ ಮರಹತ್ತಿದ್ದೆ' ಎನ್ನುವ ಕಳ್ಳನು, 'ಹಸಿದಿರುವನ್ನ ಬಿಕ್ಕಿ ಗೆ ಹುಲ್ಲು ಕೀಳುವದಕ್ಕಾಗಿ' ಎಂದನು. ತೋ: ತೆಂಗಿನ ಮರದಮೇಲೆ ಹುಲ್ಲು ಸಿಕ್ಕುತ್ತದೆಯೇ? ಕಳ್ಳ: ಇಲ್ಲ, ಅದಕ್ಕೋಸ್ಕರವೇ ಇಳಿಯುತ್ತಿದ್ದೇನೆ.

ಎಮ್. ಕೆ. ಮಾಧವಶಾಸ್ತ್ರಿ.

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## ಬೆಟ್ಟದಲ್ಲಿನ ಕಥೆ.

(ಎಂ. ಆರ್. ಶ್ರೀನಿವಾಸಮೂರ್ತಿ, ಬಿ. ಎ.)

'ಭಳಿ ಹೋಗುವಹಾಗೆ ಕಥೆ ಹೇಳಿ, ಸಾರ್.'

'ಕಥೆ ಹೇಳಿದರೆ ಭಳಿ ಹೋಗುತ್ತೇನೋ? ಬೆಂಕಿಗೆ ಹತ್ತಿರ ಬಾ; ಭಳಿ ಬಿಡುತ್ತೆ' ಎಂದು ಶ್ಯಾಮರಾಯರು ಗೋಪಾಲಕೃಷ್ಣನಿಗೆ ಹೇಳಿದರು.

ಸುಂದರರಾಜನು ನಾಲ್ಕು ಕಟ್ಟಿಗೆಗಳನ್ನು ಬೆಂಕಿಯಮೇಲೆ ಒಟ್ಟಿದನು. ಬೆಂಕಿಯು ದೊಡ್ಡದಾಯಿತು. ಆ ಜ್ವಾಲೆಯ ಕಾಂತಿಯಲ್ಲಿ ನರಸಿಂಗರಾಯನೂ ಪುಟ್ಟಶಾಮಿಯೂ ಕಣ್ಣಿಗೆ ಬಿದ್ದರು.

'ಕಥೆ ಹೇಳಿ, ಸಾರ್.'

'ಕಥೆಗಿಂತ ಹೇಳುವುದಿಲ್ಲ. ನಾಳೆಯ ಕಾರ್ಯ ಕ್ರಮಗಳೇನು ಮೊದಲು ನೋಡೋಣ.'

'ಬೆಂಕಿ ಕಾಸಿಕೊಳ್ಳುವಾಗ ಸ್ವಾಟುಯಾರ್ನ್ ಹೇಳಬೇಕು, ಸಾರ್ ಪುಸ್ತಕದಲ್ಲಿದೆ.'

'ನನಗೆ ಕಥೆ ಬರುವುದಿಲ್ಲ.'

ನರಸಿಂಗರಾಯನೂ ಪುಟ್ಟಶಾಮಿಯೂ ಗುಸುಗುಸುಮಾತನಾಡುತ್ತಿದ್ದರು. ಶಾಮರಾಯರ ದೃಷ್ಟಿಯು ಅತ್ತಕಡೆಗೆ ತಿರುಗುತ್ತಲೂ ಅವರು ಸುಮ್ಮನಾದರು.

'ಏನರೋ ಗುಸುಗುಸು ಮಾತನಾಡುತ್ತೀರಿ.'

'ಏನೂ ಇಲ್ಲ.'

'ಏನೂ ಇಲ್ಲವೇ?' ಸ್ವಾಟುಗಳಾಗಿ ಸುಳ್ಳನ್ನು ಹೇಳುವರೋ? 'ಆನ್‌ಮೈ ಆನರ್' 'ಆನ್‌ಮೈ ಆನರ್' ಎಂದು ಕೂಗುತ್ತೀರಿ; ನಿಮ್ಮತಲೆ; ಹುಚ್ಚುಮುಂಡೆ ಸ್ವಾಟುಗಳು.'

ನರಸಿಂಗರಾಯನು ಕಕ್ಕಾಬಿಕ್ಕಿಯಾಗಿ ಏನು ಹೇಳಲಿಕ್ಕೂ ತೋರದೆ ಕಣ್ಣುಬಿಟ್ಟು ಕುಳಿ ತಿದ್ದನು. "ನಿಜಹೇಳಿ" ಎಂಮ ಶ್ಯಾಮರಾಯರು ಗದರಿಸಿದರು.

'ನೀವು ಕೋಪಮಾಡದಿದ್ದರೆ ಹೇಳುತ್ತೇನೆ.'

'ಕೋಪವೇತಕ್ಕೆ? ನಿಜ ಹೇಳಿದರೆ ಮನ್ನಿಸುತ್ತೇನೆ.'

'ಶ್ಯಾಮರಾಯರ ಮಿಸೆ ನೋಡು ಹೇಗಿದೆ?' ಎಂದು ಪುಟ್ಟಶಾಮಿ ಹೇಳಿದ. 'ಅವರ ಮಿಸೆ ಮೇಲೆ ಅವರಿಗೆ ಬಹಳ ಆಸೆ' ಎಂದು ನಾನು ಹೇಳಿದೆ. ಇಷ್ಟೇ ಸಾರ್.'

ಶ್ಯಾಮರಾಯರು ಗಟ್ಟಿಯಾಗಿ ನಕ್ಕುಬಿಟ್ಟರು. ಹುಡುಗರೆಲ್ಲ ಘೊಳ್ಳೆಂದು ನಕ್ಕರು.

ಅಮಾವಾಸ್ಯೆಯರಾತ್ರಿ; ಒಂಭತ್ತುಗಂಟಿ ಆಗಿ ಹೋಗಿದೆ. ಒಂದು ಸಣ್ಣ ಗುಡಾರದಿಂದ ಈ ನಗುವು ದಿಕ್ಕುಗಳನ್ನು ಭೇದಿಸಿಕೊಂಡು ಕತ್ತಲ

ಪ್ರದೇಶವನ್ನೆಲ್ಲ ತುಂಬಿಸಿತು. ದೂರದಲ್ಲಿ ಸ್ವಲ್ಪ ಸ್ವಲ್ಪ ಸೇರಿದ್ದ ಕವುಮೋಡಗಳು ಮಿಂಚಿನ ಬೆಳಕಿನಿಂದ ಕಾಣಿಸಿಕೊಂಡವು. ಆ ಮಿಂಚಿನ ಬೆಳಕಿನಲ್ಲಿ ಸುತ್ತಮುತ್ತಲಿದ್ದ ಗುಡಾರಗಳನ್ನೇ ಕವು ಕ್ಷಣಮಾತ್ರ ಕಾಣಿಸಿ, ಕಾಣದಾದವು. ಪುನಃ ಅಮಾವಾಸ್ಯೆಯ ಗಾಢಾಂಧಕಾರ, ಭಳಿ ಹೆಚ್ಚುತ್ತ ಬಂತು. ಡಿಸೆಂಬರ್ ತಿಂಗಳಿನ ಭಳಿ. ಇನ್ನು ಹೇಳಬೇಕೆ?

ಅವರ ಗಟ್ಟಿಯಾದ ನಗುವು ಅಡಗಿಹೋಯಿತು. ಕೆಂಪುಜ್ವಾಲೆಯ ಬೆಳಕಿನಿಂದ ಪ್ರದೇಶವಾದ ಅವರ ಮುಖಗಳು ಸುತ್ತಲಿನ ಕತ್ತಲಿನಲ್ಲಿ ಒಂದು ಬಗೆಯಾಗಿ ಕಾಣಬರುತ್ತಿದ್ದವು.

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‘ಕಥೆ ಹೇಳುವುದಿಲ್ಲವೇ? ಸಾರ್.’

‘ಎಂಥ ಕಥೆ ಬೇಕೋ ಹೇಳು. ಆಲೋಚಿಸುತ್ತೇನೆ’

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‘ಒಂದೂರಿನಲ್ಲಿ ಇಬ್ಬರು ಹುಚ್ಚುಮುಂಡೆ ಸ್ಕಾಟುಗಳಿದ್ದರು. ಅವ.....’

‘ಹುಚ್ಚುಮುಂಡೆ ಸ್ಕಾಟುಗಳು ಅಂದರೇನು’

“ಹುಚ್ಚುಮುಂಡೆ ಸ್ಕಾಟುಗಳು ಎಂದರೆ ಸ್ಕಾಟು ನಿಯಮಗಳನ್ನು ಬಾಯಿಗೆ ಗಟ್ಟಿಮಾಡುವುದು, ಕಾರ್ಯದಲ್ಲಿ ಅನ್ಯಥಾ ನಡೆಯುವುದು, ಹೀಗೆ ಮಾಡತಕ್ಕವರು.”

“ಶ್ಯಾಮರಾಯರೆಲ್ಲಿ-ಶ್ಯಾಮ ರಾಯರೆಲ್ಲಿ-ಸಾರ್-ಸಾರ್”

‘ಏನು ಗಲಭೆ-ಸುಂದರರಾಜು, ನೋಡು.’

ಸುಂದರರಾಜನು ಏಳುವುದರೊಳಗಾಗಿ ನಾಲ್ಕಾರು ಹುಡುಗರು ಗುಡಾರದೊಳಕ್ಕೆ ನುಗ್ಗಿದರು. ಎಲ್ಲರೂ ಗಾಬರಿಪಟ್ಟಿದ್ದರು.

‘ಸಾರ್, ನಮ್ಮ ಮಾನಾ ಹೋಗೋಹೊತ್ತು ಬಂತು. ಅವರ ಪ್ರಾಣಾ ಹೋಗೋಹೊತ್ತು ಬಂತು. ಏಳಿ, ಏಳಿ, ಸಾರ್.’

‘ಏನಾಯಿತು, ಏನಾಯಿತು’ ಎಂದು ಗೋಪಾಲಕೃಷ್ಣನು ತ್ವರೆಯಿಂದ ಕೇಳಿದನು.

‘ಏನಾಯಿತೇ? ಅದನ್ನು ಆಮೇಲೆ ಹೇಳುತ್ತೇನೆ. ಮೊದಲು ನೀವು ಏಳಿ, ಸಾರ್.’

‘ವಿವರ ಹೇಳು-ಏತಕ್ಕೆ-ಎಲ್ಲಿಗೆ-ಏನಾಯಿತು.’

‘ಅಯ್ಯೋ! ಮದ್ರಾಸಿನಿಂದ ಬಂದಿದ್ದರಲ್ಲ, ನಾಲ್ಕುಜನ ಸ್ಕಾಟುಗಳು, ಇನ್ನೂ ಕ್ಯಾಂಪಿಗೆ ಹಿಂದಿರುಗಿ ಬಂದಿಲ್ಲ.’

‘ಏಕೆ ಬರಲಿಲ್ಲ? ಎಲ್ಲಿದ್ದಾರೆ?’

‘ಸಾಯಂಕಾಲ ಬೆಟ್ಟಕ್ಕೆ ಹೋದರಂತೆ. ಕತ್ತಲಾಗಿ ಹೋಯಿತು. ಅಮಾನಾಸೈಯ ರಾತ್ರಿ. ಮೋಡಗಳು ಮುಚ್ಚಿಕೊಂಡಿವೆ. ಬೆಟ್ಟದಲ್ಲಿ ದಾರಿ ತಪ್ಪಿರಬೇಕು.’

‘ಓಳ್ಳೇದು-ಇಷ್ಟೇತಾನೆ?’

‘ಏನು ಸಾರ್, ಇಷ್ಟೇತಾನೆ ಎನ್ನುತ್ತೀರಿ. ಅವರನ್ನು ಹುಡುಕಿ ಕರೆತರಬೇಕಲ್ಲ. ಎಲ್ಲರೂ ‘ಬೆಳಗಾಗಲಿ ನೋಡೋಣ’ ಎನ್ನುತ್ತಿದ್ದಾರೆ. ಬೆಳಗಾಗುವವರೆಗೂ ಅವರು ಬರುತ್ತಿದ್ದಾರೇ? ಏನು ಹುಚ್ಚು-ಅಮಾನಾಸೈ-ಕೆಟ್ಟದಿನ-ರಾತ್ರಿಬೇರೆ

ಬೆಟ್ಟದಲ್ಲಿ ಛಳಿ ಹೆಚ್ಚು, ಅಲ್ಲಿ ಹುಲಿ ಚಿರತೆಗಳಿವೆ. ನಮಗೆ ಅಪಕ್ಷಾತಿ ಬಂತು.’

‘ಅವರು ಸ್ಕಾಟುಗಳಲ್ಲೇನೋ?’

‘ಸ್ಕಾಟುಗಳಾದರೆ ಏನು ಸಾರ್? ಹುಲಿ ಚಿರತೆಗಳೊಡನೆ ಸರಸವೇ-ಹಾಗಾದರೆ ಈಗ ಏನು ಮಾಡಬೇಕು..’

‘ನೀವೇ ಗತಿ. ನಮ್ಮ ಹೆಸರು ಉಳಿಯಬೇಕಾದರೆ ಶ್ಯಾಮರಾಯರ ಹೊರ್ತು ಯಾರೂ ಇಲ್ಲ ಎಂದು ಇಲ್ಲಿಗೆ ಬಂದೆವು.’

‘ಈಗಲೇ ಹೊರಡೋಣ.’ ಶ್ಯಾಮರಾಯರು ವಿಸೇಯನ್ನು ಸವರಿದರು. ಅವರು ಉತ್ಸಾಹ ಭರಿತರಾದುದಕ್ಕೆ ಅದೇ ಗುರುತು. ‘ಹೆಚ್ಚುಜನ ಬೇಡ. ನಾಲ್ಕುಜನ ಸಾಕು. ಯಾರು ಬರುತ್ತೀರಿ?’

ಸುಂದರರಾಜನು ಈ ಹೊತ್ತಿಗೆ ಸ್ಕಾಟು ಬಟ್ಟೆಗಳನ್ನು ಧರಿಸಿ, ದಂಡವನ್ನು ಹಿಡಿದು ಕೊಂಡು ಸಿದ್ಧನಾಗಿದ್ದನು. ನರಸಿಂಗರಾಯನೂ, ಪುಟ್ಟಶಾಮಿಯೂ ಮುಂದೆ ಬಂದು ಲಾಂದ್ರಗಳನ್ನು ಹಿಡಿದರು.

‘ಗೋಪಾಲಕೃಷ್ಣ, ನೀನು ಇಲ್ಲಿಯೇ ಇರುವಿಯೋ? ಛಳಿ-ರಾತ್ರಿ-ಅಮಾನಾಸೈ.’

‘ನಾನೂ ನಿಮ್ಮೊಡನೆ ಬರುತ್ತೇನೆ ಇಲ್ಲೇಕಿರಲಿ?’

‘ಶ್ಯಾಮರಾಯರನ್ನು ನೋಡಿದರೆ ಸಾಕಷ್ಟು. ಎಂಥ ಪಿರಕಿಯೂ ಶೂರನಾಗುತ್ತಾನೆ’ ಎಂದು ನರಸಿಂಗರಾಯನು ಮೆಲ್ಲಗೆ ಹೇಳಿದನು.

‘ಅದು ಅವರ ವಿಸೇಯ ಪ್ರಭಾವ. ಯಾರಿಗೂ ಆ ಧೈರ್ಯವಿಲ್ಲ. ಆ ವಿಸೇಯಿಲ್ಲ.’ ಎಂದು ಪುಟ್ಟಶಾಮಿಯು ಬದಲು ಕೊಟ್ಟನು. ಶ್ಯಾಮರಾಯರ ಕಿವಿ ನೆಟ್ಟಗಾಯಿತು. ವಿಸೇಯನ್ನು ಹುರಿಕಟ್ಟಿದರು. ನಡುವಿನಲ್ಲಿದ್ದ ಶಂಖವನ್ನು ಕೈಲಿ ಹಿಡಿದರು.

‘ಹೇಳಿ-ಹರ ಹರ ಮಹಾದೇವ್’

‘ನಾಲ್ವರೂ ಹರಹರ ಮಹಾದೇವ್’ ಎಂದು ಕೂಗಿದರು. ಸುತ್ತಲಿದ್ದ ಹುಡುಗರೂ ಕೂಗಿದರು. ಕತ್ತಲೆಯು ಭೇದಿಸಿಹೋಗಿ ಧ್ವನಿಯು ಸರ್ವತ್ರ ವ್ಯಾಪಿಸಿತು. ಮೋಡಗಳು ತಾಡಿತವಾಗಿ ಮಿಂಚು ಹುಟ್ಟಿತು.

‘ಹೇಳಿ-ಹರ ಹರ ಮಹಾದೇವ್.’ ಪುನಃ ಧ್ವನಿಯು ದಿಕ್ಪಟಗಳನ್ನು ಮುಟ್ಟಿತು. ಹುಡುಗರ ಹೃದಯಗಳಲ್ಲಿ ಉತ್ಸಾಹವೂ, ಧೈರ್ಯವೂ ಉಕ್ಕೇರುತ್ತಿತ್ತು. ‘ಸಾರ್, ನಾನು ಬರುತ್ತೇನೆ. ನಾನು ಬರುತ್ತೇನೆ.’ ಎಂದು ಹಲವರು ಮುಂದಾದರು.

‘ಹೆಚ್ಚುಜನ ಬೇಡ, ಸಾಕು.’ ಎಂದು ಶ್ಯಾಮ

ರಾಯರು ಹೇಳಿದರು. ‘ಕೊನೆಯಬಾರಿ ಎಲ್ಲರೂ ಕೂಗಿ: ಹರ ಹರ, ಮಹಾದೇವ್.’

ಈ ಬಾರಿ ಕೂಗಿದುದು ಪ್ರಪಂಚವನ್ನು ಬಳಸಿಕೊಂಡು ಪುನಃ ಅಲ್ಲಿಗೆ ಬಂದಂತೆ ಪ್ರತಿಧ್ವನಿತವಾಯಿತು. ಶ್ಯಾಮರಾಯರು ಬಾಯಿಗೆ ಶಂಖವನ್ನು ಹಿಡಿದು ಊದಿದರು. ‘ಅಬ್ಬಬ್ಬ ಇದೇನು ಧ್ವನಿ, ಭೊಂ-ಭೊಂ ಭೊಂ’ ಹುಡುಗರ ಎದೆಯು ಕೆಚ್ಚೇರಿತು. ಮೂರುಬಾರಿ ಶ್ಯಾಮರಾಯರು ಊದಿದರು. ಅನಂತರ ಬೆಟ್ಟದ ಕಡೆಗೆ ಹೆಜ್ಜೆಗಳನ್ನು ತಿರುಗಿಸಿದರು.

ಗುಡಾರದ ಬಳಿ ನಿಂತಿದ್ದ ಹುಡುಗರ ಮನಸ್ಸಿನ ಸ್ಥಿತಿಯನ್ನು ಏನೆಂದು ಹೇಳೋಣ. ಬೆಟ್ಟಕ್ಕೆ ಹೋಗುವುದಕ್ಕೇನೋ ಮೊದಲು ಹೆದರಿದ್ದರು. ತಮ್ಮಹಾಗೆ ಇತರರಾರೂ ಹೋಗುವುದಿಲ್ಲವೆಂದು ತಿಳಿದಿದ್ದರು. ಈಗ ಶ್ಯಾಮರಾಯರು ನಾಲ್ವರೊಂದಿಗೆ ಸಾಕ್ಷಾತ್ತಾಗಿ ಹೊರಡುವುದನ್ನು ನೋಡಿ ತಾವೂ ಜತೆಯಲ್ಲಿರಬೇಕೆಂದು ಆಶೆಪಟ್ಟರು. ಆಶೆಪಟ್ಟರೇನು? ಶ್ಯಾಮರಾಯರೂ ಅವರ ಹುಡುಗರೂ ಆಗಲೇ ದೂರವಾಗಿದ್ದರು. ಲಾಂದ್ರಗಳ ಬೆಳಕು ಆಗೊಮ್ಮೆ, ಈಗೊಮ್ಮೆ ತಟಕ್ಕನೆ ಪಿಟಕ್ಕನೆ ಕಂಡುಬರುವುದು. ಆ ಬೆಳಕು ಬರಬರುತ್ತ ಸಣ್ಣದಾಗಿ ಕಂಡೂ ಕಾಣದಂತಾಗಿ ಮಿಂಚುಹುಳುನಿನ ಕಾಂತಿಯಂತೆ ತೋರುತ್ತಿತ್ತು. ಅವರು ಬಹಳದೂರ ಹೋಗಿ ಬಿಟ್ಟಿದ್ದರು. ಇನ್ನು ಬೆಳಕು ಕಾಣಬರಲಿಲ್ಲ. ಹುಡುಗರ ಮನಸ್ಸು ವೃಥೆಯಿಂದ ತುಂಬಿತು. ತೀರ್ಗಡೆಯಾಗದೆ ನಿಂತ ಅದೃಷ್ಟಹೀನಬಾಲಕರ ಮನಸ್ಸಿನಂತೆ ಈ ಹುಡುಗರ ಮನಸ್ಸುಗಳು ದುಗುಡದಿಂದ ತುಂಬಿದವು.

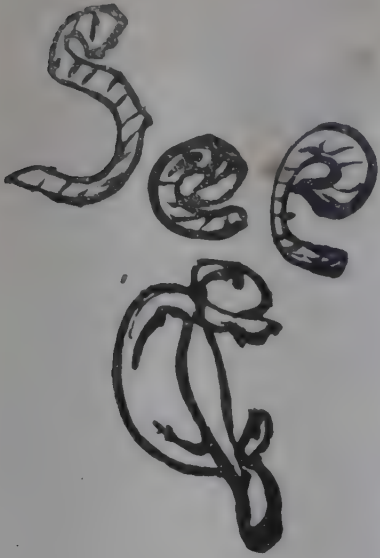
‘ಗೋಪಾಲಕೃಷ್ಣನೂ ಹೋದ. ನಾವು ಹೋಗಲಿಲ್ಲ’ ಎಂದೆಂದುಕೊಂಡು ಬಾಲಕರು ತಮ್ಮತಮ್ಮ ಗುಡಾರಗಳನ್ನು ಸೇರಿದರು.

ಮೋಡಗಳು ಹೆಚ್ಚುಹೆಚ್ಚಾಗಿ ಕೂಡುತ್ತಾ ಬಂದವು. ಅಲ್ಲಿಂದೂ ಇಲ್ಲಿಂದೂ ನಕ್ಷತ್ರವು ಕಾಣುವುದು. ಒಮ್ಮೆ ಬಳ್ಳಿಮಿಂಚು ಹರಿದು ದಿಗ್ವಲಯಗಳನ್ನೆಲ್ಲ ಕಾಂತಿಯುಕ್ತವಾಗಿಸಿತ್ತು. ಮರುಕ್ಷಣವೇ ಕಗ್ಗತ್ತಲು ಕವಿದುಹೋಯಿತು. ಒಂದೆರಡು ಹನಿಗಳು ತೊಟ್ಟಕ್ಕಿದವು.

‘ಸಾರ್, ಕೊಡೆಯನ್ನು ತರದೇಹೋದವು’ ಎಂದು ಗೋಪಾಲಕೃಷ್ಣನು ಹೇಳಿದನು.

ಕೊಡೆಯಿಂದ ಆಗುವುದೇನು? ಬಲವಾಗಿ ಮಳೆಹೊಯ್ಯುವುದೇ ಅವರೆ ಕೊಡೆಗಳನ್ನು ಮುಚ್ಚಲೇ ಬೇಕಾಗುವುದು. ಎಂದು ಸುಂದರರಾಜನು ಹೇಳಿದನು.





## WHAT'S IN A NAME.

In a school theatre a buffoon asked another his name. He said, "Well, friend, I am made of four letters; of which my body is made of two holes; to the remaining of which if you add a 'y' then I will fly."—R. N. SUBBAYAN, TIRUPPUR.

## STRANGE ILLNESS.

When Johnny had measles he was very thirsty, so his mother made some lemonade for him to drink. After he had quite recovered, he came to his mother one day looking the picture of health.

"I'm ill, mummy," he said.

"Are you?" asked his mother smiling, "you don't look ill."

"But I am quite ill," persisted Johnny.

"Well then, if you are ill we shall have to send for the doctor; shan't we?"

"Oh, I am not ill enough for the doctor," replied the little man seriously.

"Well, how ill are you then?" asked his mother.

"Just ill enough for Lemonade, I think, mummy," replied Johnny readily.

J. D. SAMPATH KUMARA,  
P. L. 5th B. Troop.

## RIDDLE-ME-REE.

My first is in first but not in second  
My second is in second but not in third.  
My third is in third but not in fourth.  
My fourth is in fifth but not in fourth.  
My last is a vowel you say  
My whole is the name of a country.

Riddle me, a riddle.

## GOOD PALS!

"A headless man had little to write,  
He who read it had lost his sight.  
The dumb repeated it word for word,  
And deaf was the man who listened and heard."

C. A. KHUDDUS,  
Chitaldrug.

A man reported to his friends that a lecture which he had delivered the evening before had proved soothing, rousing, and satisfying to his audience. His sceptical comrades jeeringly demanded an explanation which was given in the following terms:—

It was soothing, for half the folks fell asleep, it was rousing, for other half got up and went away and it was satisfying, as they all declared that they wished never to hear that man again.

K. A. KESHAVA IYENGAR,  
3rd Bangalore Troop.

## Arogyavaram Sanatorium.

## A Mysore Scoutmaster Honored.

A farewell entertainment was given to Dr. S. Chokkam Iyengar by the patients, their attendants and the staff in the open place in front of the Lecture Hall of the Sanatorium of Arogyavaram, near Madanapalle, on 30th May, 1922, on the eve of his departure from the institution, where he was sent by the Government of Mysore to specialize himself in 'Tuberculosis,' with Dr. J. Gravesen, M.D., of Denmark, in the chair. A farewell address was presented to him by the patients. Some songs were read in praise of him in Tamil and Telugu. It shows how popular he was here though he stayed only for three months. The Chairman in his speech remarked how Mr. Iyengar specialized himself in 'Tuberculosis' in a short period of three months, how he helped the physicians here during his stay and blessed him with a long, bright and useful life and prosperity.

Then Mr. Iyengar thanked the authorities, physicians, the staff and the patients of the institution for their kind treatment to him as long as he was here.

Then the meeting came to a close after a vote of thanks.

K. MON SINGH.

## AN EASY ONE.

Rustum was a boy of regular habits. He breakfasted each morning exactly at 8 o'clock, and he always had two eggs. He never bought these eggs, neither did he steal them; they were not given to him, and he did not keep fowls. How did he get these eggs?

K. G. L. RAO, KOLAR.



## THE IMPOSITION.

The teacher asked a boy to write out Theorem Six hundred times as an imposition. The boy wrote hundred times the words "Theorem six."

## THE MUTE ROARER.

What is it that requires many answers though it never asks any question?—A door-bell.

Printing & Developing for Amateurs  
—A Speciality.

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108, Brigade Road, Bangalore.



‘ನೋಡಿಕೊಂಡು ನಡೆಯಿರಿ, ಮುಗ್ಧರೀ  
ರಿ.’

ಅಲ್ಲಲ್ಲಿ ಸಣ್ಣಸಣ್ಣ ಕೊರಕಲುಗಳು, ಕಲ್ಲು  
ಗುಂಡುಗಳು, ಮುಳ್ಳುಗಿಡಗಳು, ಇವರ ಹಾದಿಗೆ  
ಆಡಲಾಗುವವು.

‘ಬೆಟ್ಟದಬುಡಕ್ಕೆ ಬಂದಿರಬೇಕು. ಅಲ್ಲವೇ  
ಸಾರ್.’

‘ಹೌದು, ಎಚ್ಚರಿಕೆ ಮರಳುಹಾದಿ, ಯಾವು  
ದೋ ಸಣ್ಣನದಿಯು ಇಳಿದುಬರುವ ಸ್ಥಳ.’

ಮರಳಿನಲ್ಲಿ ಕೆಲಕಾಲ ನಡೆದರು. ಸ್ವಲ್ಪ  
ತಿಟ್ಟಾದ ಪ್ರದೇಶವು ಸಿಕ್ಕಿತು.

‘ಬೆಟ್ಟವನ್ನು ಹತ್ತುವುದಕ್ಕೆ ದಾರಿಯಿಲ್ಲವೇ?  
ಸಾರ್.’

‘ನಾವು ಹೋಗುತ್ತಿರುವುದೇ ದಾರಿ.’

‘ಇಲ್ಲ, ಸಾರ್. ನಾವು ದಾರಿತಪ್ಪಿರಬೇಕು.  
ಇಲ್ಲಿ ಕಲ್ಲು ಮೆಟ್ಟಿಲುಗಳೇ ಇಲ್ಲ.’

‘ಇದು ಚಾಮುಂಡಿ ಬೆಟ್ಟವಲ್ಲ. ತಿರುಪತಿ  
ಬೆಟ್ಟವಲ್ಲ.’

‘ಹಾಗಾದರೆ ಇದನ್ನು ಹತ್ತುವುದು ಹೇಗೆ?’

‘ನಾವು ಹತ್ತುತ್ತಿರುವ ಹಾಗೆಯೇ.’

ಇದ್ದಕ್ಕಿದ್ದಹಾಗೆ ಪಕ್ಕದಲ್ಲಿ ಸರ್ರೆಂದು ಸದ್ದಾ

ಯಿತು. ನಿಟ್ಟುಸಿರು ಬಿಡುವಂತೆ ಭಾವನೆಯಾ  
ಯಿತು.

ಗೋಪಾಲಕೃಷ್ಣನು ಶ್ಯಾಮರಾಯರ ಕೈ  
ಯನ್ನು ಹಿಡಿದುಕೊಂಡನು.

ಹೆದರಬೇಡ, ಎಂದು ಹೇಳಿ ಶ್ಯಾಮರಾಯರು  
ಶಂಖವನ್ನು ಬಾಯಿಗೆ ಹಿಡಿದರು. ಭೋಂ-  
ಭೋಂ-ಭೋಂ ಶಂಖಧ್ವನಿಯು ಬೆಟ್ಟದ ಅನೇಕ  
ಭಾಗಗಳಿಂದ ಪ್ರತಿಧ್ವನಿತವಾಗಿ ಪ್ರಪಂಚವೆಲ್ಲ  
ಧ್ವನಿಮಯವಾದಂತೆ ಬೋಧೆಯಾಯಿತು.

ಮೇಲೆ ನೋಡಿದರೆ ಕಾಳರಾತ್ರಿ, ಕಪ್ಪುಮೋಡ  
ಗಳು; ಮುಂದೆನೋಡಿದರೆ ಕರಗಿ ಕಲ್ಲುಗುಂಡುಗಳ  
ಬೆಟ್ಟ; ಹಿಂದೆನೋಡಿದರೆ ಕವಿದಿರುವ ಕತ್ತಲು  
ರಾಶಿ; ಈಮಧ್ಯೆ ಶಂಖಧ್ವನಿ-ವಿಚಿತ್ರಚಿತ್ರ.

‘ಪುಟ್ಟಶಾಮಿ, ಈ ಮುಳ್ಳುಗಿಡವನ್ನು ಬಿಡಿಸು’  
ಎಂದು ನರಸಿಂಗರಾಯನು ಹೇಳುತ್ತ ನಿಂತನು.

ಪುಟ್ಟಶಾಮಿಯು ಬಿಡಿಸುವುದಕ್ಕೆ ಹೋದವನು  
ಗಟ್ಟಿಯಾಗಿ ನಿಲ್ಲದೇ ಇದ್ದ ಕಲ್ಲನ್ನು ತುಳಿದು  
ಕೆಳಕ್ಕೆ ಉರುಳಿದನು. ಅವನುಹಿಡಿದಿದ್ದ ಲಾಂದ್ರ  
ವು ಉರುಳಿ ಆರಿಹೋಯಿತು. ಸುಂದರರಾಜನು  
ಹಿಂದಿರುಗಿ ಈ ಅವಾಂತರವನ್ನು ನೋಡಿದನು.

‘ಸಾರ್, ಪುಟ್ಟಶಾಮಿಯು’ ಉರುಳಿಬಿದ್ದ,

ಎಂದು ಗೋಪಾಲಕೃಷ್ಣನು ಕೆಲಕೆಲ ನಕ್ಕನು.

ಇಷ್ಟುಹೊತ್ತಿಗೆ ಪುಟ್ಟಶಾಮಿಯು ಮೈ ಕೈ  
ಗಳನ್ನು ಸವರಿಕೊಳ್ಳುತ್ತ ಮೆಲ್ಲಗೆದ್ದು ಲಾಂದ್ರ  
ವನ್ನು ಹುಡುಕುತ್ತಿದ್ದನು.

‘ಎನಾಯಿತೋ, ಪುಟ್ಟಶಾಮಿ.’

‘ಎನೂ ಇಲ್ಲ, ಸಾರ್.’

‘ಎನೂ ಇಲ್ಲವೇ? ಹುಚ್ಚುಮುಂಡೇ ಸ್ಕಾಟ್’  
ಎನೂ ಇಲ್ಲದೆ ಉರುಳಿಹೋದೆಯ.’

‘ಕಲ್ಲನ್ನು ತುಳಿದು ಬಿದ್ದೆ ಸಾರ್, ಅಷ್ಟೇ.’

‘ಮೊದಲೇ ಏಕೆ ಹೇಳಿಲ್ಲ?’

ಸುಂದರರಾಜನು ಬಿದ್ದಿದ್ದ ಲಾಂದ್ರವನ್ನು  
ಪುನಃ ಹಚ್ಚಿ ಅವನ ಕೈಗೆಕೊಟ್ಟನು. ಚಿಮಣಿ  
ಯು ಒಡೆದಿರಲಿಲ್ಲ. ನರಸಿಂಗರಾಯನು ಮುಳ್ಳು  
ಗಿಡದಿಂದ ಬಿಡುಗಡೆಹೊಂದಿ ಗಂಟೆಯನ್ನು  
ತಿಳಿಯಲು ಗಡಿಯಾರವನ್ನು ಹೊರಕ್ಕೆ ತೆಗೆದನು.

‘ಗಂಟೆ ಎಷ್ಟು?’

‘ಹನ್ನೊಂದುವರೆ.’

‘ಓಹೋ, ಮಧ್ಯರಾತ್ರಿಯಾಗುತ್ತ ಬಂತು.’

‘ಸಾರ್, ಹನ್ನೆರಡುಗಂಟೆಮೇಲೆ ದೆವ್ವಗಳು

ತಿರುಗಾಡುತ್ತವೆಯಂತೆ, ಅಹುದೇ ಸಾರ್.’

(ಸಶೇಷ.)

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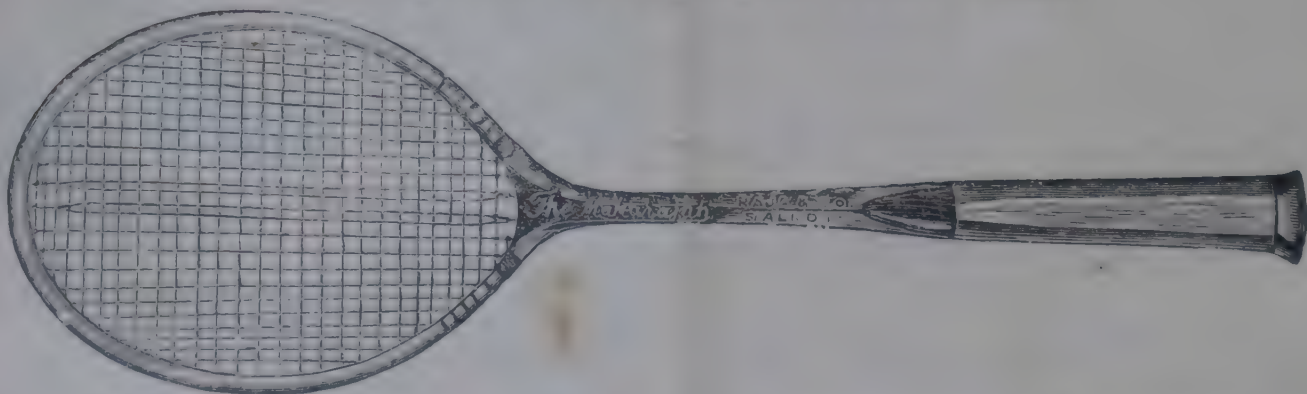
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(addressing Stone) to sleep, was the door of the room open or shut?

R. S.—Open.

C. for D.—Did you see any one enter the room during the interval?

R. S.—None.

C. for D.—Did you see anybody calling at your house at that time?

R. S.—Yes, the farmer.

C. for D.—The object of his visit?

R. S.—He said he wanted to see my master.

C. for D.—Then, did he see your master?

R. S.—No, I told him that my master was asleep and he went away.

C. for D.—Your master had reason to find fault with you on more than one occasion and punish you. Is it not so?

R. S.—Certainly not. My master has been very kind to me.

J.—Yes, you may go.

Pub. Pros.—My next witness is Mr. Richard Marsh.

Constable cries thrice "Richard Marsh."

Enter R. Marsh.

J.—Swear by the Holy Book....truth.

R. M.—Swears.

J.—Your name?

R. M.—Richard Marsh.

J.—Your father's name?

R. M.—Harry Marsh.

J.—Caste and religion?

R. M.—Christian and a Protestant.

J.—Your profession?

R. M.—I am a farmer, my lord.

Pub. Pros.—Do you know the late Mr. Crozier?

R. M.—Yes.

P. P.—When did you see him last?

R. M.—That was about a week ago.

P. P.—Had you any occasion to see him after that?

R. M.—Yes, I went to his house yesterday at about 11-15 A.M., to borrow a plough of his. The cook told me that his master was asleep and I had to return home.

P. P.—Did you meet any one on your way back?

R. M.—Yes, I met the accused. He was going in the direction of Mr. Crozier's house.

P. P.—When did you hear of Mr. Crozier's death?

R. M.—In the afternoon at about 4 P.M. I went to his house to renew my request and I found that he was dead.

J.—(To the Counsel for the Defence) Do you cross-examine the witness?

C. for D.—Yes, my lord (turning to the witness) Mr. Marsh, how many persons did you meet on your way back?

R. M.—Several, and since this man happened to be a gypsy he caught my attention.

J.—You may go.

P. P.—My lord, the best and most valuable evidence is from a shepherd boy Robert Hindmarsh, whom I cite as my next witness. Constable calls thrice "Robert Hindmarsh."

Enter Robert Hindmarsh.

J.—Swear by the Holy Book....truth.

R. H.—Swears.

J.—Your name?

R. H.—Robert Hindmarsh.

J.—Your father's name?

R. H.—James Hindmarsh.

J.—Your native place?

R. H.—Birmingham.

J.—Your religion and caste?

R. H.—A protestant Christian.

J.—Your profession?

R. H.—I am a shepherd.

J.—Your age?

R. H.—My mother told me that I was born when King Edward VII died.



Poor me! said the hunch back, how much should the Camel suffer with two bumps on?

J.—Oh, that was about 12 years ago. So I take that you are 12

R. H.—Yes, my lord.

P. P.—Do you know the accused?

R. H.—Yes, Sir.

P. P.—How did you know him?

R. H.—While I was returning from the fields, I saw this solitary gypsy tramp sitting quite carelessly, cutting a loaf of bread. He had a criminal look in his face. The knife he had in his hands was tinged with red and from this I could well deduce that some blood had been recently spilt by it, and the ruffian had not the time or care to cleanse it. On coming home I learnt that Mr. Crozier had been murdered only a very short time back. I suspected the gypsy and at once informed the Police of what I had seen and assured them that I could show them the tramp.

C. for D.—My lord, you will allow me to cross-examine this witness.

J.—Yes.

C. for D.—Mr. Hindmarsh, when did

you see this man at the place you spoke of?

R. H.—Yesterday.

C. for D.—At what time?

R. H.—The sun was right on my head.

C. for D.—Was the man seated or standing when you saw him?

R. H.—He was sitting with his legs stretched and the soles of his feet exposed to the eye of the passer-by.

C. for D.—But you say that was about noon when you saw him. How far is that place from the town?

R. H.—About 4 times the distance between my house in Fleet Street to this Court, Sir.

C. for D.—Oh, your house is about  $1\frac{1}{2}$  miles. Then the distance was 4 times  $1\frac{1}{2}$ , i.e., 6 miles. You say you were returning from your fields.

R. H.—Yes.

C. for D.—Perhaps after a hard day's work.

R. H.—Not at all.

C. for D.—But Mr. Stone, the first witness, has deposed that the murder must have taken place between 11 and 11-30 A.M. Mr. Hindmarsh, how could you find the murderer, as you allege him to be at a place about 6 miles from the scene of the murder at about midday?

R. H.—Why not, Sir, I saw at a distance a horse grazing and it looked very tired. I guessed it had a sharp brisk ride for some continuous time and thought that he must have ridden on him. On coming to the house of the unfortunate Mr. Crozier I found that a horse was missing from his stables and I was strengthened in my doubts that the animal was the stolen horse. I therefore at once went with some Police to capture the gypsy.

C. for D.—How do you know that the horse had had a brisk ride?

R. H.—The horse seemed tired and its body was wet with sweat. All along the way the prints of the horse's hoof were seen dug deeply into the ground and the paces were very long. If a horse walks, the paces will be small and the distance between the front leg and the hind leg will be about two hands; but when it goes on a gallop the distance will be about seven hands. It was nearly the same distance in this case. I concluded therefore that it was ridden briskly.

C. for D.—But how did you presume that this man had ridden on that horse?

R. H.—While first I saw the accused sitting there, I observed without being observed by him a peculiar setting of nails on the soles of his shoes. I came to Mr. Crozier's house and since it had rained recently, I could see all round



the house footmarks of the shoes and the setting of the nails printed there was exactly the same I had observed. These prints lead to the stables but from there they stopped. Then I could see from the stables to this place where I saw the accused a long range of print of horse's hoofs.

*C. for D.*—Then you want the Court to believe that this man was still seated there waiting to be captured by the Police.

*R. H.*—The gypsy never anticipated any danger of being observed. You know there is a mortal fear among us of the gypsies and none dare leak out their secrets. Moreover, the man was 6 miles from the scene of the murder and the murder too had been so recent that he never expected things would take such a turn. He naturally anticipated some delay by which time he thought he could make good his escape.

*J.*—But how do you know that the horse you saw there was the one stolen from the stables of Mr. Crozier?

*R. H.*—My lord, the servant of Mr. Crozier whom I took along with the Police to the spot recognized the horse to be that of his master.

*C. for D.*—My lord, there has been too much of presumption in this affair. I appeal to your lordship's sense of justice to use your sober reason and discretion towards my client.

*J.*—Well, Mr. Willie Winter (turning to the prisoner), you have been charged with the murder of Mr. Crozier and the theft of his horse. Do you plead guilty?

*W. W.*—My lord, (with tears) I am but a poor homeless gypsy. I was sitting and eating my bread. The Police could find none to accuse and so caught hold of me and brought me here.

*J.*—But what about the red-painted knife and the horse?

*W. W.*—I know nothing about any horse. I have never ridden on one. I am not guilty.

*J.*—(addresses the Jury), Gentlemen of the jury, you have all heard the evidence that was adduced for the prosecution of this person. The accused was found going towards Mr. Crozier's bungalow a little before the latter's death. He was seen afterwards with a blood-stained knife and a jaded horse of the deceased close by. It has been satisfactorily proved that the footprints near the stables were those of the accused. Ordinarily it would appear impossible for the accused to travel 6 miles at so short an interval. But you have the explanation of Mr. Hindmarsh that the

stolen horse had been ridden very briskly. If you are convinced of the evidence of the boy, you have to return a verdict of guilty. Should you have any doubts, the accused is entitled to the benefit of that doubt. I leave it to your collective wisdom to give me your opinion whether the prisoner is guilty or not.

(*Jurymen retire, put their heads together and return.*)

*Foreman.*—My lord, on behalf of my co-jurymen I give our unanimous verdict that this prisoner is guilty of the murder of the late Mr. Crozier.

*J.*—Well, the matter is done. The jury are all agreed that this man is guilty and he should meet his reward. The law allows it, and the court awards it. On the authority of law and reason I do hereby sentence that this Willie Winter be hanged by the neck at the gallows till he is dead. The horse will be returned to the heirs of Mr. Crozier.

(*Calling Mr. Hindmarsh*) Gentlemen, this little boy, Robert Hindmarsh is the hero of the day. He has played every part of a Scout in this case and he deserves the praise of us all. He has exercised his powers of observation and deduction very well. Careless of his own comforts he has striven to save our lives by ridding the world of such dangerous criminals. This boy has had to endure much fatigue on account of his frequent walking but his strength and health have helped him well. I can hold him as an example to your boys in teaching them to do their duty. Mr. Hindmarsh, you have done your duty most heroically and nobly though it cost you personally some danger and much distress. It was your duty to help the Police to get justice done and this you carried out regardless of what it cost you. Here is a reward for your heroism. Please accept this cheque for Rs. 100.

*R. H.*—My lord, pardon me. I never did all this for a consideration. I was bound to do it as a servant of humanity, and I have been amply paid for my efforts for I saw that justice was carried out in this particular case. I thank your lordship from the bottom of my heart for all the kind words you spoke of me.

*J.*—But yet I shall not be satisfied till I have done something to repay all that you did on behalf of justice. You will be with me and I shall educate you. You will be the source of great good to many a child.

(*The Court adjourns.*)

## Dry America.

From various sources it is estimated there were 20,000,000 drinkers in the United States before the country went dry. Of this number there are 1,500,000 who drink occasionally now, and another million of old drinkers who imbibe whenever they can get it. If there were 20,000,000 drinkers when liquor was accessible, and it is doubtful; and if there are 2,500,000 drinkers now, more doubtful; then 17,500,000 former drunkards have quite a wonderful record. Only 15 per cent of former drinkers are drinking now and these are drinking but 5 per cent the quantity of liquor that was formerly consumed while the entire drink bill of the nation has decreased 2,000,000,000 dollars a year.

## A Scout V. C.

Jack Cornwell, the hero of the Jutland battle, won the Victoria Cross. Before he became a Scout, he was a rowdy young scamp, very unpractical in his work, and always unclean. One day, he turned up to his work punctually neatly dressed. After three or four days, his master asked him what had come over him. Jack said "I have become a Boy Scout, Sir." This wild hooligan after becoming a Boy Scout won first the signaller's badge and then the missionary badge. When the war broke out he prepared himself for the war service and served in the navy as a first class boy. His duty was a very responsible one, to stand near the gun with the ear-piece up to the ear and to pass on the instruction of the officer to the other people. In the battle of Jutland he stuck to his gun when shells after shells were bursting all round and even when his ship was wrecked he remained near the gun. The boy was wounded in the chest. When another officer came and congratulated him, the boy asked "Did we win, Sir." "Yes" was the reply. Then the boy fell down and died. And he got the Victoria Cross (Cheers). That was Jack Cornwell.

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## Your Opportunity.

"Neglected once, I come no more."

(Sent by R. K. Luckoor, Seringapatam)

There was a man who dreamed one day  
Of great things that he meant to do;  
But idly in the sunshine lay

The while he dreamt, and never knew  
What proud bright shape was drawing  
nigh,

Or listened to his thrilling cry—

"Arise, arise, and follow me,

And make your dream reality!"

Until it passed away again

And passing smote the dreamer's brain  
With sudden sense of loss and pain.

"Who calls me?" anxiously he cried,

"Oh, speak! Oh, come once more to me!"

But far away a voice replied;

"My name is Opportunity—

Who welcomes me with a swift embrace  
Shall meet me always face to face;

But the stern truth is known of you,  
Neglected once I come no more!"

And still the dreamer in the sun

Imagines great deeds to be done,

Yet sees, alas! the fruit of none.

Selected.

My dear Scouts, I think you have read the above poem. Mere reading is useless. Understand its meaning. Expanding the idea of the poem, it will be something like this:—

There are two classes of people in every country—those who keep its honour bright and those who spoil its name. You *may* belong to either. It does not matter who you are or what you are—rich or poor. A boy who was an ordinary labourer's son is now the Prime Minister of England. Nothing but his brain has helped him; neither influence, nor money, nor friends.

You are making your future now. As you think now, as you act now, as you use your time now, so you will be as a man. I am not preaching a sermon to you; but I am merely trying to help you to realize the most important thing in the world for you—that your future will be what you are making it now.

If you want to fail in your life, to disappoint yourself and those who love

you, to give your country nothing back for all it has given you, you need not greatly trouble. Thousands of men in prisons and working houses can give you a recipe for failure. Here is one.

A careless school life; wasted evenings; bad reading; an insatiable desire for sport or amusement; living from 20 to 25 without a definite idea of what you are going to do in future.

That is the recipe for a useless life, which has never been known to fail. If you want to succeed in your life, to make your parents proud of you, to have or make your comrades proud in years to come that they were at school with you, to make your country's reputation higher still throughout the world, you can make your success sure now. Thousands of men in high positions can give you a recipe for success. Here is one:

A well spent youth; healthy amusements; evenings of recreation and study; good readings and companions; a definite idea of what you mean to be, and a belief that you will be what you make yourself.

You cannot have all the books you want; you cannot stay at school, perhaps, as long as you should. But you

(Continued on page 7, col. 3.)

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## EDITOR'S PAGE.

### A Professor's Advice.

It is a good sign of the times that University professors are taking greater and greater interest in Scouting in the State. Prof. A. R. Wadia of the Mysore University, in the faculty of Mental and Moral Science, who delivered the opening address to the Scoutmasters Training Camp in Mysore, laid great stress on the high ideals which the Scout movement stands and works for. All the highest ethical precepts in this world are condensed in the Scout Law. If all could live up to these ideals, followed the Scout Law in its entirety, made it, as it were, the law of their lives, the future of the world would be glorious. It means self-discipline and self-discipline is the means for the development of individuality and if we

are to make a mark in the world it is essential that we should be possessed of a distinguished and distinctive individuality of our own. It means also the spirit of self-sacrifice. Our motto is "Be Prepared" and we are expected to be always ready, even at the expenses of great personal inconvenience & discomfort, to lend a helping hand to our fellows who are in need. Scouts are expected to be always courteous and cheerful. Generally, little acts of kindness, little deeds of love, nothing do they cost. But at times there are places and circumstances where the greatest amount of self-restraint and readiness or willingness to sacrifice one's little comforts are necessary and it is this that Scouting teaches us by its practical tests.

Well, Scouts, I should not sermonise, I hate sermons. But still I think, it is good to hear now and then a little advice from those who are more experienced and who know much more of the worldly affairs than us. This advice to stick to ideals is the more necessary at this time of day when after three or four years of Scouting, we find there is a tendency in some quarters to let it degenerate into a mere show affair, quite oblivious of the meaning attached to each particular form of Scout activity. If you do not realize what you are doing and why, it is better to stop short and to look out for the explanation. Scouting is no mere make-believing, is not a mere thing for trifling. It means solid worth, an honest, truthful, loyal, useful, friendly, courteous, kind, obedient, cheerful, thrifty and clean life, guided by sincere motives of usefulness and service. I saw a number of boys the other day, going about in the street, making loud noises like mad men, calling names and jeering at others, who were harmless people going about their business. I have noticed that sometimes Scouts and Scoutmasters are made targets of this kind of tomfoolery but the boys did not realize that it mattered little for our heroes and it only showed to the world what little (and sometimes big) fools the jeerers were making of themselves. Scouts could never dream of such a thing. They are exemplars to others of what they represent. They know what they are and what they mean. They have promised to obey the Scout Law and every little act of theirs is guided by this, their own Law. While others waste time in the streets loafing about, they are busy in the Scout class and are in search after needy people who stand in need of good turns. These are small ideals to which they stick through thick and thin and they keep

smiling all the while. This sticking to the law is an individual concern. If one scout in the course of the day does one evil thing he attracts the notice of others and immediately the whole organization is hauled up for criticism. Every Scout knows this and that is why he is very particular about the Law, not only for his own individual sake but for that of his patrol, his troop, his Association, his Brotherhood. So it is not the show that is uppermost in the minds of the Scouts but still there may be some who know not; who is perfect? It is for such as these that Prof. Wadia's advice should appeal most and I am thankful for the professor who has done us a big good turn by coming down to remind us of our duty and of our ideals.

While talking of University Professors, we should not forget Prof. J. C. Rollo, who is equally interested in our welfare. He also has a few good valuable words for us and we shall hear him next time. The expectations of the flavoured dishes to come must add taste to the words of Mr. Rollo; but then, hold! we all hope to go rolling over it!

## The Knights of the Twentieth Century.

The knights we read of in History were warriors who had some particular law known as Chivalry. It meant civility towards the fair sex. To aid the feeble, feed the hungry, protect the righteous and destroy the wicked were the things which a person who had been dubbed a knight would do of his own accord. He would stand up and fight boldly with any one trying to bully another, unable to protect himself. The knights had also a peculiar notion about their honour. In addition to being chivalrous they had to take an oath of Loyalty to their Sovereign.

Our first pledge, "I will do my best to do my duty to God and to my Sovereign," corresponds to their "For King, for Church, for Lady fair, see that thou fight." The modern knights, the Boy Scouts, only slightly differ from the ancient ones. The Scouts are required to go to camps, and practise wood-craft. So were the knights required to go as Knight-Errants in search of adventures. The three stages in Scouting, namely, Tenderfoot, second class and first class correspond exactly to Page, Squire and Knight of the ancient days. Before being dubbed, a knight had to serve in some castle as a Page. The slight difference lies there that, to be a scout



the age of the boy must range between 11 and 18, while in the Knight Code a knight was necessarily required to be above 21 years of age. Knights have fallen out of date, but Scouts never will. Our fourth law was not involved in the Knight Code, and that is the chief reason why they as an "order" have been rooted out. Scouting has been founded on a higher basis, that of friendship with humanity, not only humanity, but the whole universe. This important Knight Law was missing in the Knight Code of ancient days. From the above, if we compare the modern knight with the ancient one, we are sure to find the former a bit, at least a bit, superior if not more.

"TENDERFOOT."

### Hero-Worship.

What boy has not a hero, who occupies his thoughts day and night? It is seldom that a boy has no hero, dead or living. History supplies him a hero whom he worships with all the fervour and faithful adherence of Youth. Hope is strong in the boy and he lives in his imagination. His youthful imagination unshackled by thoughts of realities and possibilities loyally follows his idol through his battles and struggles and lives with him, exults in his hero's joys and weeps in his failures. The enthusiastic worshipper longs to do what his hero did before him, longs in short, "To emulate his glory, and follow in his wake," as says an American poet. In the reality of life also, hero-worship does not fail to be of great service. It is not only in the endless dominions of imagination that a boy follows his hero, but even in life does he unconsciously imitate his hero who is idealized for some special traits of character that appeal to him. Though times differ, principles never do. Honour and integrity, bravery and resourcefulness will ever be the same and it is in these that a boy copies his hero. His hero becomes his "guiding star" which encourages and guides him in life.

And these heroes are Scouts. They are moved by the same impulses alike in principles and character, in hopes and aspirations. The great Shivaji, Hanibal, the lion of Carthage, the noble Bruce of Scotland and the famous Washington of America were moved in their deeds by the same motives — high patriotism and love for rights and religions. History and poetry praise these heroes and it is but natural for a boy to long to fight as they did against enor-

mous odds and perhaps to die as they died.

Times have changed and it would be folly to hope to invade Rome and defy the capital of the immortal Cæsars as Hanibal did. The days of Claymores, swords and spears, are gone but the battles are not done as yet. Though there are no Bannockburns and Crecys for us, we have still other battles to fight. We have to win the moral and social battles of life!

We are boys! Aye, and who were Shivaji and Hanibal when the former shook the foundations of Delhi and Vijapur and the latter thundered at the gates of Rome? What they have done — we can do though in a different manner. Now is the time to learn and to indulge in the glorious mysteries of Hero-worship till we are called on to fight life's battles. What is Scouting — if not the combined wisdom of the heroes — of all times and ages? And what is Scouting, if not the essence of all the deeds and achievements hopes and aspirations of the heroes of all times and countries? Scrutinize your heroes. Examine their deeds and principles and keep them in view. Read and learn and be prepared for the work of manhood. Read carefully the lives of great men and forget them not. For, Lives of great men, all remind us. We can make our lives sublime, And passing leave behind us Footmarks on the sands of time."

SCOUT M.P. PRABHUDESAI,

*Rhinos Patrol,*

*(in the Baroda Boy Scout Gazette).*

### Scouts' Pace.

I recently advised you against trying to beat records at running because of the danger of straining your heart, and I suggested it would be much better to run "Scouts' Pace" competitions instead of races. That is to say, that the fellow who timed his pace to get his mile run as nearly as possible in twelve minutes would be the winner.

Some one now asks me "What is the Scouts' pace?" It is a pace, running and walking alternately, that helps you to do a fairly long distance without getting blown. It was used by General Crawford's Light Division in the Peninsular War in Spain. There the soldiers were taught to run six paces and walk six.

I used Scouts' pace a great deal in my wanderings, but I found the six paces too short, and the frequent changing

from one to the other was irritating and tiring. I generally use twenty myself on level ground, and vary it according to whether I am going up or down hill. Downhill I increase the running period and do little walking, and uphill I reverse it, walking twenty-five and running twelve.

Every Scout should find out which intervals suit him the best, so that he can go a couple of miles easily in twenty-five minutes without getting blown or tired.

You see, this pace enables you to get over the ground quickly in your ordinary clothes — it is not like running, all out, in running kit. And so it is useful for everyday work.

The running should merely be a jog-trot-not sprinting, and if you get into the swing of it you will find you can count your paces without thinking, your real thoughts being free for other things.

When in training you can go on for a mile after mile rapidly and without effort.

Hullo! my clock is striking seven. Now, I'm just off myself to do my Scouts' pace run — I practise it every morning at seven o'clock after writing my letters. This I begin at 5-30 — Scouts are early risers you know!

So long!

THE CHIEF SCOUT.

*(Continued from page 5, col. 3.)*

can have knowledge, the most interesting and powerful thing in the world, and with knowledge, the most interesting and powerful thing as I said, hardly anything is impossible to a boy who means to get on. Nothing is so winning as knowledge and enthusiasm hand in hand. "As you think, so you are" says the man of science. As you are in the boyhood, so you will be in the manhood.

Why then, if our success depends upon ourselves, do so many fail? Well, there are many kinds of failures. A few — very few — fail through circumstances beyond their control; some fail through lack of concentration, through being unable to fit themselves to circumstances, or to look far forward; others fail through sluggishness, indifference, or bad character. But in nearly all cases, failure may be traced to one thing — to boys or girls shutting their eyes to their opportunities.

You can be what you make up your mind to be, if you make up your mind that it depends on you.



# Three Little Pigs and a Lesson.

Come boys and girls too, list to a story new!  
That moralizes "Seek a third when two roads fail you."

I. Once upon a time, may be in Æsop's day,  
There lived three little pigs all over gray.  
One day they came grunting loudly by,  
On their way to the mother's sty.  
But, in the lane there stood Brown and Co.;  
And so, the little pigs frowned and away did go.  
After this, the little pigs were lost to view;  
Brown and Co. heard nothing more save for a distant squeak or two.  
"Goodbye" Brown laughed, "it is clear,  
To pass us here you very much fear."

II. The evening fell and the clock ticked on;  
And ere half an hour had scarcely gone;  
When Brown and Co. had gone to a field across the way,  
Were surprised to see the green reeds to and fro to sway;  
And they were surprised more to see three snouts to appear,  
And from the edge of the field a loud grunt to hear.  
And now to all, as broad daylight 'tis plain,  
That the three little pigs have come again.

III. Unsuspicious, the bold persevering animals onward hied,  
And were alarmed when Brown and Co. they espied.  
They halted, cocked their ears and eyes opened wide,  
And viewed Brown and Co. with defiance and pride.  
Then exchanged opinions among and argued long,  
To decide what was right to do or wrong.

The warm debate for a long time lost;  
One said this and that another quick and fast.

IV. An instant after they formed a line in battle array;  
They had determined the Brown boys to fright away!  
But it was so amusing to see them gallop,  
With twisted tails and haunches turned up;

As the Brown and Co. (with their spades) showed them fight,  
And the boys laughed and laughed in wild delight.  
The little pigs ran off and on to the edge of the field,  
Till the bravest of the lot stopped and turned as though the shame to shield,  
And he advanced a little and stood there,  
As a hero who would try to do and dare;  
But again with a sad grunt that fear express'd  
He retreated back to join the rest.  
V. The darkness grew to pitch and the old clock ticked on,  
And the mother in the sty began to sorrow and grunt anon.  
But relief to mother was soon to come,  
For the little pigs had come all but home;  
They came with silent steps and began to slyly peep,  
And to her unbounded joy to the mother they went;  
With hugging and kissing and fondling her love she spent;  
The happy mother chided then her runaway sons,  
And then you know all the rest the family did of fun.

VI. "Bravo! Bravo! little fellows, for your feat"  
Cried Brown and Co. in the morning as threw them acorn sweet.  
And boys and girls, what moral do these little pigs teach?  
Be brave and constant in purpose and success you are bound to reach.

A VTH FORM "Coo-Coo",  
D.B. Coll. H. School,  
Mysore.

## A Prayer for Children.

(AFTER R. L. STEVENSON.)

We thank thee, O God, for the glory of sunshine, for song-birds and flowers, for health, food and raiment, for the love of parents, brothers, sisters, friends; and for Thy love that sustains all. We ask for strength to do our best in work and in play, and to bear each other's burdens. Teach us courage, patience, and endurance when we are afflicted. Help us to live the full and glorious lives that is in your mind about us. Be with us and inspire us, now and always.

Sent by Mr. K. Chandy.

William Le Quex,  
"The Hotel X."

My dear Mademoiselle of Monte Carlo,  
You have asked me for a short note on the "Luck of Secret Service" and the "Society Intrigues that I have known", and I shall briefly tell them here. "Bolo, the super-spy", and "Rasputin, the rascal monk," were the "Intriguers" and their club was known as "The fatal thirteen." Their abode went by the name of "The house of the wicked." Before long, "The hunchback of Westminster" and "The red widow" joined them and they spent their time as a "Devils' carnival." In the midst of their enjoyment "the mysterious Mr. Milner" made his appearance. He was led in by a placard that hung at the entrance with the words "This house to let." At the sign of the stranger the leader of the gang also known as "the cat's paw" transmitted the news of the arrival by "the secret telephone" to "the sister disciple" who was a "temptress." Soon came the woman out to accost the stranger, "the sign of silence" perfectly prevailing. The members of the society were clad in a "white raiment," "the yellow ribbon," round "the fifth finger" marking them out from the rest. The leader was a great "gambler" and a "German spy" and was himself "a maker of secrets." The new arrival was "the King Incognito" and the red widow, "the little blue goddess of the house" offered to be the "lady in waiting" for him. "The lure of love" had more effect on him than even "the power of the Borgias" and he was soon a captive. At the sign of the "Cipher Six" "the spider's eye" (the name of the cell), opened and the "Devil's dice" was cast. The king was thrown into it and there sat with "the stolen statesman." This "secret shame of the Kaiser" was "hushed up at German headquarters," like "the secrets of Potsdam." But "Sant of the Secret service" was a greater master of the "Wiles of the wicked" than these "the Bomb makers". He knew "the crooked way" of the "Elusive Four." The "Great Plot" that had been "A closed book" for others was clear to him, and he would have an "Eye for an eye." He and "the man from Downing street" effectively gagged the leader and with him the rest were easily caught. No news could be got of "the secrets of the white Tsar" and the "open verdict" was that he met his death at the hands of the Intriguers. The Mysterious Mr. Milner however was released and he got back to his own, richly rewarding his protectors and remaining grateful to

(Continued on page 9, col. 1.)



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(Continued from page 8, col. 3.)

them for life. Certainly these are hard times and everything is "a rainbow mystery" to us. But you will believe me that, though so plain, I have  
"THE HEART OF A PRINCESS."

P. VENKATESIAH.

**What Am I?**

My dear Chum's name is a word of 4 letters.

His first is in 'zero',  
His second is in 'Marry',  
His third is in 'Many',  
His fourth is in 'Sky',  
We call a Baffoon him,  
Tell me what his name then.

C. A. KHUDDUS.

**A Riddle**

My colour is red and also orange,  
My first is in red, my second is in orange,  
I am also sweet and have a nice smell,  
My third is in sweet, my fourth is in smell,  
I am in hill and dale,  
And liked by lass and male,  
Riddle me, a riddle.

**Everyman's Press.**

Stranger.—Where is printing cheaply and neatly done?

Guide.—Why, in Everyman's Press.

S. R. S. KOTE,

Scout, II Kolar Troop.

Why is a little dog's tail like the heart of a tree?—Because it is farthest from the 'bark'.  
What smells most in a druggist's shop?

—The nose.

What is the best way to make a coat last?  
—Make the trousers and waist-coat first.

S. R. SUBBA RAO,

P. L., II Kolar.

I am a word of three letters. Read forward,  
I am a small animal; and read backward, I  
am a black substance.

What word is it of five letters of which two  
being removed only one will remain?

I am a word of 8 letters. My 5, 3, 2, 1, 7  
brought ruin on Prim's fair capital and if ever  
you care to leave, mind your 5, 3, 6, 2, 8, 5.  
My 4, 2, 6, 7, 8 is a vegetable and my 8, 5, 3  
is a tiny insect, but my whole is a huge  
animal.

Sketch by B. Chandran, Trichur.

**Riddle-me-See.**

My first is in May but not in June  
My second is in Ape but not in Monkey  
My third is in gate but not in door  
My fourth is in answer but not in question  
My fifth is in zinc but not in tin  
My sixth is in ink but not in pen  
My seventh is in noun but not in verb  
My last is in egg but not in fowl  
My whole is a thing  
That sets you athinking.

What famous English prime minister's name  
can you make by transposing the letters in  
"A man will go wild at trees."

What famous novelist's name can you make  
by transposing the letters in "Cheer sick  
lands."

D. VITTAL,

Municipal High School, Tiruppur.

**Notice to our Contributors.**

1. MSS. should be legibly written on one side of the page only.
2. Descriptions of news and events must be brief.
3. All extracts and quotations must be acknowledged.
4. A free copy of the magazine will be sent to every contributor of stories, poems, articles and sketches, which are published in the magazine.



## ಬೆಟ್ಟದಲ್ಲಿನ ಕಥೆ.

(ಎಂ. ಆರ್. ಶ್ರೀನಿವಾಸಮೂರ್ತಿ, ಬಿ. ಎ.)

‘ನೀನು ನೋಡಿದ್ದೀಯೇನೋ.’

‘ನಾನು ನೋಡಿದ್ದಲ್ಲ, ಸಾರ್, ಹೇಳುವುದನ್ನು ಕೇಳಿದ್ದೇನೆ. ನರಿಗಳುಕೂಗುವಹಾಗೆ ಕೂಗುತ್ತವಂತೆ. ಕಂಬಳಿ ಹೊದ್ದುಕೊಂಡು ಕೋಲಾರಿ ಕೊಂಡು ಹಿಂಬಾಲಿಸುತ್ತವೆಯಂತೆ. ನಮ್ಮಹಾಗೆ ಇರುತ್ತವೆ ಸಾರ್. ಕಾಲುಗಳು ಮಾತ್ರ ಹಿಂದು ಮುಂದು. ಒಂದೊಂದುವೇಳೆ ಮಾತನಾಡುತ್ತವೆಯಂತೆ. ಈ ಬೆಟ್ಟದಲ್ಲಿ ಕೂಡ ಕೆಲವು ದೆವ್ವಗಳು ಇವೆಯಂತೆ.’

‘ಅಹುದು. ಇದರಲ್ಲಿ ಐದು ದೆವ್ವಗಳು ಇವೆ.’

‘ನಿಜವಾಗಿಯೂ ಸಾರ್. ನಿಜವಾಗಿಯೂ ಇವೆಯೇ?’

‘ನಿಜವಾಗಿಯೂ, ಇವೆ, ಕಾಣುವುದಿಲ್ಲವೇ. ಐದುದೆವ್ವಗಳು ಬೆಟ್ಟವನ್ನು ಹತ್ತುತ್ತಿವೆ.’

ಗೋಪಾಲಕೃಷ್ಣನು ಹಿಂದಿರುಗಿನೋಡಿದನು.

‘ಎಲ್ಲಿ ಸಾರ್’ ಕಾಣುವುದಿಲ್ಲ?.

‘ಇಲ್ಲಿ ನೋಡು. ನೀವು ನಾಲ್ಕು ಜನ. ನಾನು ದೊಡ್ಡ ದೆವ್ವ. ಎಲ್ಲ ಐದು ದೆವ್ವಗಳು.’

ಶ್ಯಾಮರಾಯರು ಶಂಖವನ್ನು ಊದಿದರು. ಮೋಡಗಳು ಚದುರುತ್ತ ಬಂದವು. ಕೆಲಕೆಲವು ನಕ್ಷತ್ರಗಳು ಕಾಣಿಸಿಕೊಂಡವು. ಇದ್ದಕ್ಕಿದ್ದ ಹಾಗೆ ಗಾಳಿಯು ರೋಯ್ಯನೆ ಬೀಸತೊಡಗಿತು. ಲಾಂದ್ರಗಳಲ್ಲಿ ಜ್ವಾಲೆಯು ಕುಣಿಯತೊಡಗಿತು. ಶ್ಯಾಮರಾಯರು ಮಿಸೆಯನ್ನು ಹುರಿಕಟ್ಟಿದರು.

‘ಸಾರ್’ ಸ್ಕಾಟುಮಾಸ್ಟರ್ ಎಂದರೆ ನೀವೇ ಸಾರ್. ಇನ್ನು ಮಿಕ್ಕವರು ಏತಕ್ಕೆ?, ಎಂದು ಪುಟ್ಟಶಾಮಿಯು ಉತ್ಸಾಹದಿಂದ ಹೇಳಿದನು.

‘ಹುಚ್ಚುಮುಂಡೇ ಸ್ಕಾಟ್ ಎಂದರೆ ಪುಟ್ಟ ಶಾಮಿ.’

‘ಹಾಗಲ್ಲಸಾರ್-ಏನಾದರೂ ಕೇಳಿದರೆ ಮೊದಲು ಏನೂ ಇಲ್ಲ’ ಎಂದು ಬಾಯಿಗೆ ಬಂದು ಬಿಡುತ್ತೆ. ಬೇಕಾಗಿ ಸುಳ್ಳನ್ನು ನಾನು ಹೇಳುವುದಿಲ್ಲ.’

‘ಆ ದುರಭ್ಯಾಸವನ್ನು ಬಿಡಬೇಕು.’

‘ಇನ್ನುಮೇಲೆ ಬಿಟ್ಟುಬಿಡುತ್ತೇನೆ.’

ಎಲ್ಲರೂಬೆಟ್ಟದ ಮುಕ್ತಾಲುಭಾಗವನ್ನು ಹತ್ತಿ ಹೋಗಿದ್ದರು. ಶ್ಯಾಮರಾಯರೂ ಹುಡುಗರೂ ಕೂಗಿದರು. ಸಮಾಪದಿಂದ ‘ಇಲ್ಲಿದ್ದೇವೆ’ ಎಂದು ಬದಲು ಬಂತು. ಲಾಂದ್ರಗಳನ್ನು ಎತ್ತಿ ನೋಡಿದರು. ಯಾರೂಕಾಣಿಸಲಿಲ್ಲ. ಕೈಚಪ್ಪಾಳಿಯನ್ನು ತಟ್ಟಿದರು. ಆ ಧ್ವನಿಯು ಪ್ರತಿಧ್ವನಿತವಾಗಿ ಇಂತಹ ಕಡೆಯಿಂದ ಹುಟ್ಟಿತೆಂಬುದು ತಿಳಿಯಲಿಲ್ಲ.

‘ಇಲ್ಲಿದ್ದೇವೆ-ಸ್ವಲ್ಪಮೇಲೆ-ಗುಹೆಯಲ್ಲಿ.’

‘ಓಹೋ ಆಗುಹೆಯಲ್ಲಿದ್ದೀರೋ ಸರಿ’ ಎಂದು ಶ್ಯಾಮರಾಯರು ಶಂಖವನ್ನು ಊದಿದರು. ಹುಡುಗರೆಲ್ಲ ಉತ್ಸಾಹಭರಿತರಾಗಿ ಕೂಗಾಡಿದರು.

‘ಇನ್ನೇನುಸಾರ್’ ಸುಲಭವಾಗಿ ಸಿಕ್ಕಿಹೋದರು, ಎಂದು ಗೋಪಾಲಕೃಷ್ಣನು ಸಂತುಷ್ಟ ಚಿತ್ತನಾದನು.

‘ಈಗಲೇ ಸಿಗುವುದಿಲ್ಲ. ಅವರು ಬಹುದೂರ ದಲ್ಲಿದ್ದಾರೆ.’

‘ಇಲ್ಲಿಯೇ ಇದ್ದಾರಲ್ಲ ಸಾರ್.’

‘ಅಲ್ಲಿಗೆ ಹೋಗಬೇಕಾದರೆ ಸುತ್ತುಹಾದಿ. ಈ ದೊಡ್ಡಕಲ್ಲನ್ನು ಹತ್ತುವುದು ಹೇಗೆ? ನೆಟ್ಟಗೆ ನಿಂತಿದೆಯಲ್ಲ.’

‘ಅಲ್ಲಿಗೆ ಹೇಗೆ ಹೋದರು?’

‘ಹೇಗೋಹೋದರು. ಇಲ್ಲಿಂದಮುಂದೆಬಹಳ ಎಚ್ಚರಿಕೆ. ಪುಟ್ಟಶಾಮಿ, ಈಗೇನಾದರೂ ಕಲ್ಲನ್ನು ತುಳಿದುಬಿದ್ದರೆ ನಿನ್ನ ಎಲುವು ಚೂರು ಕೂಡಾ ಸಿಗುವುದಿಲ್ಲ. ಒಬ್ಬರಹಿಂದೆ ಒಬ್ಬರು ಬಹಳ ಎಚ್ಚರಿಕೆಯಿಂದ ಬನ್ನಿ. ಸುಂದರರಾಜು, ನೀನು ಕೊನೆಯಲ್ಲಿರು; ಗೋಪಾಲಕೃಷ್ಣ, ನೀನು ನನ್ನ ಹಿಂದೆಬಾ; ನರಸಿಂಗರಾಯನೂ, ಪುಟ್ಟಶಾಮಿಯೂ ಮಧ್ಯೆಯಿರಲಿ. ಇಗೋ ಇಲ್ಲಿನೋಡಿ. ಎಡಭಾಗದಲ್ಲಿ ದೊಡ್ಡ ಪ್ರಪಾತವಿದೆ. ನಾವು ಹತ್ತಿಹೋಗುವ ಹಾದಿಯು ಬಲಭಾಗದಲ್ಲಿ ಬಹಳ ಕಿರಿದಾಗಿದೆ. ಈ ಬಂಡೆಗೆ ಆನಿಕೊಂಡೇ ಹತ್ತಿ ಬನ್ನಿ.’

ಎಲ್ಲರೂ ಮುಂದು ಮುಂದೆ ನಡೆಯುತ್ತಿದ್ದರು. ಅನೇಕಬಾರಿ ಅಂಬೆಗಾಲನ್ನು ಇಟ್ಟುಕೊಂಡು ಹತ್ತಬೇಕಾಯಿತು. ಸ್ವಲ್ಪದೂರ ಹೋಗುವುದರೊಳಗಾಗಿ ಶ್ಯಾಮರಾಯರು ನಿಂತು, ಎಚ್ಚರಿಕೆ ‘ಸ್ವಲ್ಪ ನಿಲ್ಲಿ’ ಎಂದರು.

‘ಏನಿದೆಸಾರ್.’

‘ಈ ಕಲ್ಲುಬಂಡೆಯನ್ನು ಹತ್ತಬೇಕು. ಹತ್ತು ಆಡಿ ಎತ್ತರವಿದೆ. ಬಹಳ ಕಡಿದು.’

‘ಮೊದಲು ನೀವು ಹತ್ತಿಸಾರ್.’

‘ನಾನು ಮೊದಲು ಹತ್ತುವುದಿಲ್ಲ. ಗೋಪಾಲಕೃಷ್ಣ, ಹೀಗೆ ಸಕ್ಕಕ್ಕೆಬಾ.’

‘ಎಲ್ಲಿ ಬರಲಿ ಸಾರ್? ಜಾಗವೇಇಲ್ಲ.’

ಹೀಗೆಬಾ ಎಂದು ಶ್ಯಾಮರಾಯರು ಗೋಪಾಲಕೃಷ್ಣನನ್ನು ಬಂಡೆಯ ಮುಂದಕ್ಕೆ ಎಳೆದುಕೊಂಡರು.

‘ನಾನು ನಿನ್ನನ್ನು ಮೇಲಕ್ಕೆ ಎತ್ತುತ್ತೇನೆ.

ಬಂಡೆಯಮೇಲೆ ಹತ್ತಿಹೋಗುವಿಯಾ?’

‘ಆಗಲಿ’ ಶ್ಯಾಮರಾಯರು ಗೋಪಾಲಕೃಷ್ಣನಿಗೆ ಸಹಾಯಮಾಡಿದರು.

‘ಸಾರ್, ಇಲ್ಲಿ ಸ್ವಲ್ಪ ಜಾರುತ್ತೆ. ಬಿಡಬೇಡಿ, ಬಿಡಬೇಡಿ ಎಂದು ಕೈಯನ್ನು ಸವರಿಸುತ್ತಿದ್ದನು.

ಆ ಕೊಂಬೆಯನ್ನು ಹಿಡಿಯಬೇಡ, ಅದು ಮುಳ್ಳು.

‘ಇಲ್ಲಿ ಮುಳ್ಳಿಲ್ಲ. ಇನ್ನು ಬಿಡಿಸಾರ್’ ಎಂದು ಗೋಪಾಲಕೃಷ್ಣನು ಮೇಲಕ್ಕೆ ತೆವಳಿಕೊಂಡು ಹತ್ತಿದನು. ಅವನ ಕೈಗೆ ಲಾಂದ್ರಗಳನ್ನೆಲ್ಲ ಕೊಟ್ಟರು. ಸ್ವಲ್ಪಪ್ರಯಾಸಪಟ್ಟು ಪುಟ್ಟಶಾಮಿಯೂ, ನರಸಿಂಗರಾಯನೂ ಹತ್ತಿದರು. ಸುಂದರರಾಜನು ಅವರ ಹಿಂದೆ ಹತ್ತಿಹೋದನು. ಶ್ಯಾಮರಾಯರು ಕಡೆಯಲ್ಲಿ ನಿಂತುಹೋದರು. ಬಂಡೆಯು ಜಾರುತ್ತದೆ. ಸಾಲದ್ದಕ್ಕೆ ಬಹಳ ಕಡಿದಾಗಿದೆ. ಕೈಗೆ ಯಾವುದಾದರೂ ಸಿಕ್ಕರೆ ಹಿಡಿದು ಕೊಳ್ಳೋಣವೆಂದರೆ ಕಲ್ಲುಬಂಡೆಯು ಹೊರತು ಏನೂ ಕಾಣಿಸದು. ಸುಂದರರಾಜನು ಇವುಗಳನ್ನೆಲ್ಲ ನೋಡಿ, ‘ಸಾರ್, ಹಗ್ಗವನ್ನು ಕೆಳಗೆ ಬಿಡೋಣವೇ’ ಎಂದು ಕೇಳಿದನು.

‘ಒಳ್ಳೇದು ಕೊಡು’ ಎಂದರು.

ಕೂಡಲೇ ಹಗ್ಗಗಳನ್ನೆಲ್ಲ ಗಂಟುಕಟ್ಟಿ ಒಂದು ಕೊನೆಯನ್ನು ಮೇಲಿನ ಬಂಡೆಗೆ ಕಟ್ಟಿದರು. ಮತ್ತೊಂದು ಕೊನೆಯನ್ನು ಕೆಳಕ್ಕೆ ಹಾಕಿದರು.

ಶ್ಯಾಮರಾಯರು ಮೆಲ್ಲಗೆ ಆ ಹಗ್ಗದ ಸಹಾಯದಿಂದ ಮೇಲಕ್ಕೇರಿದರು. ಕಲ್ಲುಬಂಡೆಯ ಮೇಲೆ ಬರುತ್ತಲೂ ಒಂದು ಬಗೆಯ ಕೆಟ್ಟವಾಸನೆ ಕಂಡುಬಂತು. ಆ ವಾಸನೆಯೊಂದಿಗೆ ಗುರ್‌ಗುರ್ ಎಂದು ಎಲ್ಲಿಂದಲೋ ಗರ್ಜನೆಯು ಕೇಳಿಬಂತು. ಆ ಅಮಾವಾಸ್ಯೆಯ ರಾತ್ರಿಯಲ್ಲಿ, ಒಂದು ಗಂಟೆಯ ಸಮಯದಲ್ಲಿ, ಬೆಟ್ಟದಮೇಲೆ ಆ ವಾಸನೆಯೂ ಆ ಗರ್ಜನೆಯೂ ಕಂಡುಬಂದರೆ ಯಾರ ಎದೆ ಬಿಚ್ಚಲಾರದು.

‘ಸಾರ್, ಅದೇನುಗರ್ಜನೆ’ ಎಂದು ಗೋಪಾಲಕೃಷ್ಣನು ಕೇಳಿದನು.

‘ಚಿರತೆಯೇನು ಸಾರ್’ ಎಂದು ಪುಟ್ಟಶಾಮಿಯು ಕೇಳಿದನು.

ಹುಡುಗರ ಮೈಯಲ್ಲ ರುಮ್ ಎಂದಿತು. ಬೆವರು ಹುಟ್ಟಿತು.

‘ಅಗೋ ಬರುತ್ತಿದೆ. ಅಹುದೇ ಸಾರ್.’

‘ಹೆದರಬೇಡಿ, ಹೆದರಬೇಡಿ.’

‘ಈಗ ಏನು ಮಾಡುವುದು ಸಾರ್. ಕೆಳಕ್ಕೆ ಧುಮಕೋಣವೇ?’

‘ಅಯ್ಯೋ, ನಿನಗೆ ಹುಚ್ಚು, ಕೆಳಗೆ ಪ್ರಪಾತ.



ತಾಳು ನೋಡೋಣ. ಅದು ಎತ್ತಕಡೆ ಬರುವುದೋ ತಿಳಿಯೋಣ.'

'ಹೀಗೆಯೇ ಬರುತ್ತಿದೆ ಸಾರ್. ಆ ಕಣ್ಣುಗಳನ್ನು ನೋಡಿ ಸಾರ್' ಎಂದು ಗೋಪಾಲಕೃಷ್ಣನು ಹತ್ತಿರಹತ್ತಿರಕ್ಕೆ ಬಂದನು.

ಪುನಃ ಗರ್ಜನೆಯು ಕೇಳಿಬಂತು. ಈಗ ಚಿರತೆಯ ಆಕಾರವು ಸ್ಪಷ್ಟವಾಯಿತು; ಹತ್ತಿರದಲ್ಲೇ ಗರ್ಜನೆಯು ಕೇಳಿಬಂತು.

'ನೀವೆಲ್ಲರೂ ಹಿಂದೆ ನಿಲ್ಲಿ' ಎಂದು ಶ್ಯಾಮರಾಯರು ಹೇಳಿ ತಾವು ಮುಂದೆ ಬಂದರು. ಚಿರತೆಯು ಹತ್ತಿರದಲ್ಲಿ ನಿಂತಿತು.

ಚಿರತೆಯು ಒಂದುಬಾರಿ ಆಕಳಿಸಿತು. ಮರು ಕ್ಷಣದಲ್ಲಿಯೇ ಗುರ್ ಎಂದು ಗರ್ಜಿಸಿತು. 'ಹೆದರಬೇಡಿ-ಹೆದರಬೇಡಿ' ಎಂದು ಶ್ಯಾಮರಾಯರು ಹೇಳುತ್ತ ಶಂಖವನ್ನು ಬಾಯಿಗೆ ಹಿಡಿದರು. ಚಿರತೆಯು ಬಾಲವನ್ನು ಮುದುರಿಕೊಂಡು ಮುಂಗಾಲನ್ನು ಮೇಲಕ್ಕೆತ್ತಿ ಹಾರಲು ದ್ಯುಕ್ತವಾಯಿತು. ಆದರೆ ಅಷ್ಟುಹೊತ್ತಿನೊಳಗಾಗಿ ಬ್ರಹ್ಮಾಂಡದ ಚಿಪ್ಪೇ ಬಿರಿದುಹೋಗುವಂತೆ ಶಂಖಧ್ವನಿಯಾಯಿತು. ಹಿಂದೆ ನಿಂತಿದ್ದ ಹುಡುಗರೆಲ್ಲರೂ 'ಕಿರೋ' ಎಂದು ಕಿರಿಚಿ ಬಿಟ್ಟರು. ಅವರ ಮುಖಗಳು ಬೆವರಿ, ಮೈ ಬಿಳುವೇರಿ, ಕಣ್ಣುಗಳು ತಿರುಗಿ, ಜಂಗಾಲು ಬಲವು ಕುಗ್ಗಿ ಕಲ್ಲುಬಂಡೆಯಮೇಲೆ ಕಿಕ್ಕರಿಸಿದರು. ಶಂಖಧ್ವನಿಯು ಬಂಡೆಯಿಂದ ಬಂಡೆಗೆ ಬೆಟ್ಟದಿಂದ ಬೆಟ್ಟಕ್ಕೆ ತಿರುಗಾಡಿ ಗುಹಕಂದರಗಳಿಂದೆಲ್ಲ ಬೊಬ್ಬಿರಿಯುತ್ತಿತ್ತು. ಗಾಳಿಯು ರೊಯ್ಯನೆ ಬೀಸುತ್ತ ಮೋಡದ ತುಂಡುಗಳನ್ನು ಹಾರಿಸಿ ನಕ್ಷತ್ರಮಂಡಲವನ್ನು ಪ್ರಕಾಶಗೊಳಿಸಿತು. ಇದೇನದ್ಭುತವೆಂದು ದೇವತೆಗಳೆಲ್ಲ ಕಣ್ಣುಬಿಟ್ಟು ನೋಡುತ್ತಿದ್ದರು. ಆಗ ಸುಂದರ ರಾಜನು ಮೆಲ್ಲಗೆ ಕಣ್ಣುಬಿಟ್ಟು 'ಸಾರ್' ಎಂದು ಕೂಗಿದನು.

'ಏನು ಬೇಕು?'

'ನಾವು ಎಲ್ಲಿದ್ದೇವೆ? ಏನೂ ಗೊತ್ತು ತಿಳಿಯವಲ್ಲದು.'

'ಬೆಟ್ಟದಮೇಲೆ; ಮರೆತುಬಿಟ್ಟರೇನು?'

'ಹೋ! ಹೋ! ಚಿರತೆಯಲ್ಲಿ' ಎಂದು ಗೋಪಾಲಕೃಷ್ಣನು ಮುಂದೆ ಬಗ್ಗಿ ನೋಡಿದನು.

'ಚಿರತೆಯಲ್ಲಿ ಚಿರತೆಯಲ್ಲಿ' ಎಂದು ಪುಟ್ಟ ಶಾಮಿಯೂ ನರಸಿಂಗರಾಯನೂ ಕೇಳಿದರು.

'ಚಿರತೆಯಿಲ್ಲ, ಗಿರತೆಯಿಲ್ಲ'

'ಈಗ ಇಲ್ಲಿತ್ತಲ್ಲ; ನಾನೇ ಕಣ್ಣಾರಕಂಡೆ'

'ಎಲ್ಲಿದೆ ತೋರಿಸು.'

'ಅದೇ ನಾನು ಕೇಳುವುದು — ಎಲ್ಲಿ ಹೋಯಿತು?'

'ನೀವು ನೋಡಲಿಲ್ಲವೇನು?'

'ಇಲ್ಲ ಸಾರ್, ನಾವು ನೋಡಲಿಲ್ಲ' ಎಂದು ನಾಲ್ವರೂ ಉತ್ತರ ಕೊಟ್ಟರು.

'ನಿಮ್ಮ ಮೈಮೇಲೆ ಪ್ರಜ್ಞೆಯಿರಲಿಲ್ಲವೇನು?'

'ಇದ್ದಕ್ಕಿದ್ದಹಾಗೆ-ಆ ಶಂಖಧ್ವನಿ-ಅದೇನು ಸಾರ್—ನಾವು ಹುಟ್ಟಿದಂದಿನಿಂದ ಇಂತಹ ಧ್ವನಿಯನ್ನು ಕೇಳಿರಲಿಲ್ಲ. ನಮ್ಮ ಪ್ರಾಣಗಳೆಲ್ಲ ಹಾರಿಹೋಗಿ ಬಿಟ್ಟವು'

'ಮತ್ತೆ ಇನ್ನೂ ಬದುಕಿದ್ದೀರಿ'

'ಅದು ತಮ್ಮ ಪ್ರಭಾವ' ಎಂದು ಪುಟ್ಟ ಶಾಮಿ ಉತ್ತರ ಕೊಟ್ಟನು.

ಆ ಬಂಡೆಯನ್ನು ಬಿಟ್ಟು ಎಲ್ಲರೂ ಬಲಕ್ಕೆ ತಿರುಗಿದರು. ಲಾಂದ್ರಗಳನ್ನು ಅಲ್ಲಾಡಿಸುತ್ತ ಬಾಯಿಯಲ್ಲಿ ಶೀಟಿಗಳನ್ನು ಹಾಕುತ್ತ ಹುಡುಗರು ಉತ್ಸಾಹದಿಂದ ನಡೆದರು. ಅವರೆಲ್ಲರಿಗೂ ಬಹಳ ಧೈರ್ಯವುಂಟಾಗಿ ಒಬ್ಬರೊಬ್ಬರ ಸಾಮರ್ಥ್ಯಗಳನ್ನು ಮರುದಿವಸ ಕೊಚ್ಚಿಕೊಳ್ಳುವುದಕ್ಕೆ ಅನುಕೂಲವಾಯಿತೆಂದು ಮಾತನಾಡಿಕೊಳ್ಳುತ್ತಿದ್ದರು. ಆಗ ಗೋಪಾಲಕೃಷ್ಣನು ಶ್ಯಾಮರಾಯರ ಕಡೆಗೆ ತಿರುಗಿಕೊಂಡು 'ಸಾರ್, ಆ ಚಿರತೆಯೇನಾಯಿತು ಹೇಳುವುದಿಲ್ಲವೇ' ಎಂದನು. ಶ್ಯಾಮರಾಯರು ವಿಸ್ಮಯವನ್ನು ಸವರಿ 'ಹೇಳುತ್ತೇನೆ-ಕೇಳು' ಎಂದರು. ಹುಡುಗರೆಲ್ಲ ಹತ್ತಿರ ಹತ್ತಿರಕ್ಕೆ ಬಂದರು.

'ನಾನು ಶಂಖವನ್ನು ಧ್ವನಿಮಾಡುವ ಮೊದಲು ಚಿರತೆಯು ನನ್ನಮೇಲೆ ಹಾರುವುದಕ್ಕೆ ಹವಣಿಸಿಕೊಂಡಿತು. ಅದು ಬಾಲವನ್ನು ಮುದುರಿಕೊಂಡದ್ದನ್ನೂ ಆಕಳಿಸಿದ್ದನ್ನೂ ಗುರ್ ಎಂದು ಗರ್ಜಿಸಿದ್ದನ್ನೂ ನೋಡಿ ಅದರ ಮನಸ್ಸು ಹಾರುವುದರಮೇಲಿದೆ ಎಂದು ತಿಳಿದೆನು. ಕೂಡಲೇ ಶಂಖವನ್ನು ಬಾಯಿಗೆ ಹಿಡಿದು ಬಲವಾಗಿ ಊದಿದೆನು.'

'ಆಮೇಲೆ-ಆಮೇಲೆ'

'ಆಮೇಲೆ ಆ ಚಿರತೆಗೆ ದಿಗ್ಭ್ರಮೆಯುಂಟಾಗಿ ನಿಶ್ಚೇಷ್ಟಿತವಾಗಿ ನಿಂತಿತು. ಪುನಃ ಶಂಖಧ್ವನಿ ಮಾಡಿದೆನು. ಮೈಯನ್ನು ಒಂದುಬಾರಿ ಅಲುಗಾಡಿಸಿತು. ಮತ್ತೊಂದು ಬಾರಿ ಶಂಖಧ್ವನಿ; ಚಿರತೆಯು ಗಾಬರಿಯಿಂದ ಪಕ್ಕದಲ್ಲಿನ ಕೊರಕಲಿಗೆ ಎಗರಿಬಿತ್ತು. ಅಲ್ಲಿ ಏನು ಗತಿಯಾಗಿದೆಯೋ ದೇವರು ಬಲ್ಲ!'

'ಭಲೆ ಸಾರ್; ಸ್ವಾಟುಮಾಸ್ತರು ಅಂದರೆ ನೀವೇ ಸಾರ್.'

'ಭಲೆ-ಹುಚ್ಚುಮುಂಡೆ ಸ್ವಾಟು ಅಂದರೆ.'

'ನನ್ನ ಮಾನಾ ಕಳೆಯಬೇಡಿ, ಸಾರ್-ಇನ್ನು ಮೇಲೆ, ನೋಡಿ, ನಮ್ಮ ದೇಶದಲ್ಲಿಲ್ಲ ನನ್ನಂಥ ಸ್ವಾಟು ಇರಬಾರದು. ನೀವೇ ಮೆಚ್ಚಬೇಕು. ಹಾಗಿರುತ್ತೇನೆ. ಈಗ ಹೇಳಿ ಫಲವಿಲ್ಲ. ಕಾರ್ಯತಃ ತೋರಿಸುತ್ತೇನೆ.'

'ಅದೀಗ ಒಳ್ಳೆಯ ಹುಡುಗ-ಅದೀಗ ಸ್ವಾಟು. ಮೆಚ್ಚಿದೆ.'

'ಸಾರ್, ಇಲ್ಲಿ ಯಾರೋ ಇಬ್ಬರು ಕಾಣುತ್ತಾರೆ, ನೋಡಿ' ಎಂದು ಗೋಪಾಲಕೃಷ್ಣನು ತೋರಿಸಿದನು.

ಅಲ್ಲಿ ಒಂದು ಗುಹೆಯ ಮುಂಭಾಗದಲ್ಲಿ ಚಳಿಗೆ ನಡುಗುತ್ತ ಇಬ್ಬರು ಕುಳಿತಿದ್ದರು. ಅವರನ್ನು ಶ್ಯಾಮರಾಯರು ನೋಡಿ 'ಏಳಿ ಹೊರಡೋಣ' ಎಂದು ಕರೆದರು.

'ಇನ್ನಿಬ್ಬರಲ್ಲಿ?'

'ಅಗೋ ಆ ಕೋಡುಗಲ್ಲಿನ ಮೇಲಿದ್ದಾರೆ.'

'ಅಲ್ಲಿಗೆ ಹ್ಯಾಗೆ ಹೋದರು?'

'ತುದಿಗೆ ಹೋಗಬೇಕೆಂಬ ಉತ್ಸಾಹದಲ್ಲಿ ಹ್ಯಾಗೋ ಹತ್ತಿಹೋದರು-ಅಲ್ಲಿಂದ ಇಳಿಯಲಿಕ್ಕಾಗದೆ, ಸಾಯಂಕಾಲ ಏಳುಗಂಟೆಯಿಂದ ಅಲ್ಲಿಯೇ ಕುಳಿತಿದ್ದಾರೆ.'

'ಸುಂದರರಾಜು,'

'ಏನು ಸಾರ್.'

'ಸ್ವಾಟುಹಗ್ಗಗಳಲ್ಲಿ?'

ಒಂದು ಕ್ಷಣದಲ್ಲಿ ಹಗ್ಗಗಳನ್ನೆಲ್ಲ ಸೇರಿಸಿ, ಒಂದು ಕೊನೆಯನ್ನು ಮೇಲಕ್ಕೆ ಎಸೆದರು. ಇನ್ನೊಂದು ಕೊನೆಯನ್ನು ಶ್ಯಾಮರಾಯರು ನಡುವಿಗೆ ಸುತ್ತಿಕೊಂಡು ನಿಂತರು. ಮೇಲಿದ್ದ ಹುಡುಗರಿಗೆ ಜೀವ ಬಂದಂತಾಗಿ ಆ ಹಗ್ಗದ ತುದಿಯನ್ನು ತೆಗೆದುಕೊಂಡರು. ಕಾಲುಗಂಟೆಯೊಳಗಾಗಿ ಸಾಹಸವಟ್ಟುಕೊಂಡು ಕೆಳಕ್ಕೆ ಇಳಿದರು.

'ಗಂಟೆ ಎಷ್ಟು ನೋಡು.'

'ಸಾರ್, ನಾಲ್ಕುಗಂಟೆ.'

'ಸರಿ, ಕ್ಯಾಂಪನ್ನು ಸೇರುವ ಹೊತ್ತಿಗೆ ಬೆಳಗಾಗುತ್ತದೆ. ನಡೆಯಿರಿ' ಎಂದು ಶ್ಯಾಮರಾಯರು ಹೇಳಿದರು.

ದಾರಿಯಲ್ಲಿ ಬರುತ್ತಿರುವಾಗ ಗೋಪಾಲಕೃಷ್ಣನು ಚಿರತೆಯ ವಿಚಾರವಾಗಿ ನಡೆದ ಕಥೆಯನ್ನೆಲ್ಲ ಹೇಳಿದನು. ಮದ್ರಾಸಿನ ಸ್ವಾಟುಗಳು ಕೇಳಿ ಅತ್ಯಾಶ್ಚರ್ಯವಟ್ಟು ಶ್ಯಾಮರಾಯರನ್ನು ದೃಷ್ಟಿಸಿ ನೋಡುತ್ತಿದ್ದರು. ಒಬ್ಬಿಬ್ಬರು ಆ ಶಂಖವನ್ನು ಪರೀಕ್ಷಿಸಿದರು. ಕಡೆಗೆ ಆ ಶಂಖವನ್ನು ಕೈಗೆ ತೆಗೆದುಕೊಂಡು ತಾವು ಧ್ವನಿಮಾಡಲು ಪ್ರಯತ್ನಪಟ್ಟರು. ಪ್ರತಿಯೊಂದು ಬಾರಿಯೂ,



‘ಪುಫ್’ ಎಂದು ಗಾಳಿಯೂ ಹೊರಟುಹೋಗುತ್ತಿದ್ದುದಲ್ಲದೆ ಧ್ವನಿಯು ಮಾತ್ರ ಹೊರಡಲಿಲ್ಲ. ಅವರ ಮುಖಗಳು ಕಿರಿದಾಗಿ ಸಪ್ಪಗೆ ಬಿದ್ದವು. ಶ್ಯಾಮರಾಯರು ಅವರ ಸ್ಥಿತಿಯನ್ನು ನೋಡಿ ಕನಿಕರದಿಂದ ಶಂಖವನ್ನು ತಾವೇ ಧ್ವನಿಮಾಡಿದರು.

ಬೆಳಗಾಗುತ್ತಾ ಬಂತು. ನಕ್ಷತ್ರಗಳೆಲ್ಲವೂ ಮಾಯವಾಗಿ ಪೂರ್ವದಿಕ್ಕಿನಲ್ಲಿ ಕೆಂಪುದೋರುತ್ತಿತ್ತು. ಸಾಹಸಪಟ್ಟು ಸ್ಕಾಟು ಹುಡುಗರನ್ನು ಪತ್ತೆಮಾಡಿ ಕರೆದುತರುತ್ತಿದ್ದ ಶ್ಯಾಮರಾಯರನ್ನೂ ಅವರ ಶಿಷ್ಯಚತುಷ್ಟಯವನ್ನೂ ಎದುರುಗೊಳ್ಳಲು ಸೂರ್ಯನು ಕಾಣಿಸಿಕೊಂಡನು. ಶ್ರಮಪರಿಹಾರಾರ್ಥವಾಗಿ ಮಂದಮಾರುತನು ಬೀಸಿದನು.

ಬೆಟ್ಟದಿಂದ ಇಳಿದು ಕೆಳಗೆ ನಡೆದು ಬರುತ್ತಿರುವಾಗ ದಾರಿಯಲ್ಲಿ ಒಂದು ಹಳ್ಳಿಯು ಸಿಕ್ಕಿತು. ಅದೃಷ್ಟಕ್ಕೆ ಎಲ್ಲವೂ ಕೂಡಿಬರುವಂತೆ ಆ ಹಳ್ಳಿಯಲ್ಲಿ ಇವರಿಗೆಲ್ಲ ಆತಿಥ್ಯವು ನಡೆಯಿತು. ತಿಂಡಿಯನ್ನು ತಿಂದು ಬಿಸಿಬಿಸಿ ಕಾಫಿಯನ್ನು ಕುಡಿಯುತ್ತಿರುವಾಗ ಶ್ಯಾಮರಾಯರು ಗೋಪಾಲಕೃಷ್ಣನ ಕಡೆಗೆ ತಿರುಗಿಕೊಂಡು ‘ಗೋಪಾಲ

ಕೃಷ್ಣ, ನಿನಗೆ ಎಂತಹ ಕಥೆ ಬೇಕಾಗಿತ್ತು’ ಎಂದರು.

‘ಈಗ ನಡೆದಿರುವುದೇ ದೊಡ್ಡಕಥೆಯಾಗಿದೆ. ಚಳಿ ಬಿಡುತ್ತಾ ಇದೆ. ಬರಿ ಅಡಗೂಲಜ್ಜಿ ಕಥೆ ನನಗೆ ಇನ್ನು ಎಂದಿಗೂ ಬೇಡ’ ಎಂದು ಗೋಪಾಲಕೃಷ್ಣನು ಉತ್ತರಕೊಟ್ಟನು. ಶ್ಯಾಮರಾಯರು ‘ಭಲೆ’ ಎಂದರು.

### A REVIEW.

Sowcar D. Banumiah's Collegiate High School Magazine.

It is a hopeful sign to see the Magazine surviving, unlike many others, its first year of existence. That shows it is born to live and also shows special signs of activity and power. Most of it is a boy venture and we are of opinion that, for inspiration and guidance, School Magazines like the one under consideration, should mainly depend upon boys. Like good Hindus they are, students of the Banumiah's School have begun their Magazine with a benedictory article on Saraswati, Goddess of Learning. If the "Mother's Call" for duty is fully realized by the boys, in the "Roll of Time", the Magazine will be safely carried through, with "Wit and Humour" by their "Comic Muse" to the land of realization where exist no "Chapters on Ifs". We wish the Magazine every success.

C. S. R.

ಪ್ರಬುದ್ಧ ಕರ್ಣಾಟಕ.

ಸೆಂಟ್ರಲ್ ಕಾಲೇಜಿನ ಕರ್ಣಾಟಕ ಸಂಘದಿಂದ ಪ್ರಕಟಿಸಲ್ಪಡುತ್ತಿರುವ ಉತ್ತಮತರದ ಸಾಹಿತ್ಯಪತ್ರಿಕೆ. ವಿನಾಯಕನಹಟ್ಟು, ದೀಪಾವಳಿ, ಸಂಕ್ರಾಂತಿ, ಮತ್ತು ಕಾಮನಹಟ್ಟು, ಈ ರೀತಿ ವರ್ಷಕ್ಕೆ ನಾಲ್ಕು ಸಂಚಿಕೆಗಳು ಹೊರಡುತ್ತವೆ. ಇದರಲ್ಲಿ ಶಿಲ್ಪ ಮತ್ತು ಸಾಹಿತ್ಯ ವಿಷಯಿಕವಾದ ಉಪನ್ಯಾಸಗಳೂ ಸಣ್ಣಕಥೆಗಳೂ ಗ್ರಂಥವಿಮರ್ಶೆಗಳೂ ಸಾಹಿತ್ಯವಿಚಾರಗಳ ಸಾರಾಂಶಗಳೂ ಅವುಗಳ ಮೇಲಣ ಅಭಿಪ್ರಾಯಗಳೂ ರಂಜಕವಾದ ರೀತಿಯಲ್ಲಿ ಬರೆಯಲ್ಪಟ್ಟು ಮುದ್ರಿತವಾಗುತ್ತಿವೆ.

ವಾರ್ಷಿಕ ಚಂದಾ ಅಂಚೆಯನೆಚ್ಚು ಬೇರೆ.

ರೂ. ಅ. ಪೈ.  
೨ ೦ ೦

ಪೋಷಕರಿಗೆ

ಸರ್ಕಾರಿ ಸಂಸ್ಥೆಗಳು, ವಾಚನಾ

ಲಯಗಳು ಮತ್ತು ಪುಸ್ತಕ

ಭಂಡಾರಗಳಿಗೆ

೨ ೦ ೦

ಸಾಮಾನ್ಯ ಚಂದಾದಾರರಿಗೆ

೧ ೦ ೦

ಗೌ|| ಕಾರ್ಯದರ್ಶಿ,

ಕರ್ಣಾಟಕ ಸಂಘ,

ಸೆಂಟ್ರಲ್ ಕಾಲೇಜು, ಬೆಂಗಳೂರು.

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# THE MYSORE SCHOOL and SCOUT MAGAZINE.

"KNOWLEDGE IS MORE THAN POWER—IT IS VIRTUE."

VOL. 5.]

BANGALORE, SEPTEMBER, 1922

[No. 4.

## Head-Quarters Notices.

### Organizing Scout Commissioner.

On the recommendations of the Headquarters Executive Committee of the Boy Scouts of Mysore, the term Director has been given up and the Chief Organizing Officer at the Central Headquarters is to be designated hereafter as the Organizing Scout Commissioner. All correspondence and other communications should be addressed henceforward not to the Director but to the Organizing Scout Commissioner, Tippu Sultan's Palace, Fort, Bangalore City (S. India).

### Asst. Organizing Scout Commissioner.

The numerous friends of Mr. A. Vasudeva Rao, B.A., Government Collegiate High School, Tumkur, will be pleased to learn that he has been appointed Assistant Organizing Scout Commissioner with the Boy Scouts of Mysore. Mr. Vasudeva Rao hopes to be able to take charge of his new duties shortly.

### MYSORE.

#### Sowcar Banumiah's High School.

Mr. M. Ramachandran has started a new troop in the Sowcar D. Banumiah's High School in Mysore. The boys have passed the Tenderfoot stage and are to be invested shortly.

#### Marimallappa's High School.

Another new troop is reported to have been started in the Marimallappa's High School. Mr. Appu Rao, the Scoutmaster, is ably assisted by Maharaja's Scout, Srinivasa Rao, formerly of the Prahlada Troop in Bangalore.

#### Maharaja's Collegiate High School.

Yet another troop is newly started in the Maharaja's Collegiate High School. Having risen on the ashes of the old Mysore Troop, this troop started by Mr. K. N. Venkatasubba Sastry, B.A., is given the old honoured number.

### Laxmipuram A.-V. School.

Mr. P. Purniah, Scoutmaster, is transferred to Channarayapatna. He was one of oldest men in Scouting in point of service as Scoutmaster and had



### Sri Pratapa Singh Rao, Gaekwad.

Grandson and Heir-apparent to the Gadi of Baroda State. Is a first class Scout and wears four proficiency badges, including the one on cooking.

(Block lent by Baroda Scout Association.)

brought the troop to a high level of efficiency. It is hoped that he would utilize his spare time and energy in spreading the beneficial influences of Scouting in that part of the Mysore State, where he has gone. Mr. B. R. Sreenivasa Murty has taken charge of the 5th Mysore Troop.

### Inspections.

Mr. G. Mukunda, Secretary, Scoutmasters' Association, has arranged to visit all Mysore City Troops. It is hoped much good will come out of his rounds in his locality.

### Hunsur.

Mr. M. P. Kuttappa, Headmaster, Govt. A.-V. School, is keen on Scouting and having been trained recently, he has started a troop in his school. The investiture will be held on the 22nd Sept. 1922 when a Local Scout Association is to be formed.

A Senior Scout Corps has also sprung up under the guidance of Mr. Kuttappa. Mr. P. Purniah, the Amildar, is an enthusiast in all public causes, especially when it concerns the students, and he has set the example by enrolling himself as a Senior Scout. The corps includes, besides the Amildar, the Special Magistrate, the Ranger, the Excise Inspector, and other local officers and some other influential men of the place. Under such auspices, Scouting in Hunsur is sure to go ahead. Well done, Hunsur!

### Yedatore.

Mr. P. Srinivasachar, one of the men recently trained, has been working with a small troop of 24 boys. The Headmaster of the School is taking some interest in the welfare of the Scouts.

### Rural Troops.

Bukkapatna and Heroor, small Hoblis in Tumkur District, have started troops which have made the vernaculars (Kanarese) the medium of instruction. Further development of the movement in the State depends upon a strong vernacular foundation and all credit is due to these pioneers. Mr. Nilakanta Rao of Nanjangud also has been training his Scouts in Kanarese only.

### Kannada Signalling.

To obviate the difficulty of signalling in the English language, Messrs. M. R.



Sreenivasa Murty, B.A., and Mr. M. Venkata Rao, M.A., now in America on deputation, have found out a Kannada signalling code with the hands and with flags. It is hoped this system will become into greater vogue in future. An article on this has already been published in the School and Scout Magazine, to which reference may be made.

#### Hassan.

Scout life in Hassan has regained strength by the revival of the two old troops. Mr. M. V. Krishna Iyengar, B.A., in the High School and Mr. P. Ramachandra Rao in the A.V. School are the Scoutmasters.

#### Kolar.

Kolar which suffered a great deal for want of adult leadership has been fortunate in securing the services of Mr. G. Bheema Rao, B.A., as its Scoutmaster. It is hoped young Kolar will make amends now for its enforced sloth last year.

#### Kortagere.

The Scouts of Kortagere formed a Guard of Honour to the Dewan Saheb who visited the place in his recent tour of inspections. He seems to have been much pleased with their smartness and behaviour.

#### Davangere.

The Scouts provided a Guard of Honour to the Inspector-General of Education and were lined up for service when the Dewan Saheb laid the foundation stone of the new Government High School. They have planned a long camp during Dasara holidays. Good hunting to them!

#### Bangalore : Troops Committees.

Every troop should have a Parents Advisory Committee formed, called Troop Committee. The committee will be a great help to the progress of the troop and will provide constant supervision and support, both moral and material.

The 13th Bangalore Troop and the 26th Bangalore Troop have separate troop committees formed. Mr. K. R. Seshachar, Principal, Engineering College, is the President of the 26th Troop while Mr. B. Venkatesachar, M.A., Professor, Mysore University, guides the destinies of the 13th troop. The Scoutmasters are to be congratulated on the good co-operation which they have secured from their parents of their Scouts.

#### Institutional Troops.

The Civic and Progress Association troop has been re-organized with Assistant Scoutmaster, A. N. Rama Rao at its head. Mr. B. Puttaiya, Assistant

## Mangesh, the Master-Rogue.

(By P. Venkatesiah, Anantpur.)

### I.

Moti Babu was the millionaire of Sibpur. Compared with other individual capitalists of the age, who could reckon their estates to the value of the nearest thousand crores, Moti could safely stand in a very advantageous position. His palace, situated in one of the most sanitary and shady parts of the city, was a true specimen of the magnificent structures that had been the boast and achievement of the greatest of ancient sculptors of India and Greece. It was one colossal marble building, with stately arches and gorgeous apartments painted and plastered after the best Indian art, and the massive pillars that bore their noble burden were thick masses of solid silver. The rooms were many, airy, and strong and the whole palace was looked upon by citizens as well as strangers of Sibpur as a valuable monument of artistic talent, well utilized, who attached to it the regard due to historic buildings at Babylon and Pompeii. Such was Moti Babu's palace.

Directly leading from the entrance was a grand-looking corridor, with large and sparkling mirrors on the walls on either side, and about 40 yards from the entrance there was a side-path that led on to the "Lakshmi-Griha," or the strong Treasure-room of Moti. The door was of solid steel, a foot thick and to open it required as many as 6 keys and great dexterity in the management of each lever. The walls of this room were also of a similar strength. They were each 5 feet in thickness and 16 feet in height. The roofing was of strong lead and no amount of the burglar's skill could break an entrance into the chamber. To the western side, in the room, lay the Treasure-Safe. It was the strongest and the safest of the kind, of the most up-to-date improved make. Only one who knew the mechanism of the safe could know its contents. The inside of the safe was a bureau of neatly

Superintendent, Government Press, and Secretary of the Association, is taking a very lively interest in the troop.

The Arya Samaj troop, which was in a languishing condition, is again revived by Mr. T. Shama Rao. There are two patrols of Scouts in the troop.

C. SUBBA RAU,

Organizing Scout Commissioner.

arranged apartments. The centre-most tray contained a bunch of keys that could open the boxes that contained the treasures of Moti. The keys of this chest were in the possession of Moti and their duplicates with Mohini, his sweet, lovely, and good daughter.

Mohini was a girl of thirteen. She was the pet of her father, who was bestowing on her all the attention that a parent could be capable of. She had lost her mother when quite a child and this had increased her attachment to her father. Being a good girl she enjoyed the complete confidence of her father, who never thought of anything but consulted his daughter before. She was the Major Domo of the house, and as Moti Babu was a patient with chronic rheumatism, she took part in every transaction carried on in the name of the millionaire. She had the duplicates of the keys of the Treasure room, and even in the cashing of cheques her father had authorized her own signatures as valid. In all matters of domestic politics she took precedence over her elder brother Gopu who, though elder in age and size, being 20, was very poor in intellect. To put it short, he was much of the fool and a little of the slothful. He was known to waste his money on drink and opium and his father had consequently taken care to keep out of his reach, the keys of the treasures, and had frequently reproved him for his misconduct. He was a frequent visitor of theatres and cinemas and a victim of much flattery and deceit on the part of his friends. Moti Babu was naturally careful in assigning the management of his house to his daughter who was as wise as she was good, and who could be entrusted with the administration of the property.

Ramachandra Babu was a family friend of the millionaire. He was a young man of five and twenty, strong and robust with a lovely face, and winning features. A good athlete, accomplished rider, and an all-round gymnast, Rama Babu was the pet of many a sportsman who took any interest in games. He was the Cashier of the 'Metropolitan Lakshmi Bhandar,' a leading Bank of the East, at this early age. Considering the vastness of monetary transaction that this Bank carried in India as well as abroad, he could easily say that Rama Babu was at the helm of no small a Bank. His was a very responsible post and that he



it to the satisfaction of all his Bank Governors was a good compliment to his sterling virtues. He was a good friend of Moti's and an object of admiration and love on the part of Mohini. She admired him for his high position, adored him for his goodness and loved him for all that was worthy in him; and she had placed her love on no wrong object.

Mangesh Rao was the Chief Clerk in the same Bank that Rama Babu was employed in. Quite unlike that good individual, Mangesh hid a venomous heart under the monk's cowl. He was an accomplished cut-throat and had been instrumental in many a crime, without being detected. He was envious of the prosperity of Rama Babu, and was scheming to compass his ruin. This was not all. He wanted to deprive Moti Babu of the immense wealth he possessed and drive him to such a desperation, if possible, kill the old millionaire and Rama Babu, that Mohini, the daughter and manager of the house, may fall an easy prey to him. Gopal, the son of the millionaire, was already in his snare and was wasting his money on account of Mangesh in public houses. Mangesh thought that, by hurling Rama Babu from his position, he could become the Cashier of the Bhandara, and then fructify his plan. To this end he began to work, with what success, our story shall, with clearness, indicate.

## II.

The time at which our story begins, Moti Babu was suffering very badly from his usual complaint. Mohini with her shrewd eye at once thought that it would be better that all her father's valuables were deposited, in the strong vault of the Bank, than remain at her own room, which, when her father was laid up in bed, was not altogether safe. With this object she sent currency notes and the treasure-chest to the Lakshmi Bhandara where the President, Nalini Babu, carefully examined the contents and deposited them in the strong room of the Bank.

Nalini Babu, the President of the Bank, was a man of very great esteem in the City. He reposed much confidence in Rama Babu and all the keys of the Bank safes were given to him. The bank opened for the day and the hum and quickness of transactions of a busy and popular bank were to be seen here. Many came and deposited or withdrew money from their accounts in the bank. Rama Babu was looking to these promptly. He opened the treasure-room of the Bank and

brought out the required money. He locked the room safely as he came back, but as he sat at his desk and made the cash payments, he was neglectful of his pockets. For, stealthily behind him had come like a cat, Mangesh, unobserved by any, over there and stolen from his pockets, the keys of the treasure-room. Rama Babu never noticed it, since he was quite busy. Mangesh hastily made his way to the strong room and opening it, took away a whole bundle of papers, the real valuable money of the bank and came out and deposited them in his desk. He could not lift the treasure-chest of Moti Babu that was also there, since it was very weighty and escape with it would be impossible. His first



Long Distance Signalling.

Practised by Baroda Scouts in Camp.

object was to incriminate Rama Babu and he must see that he was brought to trouble. Carefully locking up the room, he came back, and slipped the bunch of keys back into the pockets of the Cashier, who was still busy with the payments.

A short while after Rama Babu wanted to go out and asked Mangesh to sit in his chair for a few minutes as he wanted to speak to a friend of his outside. Mangesh saw his chance thus offered and inserted a few of the stolen documents into Rama Babu's shelf, which would be enough to make him the culprit. To add to this, he wrote a letter in a lady's handwriting, as if

written by a girl friend to Rama Babu telling him her sore straits for money, and pleading for immediate relief from him to the extent of about Rs. 10,000. This also he inserted into the shelf so that when the matter came to a crisis there should be nothing wanting to declare Rama Babu, the offender. Having sent away the real stolen currency notes to his own house, Mangesh sat here, but soon Rama Babu came back and relieved him. At the late hour of the day, the President Nalini Babu came to the Cashier, with the information that a certain rich firm who was their customer wanted at that time to withdraw a heavy sum, and that it should be looked to immediately. Rama Babu at once went up to the strong room and brought out the chest which contained the thousand-rupee currency notes. The President opened it, but.....

## III.

What was his horror when he found that the box was empty? There were in that box notes to the value of nearly ten millions of rupees. Information was at once sent to the Police and a search was made in the strong room. But there was no indication whatever which would lead to the discovery of the theft. A great commotion followed in the bank. Nalini Babu was at his wit's end. Rama Babu was the only one who had the keys of the room, and none else could have done the theft. So was all doubt cast upon Rama Babu. He was asked if he had left his keys anywhere but the keys, he said, had never left him. His shelf was searched, and in it were found, as Mangesh well anticipated, the tell-tale documents and the letter from the girl. The documents were from the treasure-chest, now empty. Rama Babu was arrested on suspicion, and since he could in no way account for the theft, he was tried and sentenced to undergo hard labour for two years. Mangesh was now satisfied. He affected to help the President of the Bank in finding out the theft, and for all that he pretended to do, the President promoted him to the rank of the Cashier the place having fallen vacant on the arrest of Rama Babu. It was announced in the papers that Rama Babu, the Cashier, had stolen from the Bank a huge sum and was suffering a two years' hard labour in consequence. Thus was the first object of Mangesh realized, Rama Babu in prison, and he, made the Cashier of the Bank.



## IV.

Mohini was sitting in her parlour chatting with her father, on the subject of the Life after Death, and the infirm and bed-ridden father was giving her from his vast and erudite lore a few of the views held by the greatest of the world's philosophers about the transmigration of the soul. The newspapers carried the news of the Bank robbery and Rama Babu's arrest. Moti and the girl shed a few tears of sorrow at what turned out to be after all a sad turn against their family friend. They were sorry that Rama Babu was implicated in the affair, but in the innermost recesses of her heart Mohini had a doubt that after all their friend might not be quite guilty; they were sorry for him.

As they were discoursing in this wise, Mangesh entered, and with a low bow, took his seat by the side of the old millionaire. He was a man of extremely sweet words and his venomous heart found a very shady cover under his felicitous tongue.

"You see, Babu;" said he, "After all what a scoundrel that Ramachandra Babu was. I apprehended some danger as soon as I saw he was going to you so often. Thank God! the rascal left your cash chest intact. After all sinners get their desert, and there he is, eating his salt in that cell of the Alipore Jail."

"At any rate" interposed Mohini, "we see so many curious phenomena in the world and so many mistakes in the course of law that one cannot be quite sure if either the Police or the Judge can be congratulated on the conviction of Rama Babu."

"Why, madam," argued Mangesh, "that is how the world goes mad after villains. Rama Babu had alone the keys of the strong vault of the bank and what is more! The fool that he was, certain bonds and that letter were enough to betray him, though he himself was in the fool's paradise believing that he was quite safe."

Moti Babu and Mohini were very much distressed at this. They were not prepared to listen to any more of the wild accusations.

"Good-bye to you, Mr. Mangesh, we can see you some other time."

"Thank you madam, and Babu," said Mangesh and went homewards. He had set the wheel in motion and would see what turn it would take.

## New Mysore Treaty.

## TEXT OF THE TREATY.

The text of the Treaty between the British Government and the Maharaja of Mysore was issued on December 12, 1913. The Treaty is described as being executed between Lieutenant-Colonel Sir Hugh Daly (in virtue of full powers vested in him by the Governor-General in Council) and His Highness the Maharaja on the 26th November, 1913 and as having been ratified by the Viceroy and Governor-General at Bankipur on the 1st December. The Treaty begins:—

Whereas the Rulers of the territories of Mysore have, since the restoration to them of the said territories in 1881, evinced the zeal and attachment to the Crown and whereas the administration of the Mysore State has been conducted during the past 32 years to the satisfaction of the British Government, and whereas in order to mark the high esteem in which His Highness the Maharaja is held by the British Government, the Governor-General of India in Council is desirous of making certain changes in the conditions laid down at the time of such restoration. The following articles are hereby agreed upon. Then, follow 22 articles, as against the 24 in the Instrument of Transfer of 1881, which the Treaty replaces. The articles are in the main a reproduction of those in the Instrument of Transfer except that the latter had to speak of the then Maharaja in 1881 being placed in possession of the territories of Mysore and installed in the administration thereof whereas now the present Maharaja is taken as administering the State. Accordingly, article 1 of the Instrument of Transfer is struck out. Article 2 spoke of the Maharaja and those who succeed him, being entitled to hold possession of and administer the territories so long as he and they fulfilled the conditions hereinafter prescribed. Article 1 of the present Treaty reads, "The Maharaja Sri Krishnaraja Wadiyar Bahadur and those who succeed him in the manner hereinafter provided, shall be entitled to hold possession of and administer the said territories *perpetually* subject to the conditions hereinafter prescribed." It will be noticed that the word "perpetually" has been introduced. That phraseology has been slightly altered. In the article of the Instrument of Transfer, relating to railways to be constructed or worked by the British Government in Mysore territories, it was provided in 1881 that the land required should be granted "free

of all charge," but in the Treaty these last four words are omitted. This is in accordance with the current arrangements under which compensation is paid for the land by the Government of India when a line passes through a Native State and *vice versa*. In two minor articles of the phrase "previous sanction" of the Governor-General in Council is changed to previous "assent". It is in the closing articles that the most important alterations are made as will be seen from quotations given below. Article 22 in the Instrument of Transfer was as follows:—"The Maharaja of Mysore shall at all times conform to such advice as the Governor-General in Council may offer him, with a view to the management of his finances, the settlement and collection of his revenues, the imposition of taxes, the administration of justice, the extension of commerce, the encouragement of trade, agriculture and industry and any other objects connected with the advancement of His Highness' interests, the happiness of his subjects and his relations to the British Government." Article 23 of the Instrument was:—"In the event of the breach of observance by the Maharaja of Mysore of any of the foregoing conditions, the Governor-General in Council may resume possession of the said territories and assume direct administration thereof, or make such other arrangements as he may think necessary, to provide adequately for the good government of the people of Mysore, for the security of the British rights and interests within the province." These two articles disappear and the following is substituted in the Treaty of the 1st December:—"While disclaiming any desire to interfere with the freedom of the Maharaja of Mysore in the internal administration of his State in matters not expressly provided for herein, the Governor-General in Council reserves to himself the power of exercising intervention in case of necessity by virtue of the general supremacy and paramount authority vested in him, and also the power of taking such precautionary or remedial action as circumstances may at any time appear to render necessary to provide adequately for the good government of the people of Mysore for the security of British rights and interests within that State." The final article is the same as that in the Instrument of Transfer and is as follows:—"This Treaty shall supersede all other documents by which the position of British Government

(Continued on page 8, Col. 3.)



## Brothers Abroad.

Mr. Joseph Ross, Deputy Camp Chief Jubbulpore, writes about Mysore Scouts Abroad.

Dear Brother Scouts in Mysore,

I'd like to tell you of the useful work being done in C. P. by two old Scouters of yours.

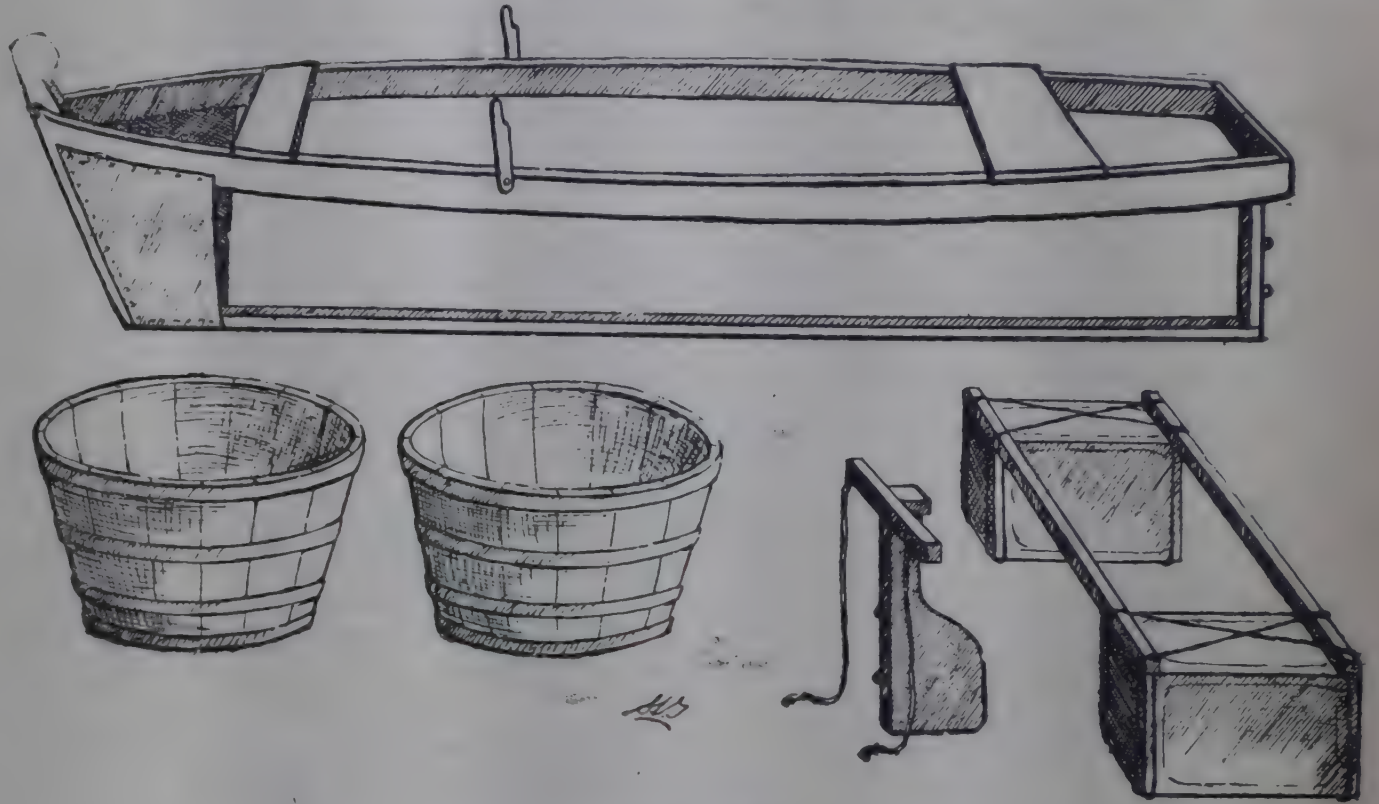
In the hot weather we had three Training Camps in Pachmarhi and Mr. K. G. Venkateshwaran acted as my assistant there and proved himself most useful, always cheery and willing. He has now returned to Hoshangabad and his Troop of Scouts there and looks forward to a successful season. His Excellency, the Provincial Chief Scout, recently inspected the Troop and was greatly pleased by their turn out. Away at the other side of the Province is S. M. Rajagopala in Rajnandgaon Native State. From the State Durbar he has every possible support and they have one of the best Libraries I've seen a Troop with. Unlike numbers of other troops I visit, they did not produce a specially rushed-up display but showed me the Troop carrying on its usual programme. The Patrols have separate rooms in the Headquarters and Patrol Leaders were carrying on with the instruction of their own patrols and from the way they did it it was obvious they had been previously trained by the Scoutmaster as should be. Each patrol meets at the end of the month and fixes up its programme for the next and each patrol had its monthly programme typed and displayed in its room and very thorough programmes they were.

Later all patrols combined in some games and we had the Scout Gramophone Records and practised some of the Campfire yells and choruses.

You'd probably be interested in another Troop I visited recently that at the Rajkumar College, Raipur. Here they have three patrols with the acting Principal, Mr. Smith Pearse, as S. M., assisted by Mr. Aga Hyder Hussain. On the day I spent with them the rain

went off, so we followed the trail of the Whifflepoof for some two miles and then stalked the S. M. After that we walked another mile or so through rain-soaked

and the Een gon yama and others we made the air ring. A fine gramophone was "on parade" at the Campfire and the "Scout Records" with real

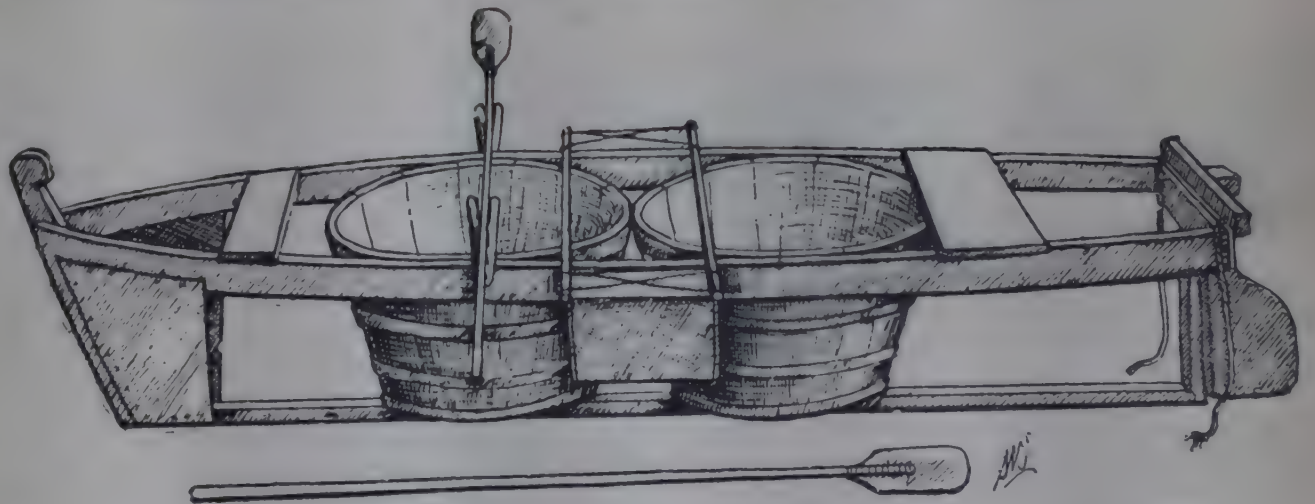


1. Parts of a Boat.

undergrowth and had a swim in a tank followed by a campfire singsong. For this each Scout had carried a spar of dry wood from the college right up to swimming time. The Rajkumar Scouts have their own yell and with it

speeches from B. P. and stunts from Gillwell Park were much enjoyed.

In the evening I gave a Lantern Lecture on the Boy Scouts International Jamboree to school, scouts and staff.



2. Boat made by the Baroda Scouts.

### Chittoor District Scout Rally.

Chittoor District Scout Rally will be held at Chittoor sometime in October 1922. A Silver Trophy for First Aids and a large Challenge Flag for general proficiency in all items of competition are offered.

#### Tests.

1. Signalling—Morse and Semaphore. Sending a simple message through an intermediate station. Full step and numerals included.

2. Pioneering—(1) Erecting a flag-staff, 4 staves high; (2) tying a lock bridge trestle.

3. Knot-Race—Tying the Tenderfoot knots.

4. Scout Drill—A member of the Patrol will be selected to take charge and give various Commands.

5. Parade Fire-Lighting—See "Scouting for Boys," page 214, where an account is given. This competition

(Continued on page 7. Col. 3.)



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### EDITOR'S PAGE.

#### A Professor Again.

"Keep Step."

That was the motto on which Prof. J. C. Rollo of the Mysore University laid much stress while addressing the Scoutmasters and Scouts at the last Mysore City Scout Rally. I have often seen Scouts (did I say "Tenderfoots") march in the file in such a shabby manner, and I am sure the Professor's advice was inspired by what he had himself seen personally or perhaps, saw on the day he presided. Keeping step while marching is very necessary and an improper step not only betrays want of good training and discipline but also is so very displeasing to the eye of the spectator. To be able to march well requires some constant training and,

as the Professor put it, implies good deal of self-discipline. The object of scouting fails if this kind of discipline of the self is wanting and the tests are so arranged that they lead to a proper training in self-reliance, self-control and self-abnegation. You are to be able to look after yourself when you are lost, you are to keep cheerful under all circumstances and you have to be looking out for opportunities for doing good turns, without much thinking of your own poor comforts. The higher ideals could only be approached if you are careful at every step and make up your minds to do the simplest of the acts of self-restraint first; not to give in unto yourself. One of the first steps in this direction is, as was said on that day, learning to keep step with your fellows on the march. You may fail in the beginning but trying again and yet again is the secret of success. Would you, my brother Scouts, make up your mind now to remedy this defect where it exists.

"Not only does bad marching indicate want of self-discipline, it indicates the want of co-operation with others." It follows that, when you cannot decide about remedying your own small defects you are unprepared to meet other's needs half way. The happiness of the whole "Gang" is made up of the happiness of all put together and the weakest link, you know, measures the strength of the chain. A bad walker in a group sets the pace for the rest of the lot and the whole suffers for the negligence of the one individual. If you have the interest of your troop or patrol at heart, if you are desirous of co-operating with others for the uplift of your troop or patrol, then, you are to be one with them and you have to "keep step" with them. So you see, brother Scouts, marching is not so simple a thing after all and it has a far-reaching significance not only for the movement but for the careful outsider who is scrutinizing the development or rather the march of the movement from a distance and who forms his opinions of us from our own actions, by observing how we keep step with others. Are we not grateful to the Professor for his timely warning to us to remedy the simple defect which one sees in some "Tenderfoot" troop marching? Do we not play the game and play it well for our own improvement? Well, then, when you parade next, please see if you "keep step" or whether Professor Rollo's advice is specially meant for you. I hope not.

#### Coffee and your Nerves.

(THE PHYSICAL CULTURE.)

Three years ago a young girl from a Vermont town came to New York to work in the office of a large real estate company. She was pink-cheeked, glossy-haired, vivacious—a bundle of life and vibrant energy as a result of right living.

She had that rare and happy faculty of falling asleep within a fraction of a minute of the time her bright little head touched her pillow. What she ate concerned her but little. For she sauced her food with appetite. And what happened to it afterwards was a matter of equal unconcern—as what she ate never caused her the slightest inconvenience.

Every function of her body was normal, and she had a permanent residence, very close to what the boys used to call "the top of the world."

Within a very few months, however, the aspect of things changed. Instead of dropping off into a profound and dreamless slumber, when she tucked her bed clothes up under her chin, she would turn and toss for hours—in the clutch of the demon of insomnia.

She suffered from periodical, distressing headaches. Her food soured in her stomach. She was constantly troubled with belching of gas and heartburn. The function of her liver and bowels was interfered with, so that she was obliged to have constant recourse to pills and enemas.

She was forced to spend days at a time away from her work, to the great detriment of her business, and her fair chances of advancement.

Many physicians were consulted. They prescribed tonics and sedatives, and various other forms of treatment—without any appreciable benefit.

Finally she came under the care of a physician who had devoted some little attention to drug habits and their treatment. The first two questions this physician asked were "How much tea and coffee are you now drinking?" and "Is this amount more or less than your usual allowance?"

The girl replied that she had been averaging from three to five cups a day, although at home in Vermont she had drunk only milk and a cereal beverage.

The doctor then said "Stop taking medicine; and stop taking coffee, and let's see if this won't solve your problem."

It did. Within a week this girl was sleeping like a top, eating anything that would stand still long enough to be eaten, and gaining in vigour and vitality.

(Continued on page 7, Col. 1.)



**The National Wear.**

Ramoo wanted to wear Khader,  
 So he asked his dear father.  
 Father said "My dear son!  
 Do you think wearing Khader a fun?  
 Tell me why you want  
 To wear it? until that I can't,  
 Get you suits of Khader."  
 Ramoo said "Dear father!  
 Mind my being called national  
 By men who are rational;  
 How great would be my fame  
 How honoured will be my name."  
 Father heard this,  
 And said with a kiss,  
 "You are wrong, my boy!  
 Honour is not a toy,  
 To be handled by everyone,  
 Who is a happy mother's son.  
 Honour is only due to men,  
 Who help their countrymen.  
 Only in their hearts of heart  
 But not in dress of any sort."  
 So boys, if you want to be  
 Nationalists true,  
 Understand what your mission will be,  
 Khader does not make you National,  
 Just like books make you rational,  
 First see what your task  
 Is, then comes all the rest.

D. SESHAGIRI RAO,  
 Kantha Vilas, Mysore.

(Contd. from page 6, Col. 3.)

by the clock. She made two visits to  
 this doctor, and was discharged cured.  
 And coffee and she have parted com-  
 pany for life.

This is perhaps an unusual  
 case, and an unusually quick  
 and happy result. And yet,  
 there may be thousands  
 whose symptoms parallel  
 those of this young girl, who  
 might derive equally pro-  
 nounced benefit by putting  
 caffeine beverages on their  
 taboo list, and substituting  
 some less toxic beverage in  
 its place.

[The best advice we can  
 give is—Give it up!—Ed.,  
 M. S. & S.]

**The Mecci Medal.**

Mr. K. Sanjiva Kamath,  
 B.A., B.L., High Court Vakil,  
 Madras, has offered a medal  
 of merit in the name of Mr.  
 Md. Zahiruddin Mecci, for  
 the Scout who takes the  
 highest rank in the S.S.L.C.  
 Examination. The medal  
 will be offered for present-  
 ation in the current year.  
 Who will win it this year?  
 Is it you, my dear reader?

**The Revival of the Club Room.**

Under the auspices of our popular  
 and beloved Headmaster Mr. M. Ven-  
 kataramiah, the Club Room was revived  
 on 20th August 1922. All the parents  
 and guardians participated in the  
 function. Unfortunately, we had no  
 occasion of our Deputy Commissioner's  
 presence in our Scout activities on ac-  
 count of his heavy office work. After  
 the Bhajana performance, our Scout  
 Master Mr. B. Rama Rao read a paper  
 on Scout activities during his term of  
 office. Mr. K. Balaji Rao expressed  
 his words of gratitude on behalf of  
 Scouts to Messrs. B. Rama Rao, and  
 S. Krishna Rao who is now in Mysore,  
 for the help they rendered to us in no  
 unstinted measure.

At the same time we are highly  
 obliged to our beloved Headmaster  
 for having given us a separate decent  
 room to have our necessary Scout  
 equipments.

We also owe our words of gratitude  
 to Mr. W. Tirumala Rao, the Secretary,  
 for having given us the pleasure of his  
 company in spite of his multifarious  
 duties. He gave a short speech regard-  
 ing the upliftment of the Scout  
 Movement. Our Headmaster gave  
 a short speech full of morals and  
 advices. The function came to an end  
 after distribution of *Pan supari* amidst  
 the cries of "Three Cheers" to His  
 Highness the Maharaja and the Royal

Family. C. H. SESHAGIRIACHAR,  
 Scout,  
 Medikerinaik's Troop, Chitaldrug

**Another Boy Scout Recipe.**

"Mix together equal parts of bravery,  
 good health, and well-balanced sym-  
 pathy, stiffen with energy and soften  
 with cream of human kindness. Use a  
 first-class training school as a mixer.  
 Add the sweetness of a smile, a little  
 cheer, and a generous amount of tact,  
 loyalty, and unselfishness with plenty  
 of patience. Pour into the mould of  
 Boy Scout outfit, time with enthusiasm,  
 finish with ambition and garnish with  
 badges. The sauce of experience is  
 always an improvement to the recipe  
 which, if followed closely, should be  
 very successful and exceedingly popular.  
 —J. A. D." Taken from "Boys' Life,"  
 The American Scout Magazine.

L. GUNDAPPA,  
 V Form, High School, Chickmagalur.

(Continued from page 5, Col. 3.)

will consist of three parts: (1) Pre-  
 preparation; (2) Lighting the Fire; (3)  
 Boiling water.

6. Exhibits—The best ten exhibits  
 —Scout made only—sent by a troop.  
 (Each troop may send more than ten,  
 but two must be wood work.)

7. First-Aid—Ambulance Test. See  
 "Scouting for Boys," page 36. All  
 those who pass the test, will be given  
 the Ambulance Badge at the conclusion  
 of the Rally.



Guard Tent: Baroda Scouts in Camp.



## An Entertainment to Dr. Stern.

The Students of the Stale School gave a farewell entertainment to their master Mr. Stern on the eve of his transfer to the Forest Department. The Government could not get any other to preserve peace among the wild animals except Mr. Stern who had the experience of a school master for nearly twenty years. He was confident that it would be easy to govern the animals in the forest for one, who had subdued those of the school.

At 6 o'clock the hall was crowded and the Secretary had as usual issued more invitations than the hall could accommodate. Then the boys who were sitting in the front benches were asked by the Secretary to give place to guests to which the boys retorted that the teachers were teachers only in class but outside they were as bad as students. Then the Secretary looked blue and the guests miserable.

At last the chief guest of the evening came in and the cheers were almost deafening. There were some recitations which were like singing and there were some singing which appeared to be recitations. Then came Dramatic pieces, a comedy and a tragedy which were tragic and comic respectively. Othello looked white and Desdemona black, for the boys could not get a white boy to act Desdemona. But the other thing was that Othello forgot to kill his wife before he killed himself. After he stabbed himself he recollected that his wife should have been ordered and saying to himself, 'Better late than never,' he plunged the knife into the bosom of Desdemona. Then followed a Vocal Music by a local musician, Mr. Sakappa. He began his scientific music which looked like a severe hand to hand fight between himself and the Thabala man, which ended with flourishes on both sides. The boys clapped and clapped, the songster thought that he was cheered up till at last the Secretary whipped by the boys and winked at by the masters slowly went up to Mr. Sakappa and requested him to close his music—rather noise. Mr. Sakappa looked wild and sneered and went on while the guest was preparing his reply and the students rehearsing their address. At length Mr. Sakappa ended as everything else in this world.

Then the boys read the address:—  
"Sir,

We, the students of the Stale School, beg to approach you and request you

to receive our heartfelt farewell address as a token of our gratitude for your long and memorable services in this School.

In you we have lost an impressive personality, a severe master and a sympathetic friend. But we are glad that you are promoted and have a wider sphere to influence your authority in. What is a loss to the school is assuredly a gain to the forest!

We pray for your long life and prosperity."

We beg to remain,  
Sir,

The Students of the Stale School.

Dr. Stern replied as follows:—

Dear Boys,

From the bottom of my heart I thank you for your kind entertainment. I know I do not deserve it (hear, hear). Some are born great, some achieve greatness and some have greatness thrust on them. I know I belong to the last class (cheers). My heart brims over with love and my throat chokes with affection at this parting hour (hear, hear). I think, I am fainting (hear, hear, hear) but never mind, a word of advice and then I am done (heartly greeting). Boys, you know I gave you some punishment in the class. It was for your own good; but boys say I am *Stern* and boys are really good. Many a time I sent you out but it was for your own good; but boys say I am severe and boys are really good. Well, Gentlemen, I am overcome by emotions (cheers).

Then the meeting came to a close with cheers for every one from His Majesty down to the humblest fellow in the hall.

Sent by

A. N. RAMA RAO,

### PEEPS INTO SCOUTDOM IN INDIA

BY

C. SUBBA RAU, M.A. (Hons.)

Organizing Scout Commissioner,  
Boy Scouts of Mysore

WITH A FOREWORD BY

K. SHANKARANARAYANA RAO, M.A., B.L.

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ಸ್ವದೇಶಾಭಿಮಾನ.

"ನನ್ನ ದೇಶವಿದೆನ್ನ ಪುಣ್ಯದ.

ಜನ್ಮಭೂಮಿಯಿದೆಂದು" ಮನದೊಳ.

ಗುನ್ನತಾನಂದವನು ತಳೆಯದ ಶೂನ್ಯ ಸಂಭ್ರಮದ ||

ಮಾನವಾಧಮನಿಹನೆ? ದೇಶಕೆ.

ಮುನ್ನ ಹಿತವೆಸಗಲ್ವೆಮ್ಮದಿದಹ.

ಸನ್ನತಾತ್ಮರ ಕಥೆಯ ಕೇಳುತ ಹಿಗ್ಗದವನುಂಟೆ? ||

ಅನ್ಯದೇಶದಿ ಸುತ್ತುತ್ತಲಿನ.

ಧೀನವೃತ್ತಿಯ ಕುಂದನೀಕ್ಷಿಸಿ.

ತನ್ನ ದೇಶದೊಳಸ್ವತಂತ್ರಪಿಶಾಚಬಾಧೆಯನು ||

ಸಣ್ಣನಾಗಿಸುತ್ತಲ್ಲಹರ್ವದಿ.

ಕಣ್ಣಿನಿರನು ಸುರಿಸ ಬಂಧುಗ.

ಳನ್ನ ಕಾಣುತಲವರಕರೆಯುಕೊಂಡು ಮುದಗೊಂಡು || ೨ ||

ಪರಮಸುಖವನು ಸೂರೆಗೊಳಿಂ.

ದಿರುಗುವಾಗಲದಾವನಂತೆ.

ಕರಣಕುದಿಯದೆ ಸುಮ್ಮನಿರ್ದಪುದೀ ಮಹೀತಲದಿ ||

ಪರರಧೀನದ ತನ್ನದೇಶದಿ.

ತಿರುಗಿ ಮರಳುತಮನೆಗೆ ಮನದಲಿ.

ಪರಿತಪಿಸದಿಹ ಸ್ವಾಭಿಮಾನವಿಹೀನ ನರನಿಹನೆ? || ೩ ||

ಭೂತಳದೊಳವನಿರ್ಪನಾದಡೆ.

ಮಾತನಾಡಿಸಬೇಡಿರವನಿಂ.

ಮಾತೃಭೂಮಿಯ ಕೀರ್ತಿಲತೆಪಸರಿಸದು ದಶದಿಶೆ ||

ಮಾತೆಯಳಲುಪ "ಳಿನ್ನ ಮಕ್ಕಳ.

ನೋತು ಬಣ್ಣಿಸನೀತ ಕವಿತಾ.

ಕೀರ್ತಿಬಾಹಿನಿ" ನುತ ಜಾಗ್ರತರಾಗಿ ನೀವುಗಳು || ೪ ||

ಬಿರುದ ಹೊರೆಗಳ ಹೊರುತಲದರಿಂ.

ದುರುತರಾಹಂಕಾರ ಭಾರವ.

ಧರಿಸಿ ಮನದಣಿವಂತಪಾರಸುವಸ್ತುಜಾತವನು ||

ನಿರುತ ಪಡೆದಿರಲವನವಿಶ್ರುತ.

ಗುರುತರಾನ್ವಯ ವಿತ್ತಕೀರ್ತಿಗ.

ಳಿರುವವೇ? ನೀಡುವವೆ ಸೌಖ್ಯವನಾತ್ಮತತ್ಪರಗೆ? || ೫ ||

ಕಡುಮನೋಹರವಾದಕೀರ್ತಿಯ.

ಪಡೆಯನದರಿಂದಾ ದುರಾತ್ಮಕ.

ನಡೆವ ಶವದಂದದಲಿ ಬದುಕುವ ಮರಣಪರಿಯಂತೆ.

ಕಡೆಯೊಳಿವನಗಾಧನಾರಕ.

ದೊಡಲ ನಾತಗೆ ಕಣ್ಣಿನಿರನು.

ಬಿಡರು, ನುತಿಸರು, ತೋರಿಸರು ಗೌರವವ ಸಜ್ಜನರು || ೬ ||

L. GUNDAPPA,  
V Form, Chickmagalore

(Contd. from page 4, Col. 3.)

with reference to the said territories have been formally recorded, and if any question arises as to whether any of the above conditions has been faithfully performed, or as to whether any person entitled to succeed or is fit to succeed to the administration of the said territories, the decision thereon of the Governor-General in Council shall be final."



## Laugh and Grow Fat.

### Of Course !

A cook to another cook :—

"Please tell me what's the best to put in fruit puddings."

Another cook:—"Teeth, of course."

### He was Right.

Teacher:—"Who invented the steam Engine?"

Student:—"What, Sir?"

Teacher:—"Quite right.—James Watt."

### Calculating.

Traveller:—"Hi, fellow, what's your fare to the Railway Station?"

Driver:—"Two Annas, Sir."

Traveller:—"Thanks. I only wanted to know how much I save by walking there."

Teacher:—"What does current price mean?"

Student:—"The price of Electricity, Sir."

### Recommend him !

Boss:—"Are you good at Book-Keeping?"

Lead:—"Yes, Sir, I have still got a book out of the Library twelve months ago."

### The Vakil Outwitted.

A man who had run into debt to the extent of Rs. 100 was harassed by his creditor, and brought to court, for paying the debt. But he employed a Vakil, who taught him to cry out "Maa" for any question that he might be asked in the Court.

The Judge asked the debtor if he really owed Rs. 100 to the Plaintiff.

"Maa" came the reply from the debtor.

"Are you deaf?"

"Maa"; "Speak out or you will be sent to Jail" said the Judge.

"Maa" was all the reply he got. "My lord", so began the Vakil, "do you really think that the Plaintiff, clever as he is, would have lent such a sum as Rs. 100 to such an idiot as my client, who knows nothing else than crying out "Maa"?"

The Judge was convinced and the suit was dismissed.

The Vakil took his client home triumphantly and asked him his fees. "Maa" came the reply.

"You damned idiot! Did I not save you from prison? Give me my fees or see what I will do."

"Maa" was the only gramaphonic answer he got, however fret and foam he did.

He had to give up wasting his lungs any more on the client as he found him cleverer than himself.

P. VENKATESIAH.

### What am I?

My 1st is a plane, as plain as can be;

My 2nd is a colour which you often see;

My 3rd is a pronoun of the neuter gender;

My whole is a dishonour to every offender.

(Answer :—*Disc-red-it*).

Which letter of the alphabet is most useful to a deaf old lady?

A. Because it makes her hear.

### The Value of the Lever.

A boy answering a Mechanic's question wrote:

"The mechanical advantage of long pump handle" is that you can have some one to help you pump.

What is that which every one wishes for, and yet wants to get rid of it?

A Good Appetite.

K. G. LAKSHMANA RAO, 1st Kolar.

### Riddles to Answer.

My first is a precious metal

My second is a worker in metal

My whole is a famous foreign poet

What am I? (Answer) *Goldsmith*.

My first means fate.

My second is an adverb of time,

My parts are combined, then,

I am a famous city in India.

What am I? (Answer) *Lucknow*.

N. L. KANTHAM,

Hassan.

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॥ श्रीः ॥

उत्सवसमेतव दुर्मिक्षेत्रविग्रहे ।

राजद्वारेदमशानेच यस्तिष्ठतिसवान्धवः ॥

## The Cricket Match.

I

ಕೃಷ್ಣ ಪುರವೆಂಬುದು ಒಂದು ದೊಡ್ಡಪಟ್ಟಣ. ರಾಜಶೇಖರನೆಂಬುವನು ಅಲ್ಲಿಯ ಒಬ್ಬ ವಕೀಲ. ಅವನ ಮಗನ ಹೆಸರು ರಾಮಶರ್ಮ. ಅವನು ಅದೇ ಊರಿನಲ್ಲಿದ್ದ ಕಾಲೇಜಿನಲ್ಲಿ ಓದುತ್ತಿದ್ದನು. ಇವನು ಬಹು ಬುದ್ಧಿಶಾಲಿ. ಈ ಕಾಲೇಜಿನಲ್ಲಿ ನಗರದ ಸಾಹುಕಾರನ ಮಗನೂ ಓದುತ್ತಿದ್ದನು. ಇವನ ಹೆಸರು ಶಂಕರರಾವ್. ಇವನು ಕಾಲೇಜು ವಿದ್ಯಾರ್ಥಿನಿಲಯ (Students' Home) ದಲ್ಲಿದ್ದನು. ಇವನೊಬ್ಬನೇ ಸಾಹುಕಾರನಿಗೆ ಮಗನಾದ್ದರಿಂದ ಪ್ರೀತಿಯಿಂದ ಅವನನ್ನು ಓದಿಸುತ್ತಿದ್ದನು. ಹುಡುಗನು ಸ್ವಲ್ಪ ವಯಸ್ಸಿನಲ್ಲಿ ದೊಡ್ಡವನು.

ರಾಮಶರ್ಮನಿಗೆ ಆ ಊರಿನಲ್ಲಿ ಅನೇಕ ಸ್ನೇಹಿತರು. ಅದರಲ್ಲೂ ಸ್ವಾಮಿ ಎಂದರೆ ಪ್ರಾಣ. ರಾಮಶರ್ಮ, ಸ್ವಾಮಿ, ಶಂಕರರಾವ್ ಎಲ್ಲರೂ ಒಂದೇ ತರಗತಿಯಲ್ಲಿ ಓದುತ್ತಿದ್ದರು. ಶಂಕರರಾವ್ ಸ್ವಲ್ಪ ಹಿರಿಯವನಾದ್ದರಿಂದ ಪಾಠಶಾಲೆಯಲ್ಲಿ ಅಟಪಾಟದ ಮೇಲಾಧಿಕಾರಿ (Sports Secretary) ಯಾಗಿದ್ದನು. ರಾಮಶರ್ಮನು ಆ ಊರಿನಲ್ಲಿದ್ದ "ಶ್ರೀರಾಮಾ" ಕ್ಲಬ್‌ನಲ್ಲಿ ಒಬ್ಬ ಮೆಂಬರ್ (Member) ಆಗಿದ್ದನು.

ಹೀಗಿರಲು ಶ್ರೀರಾಮಾ ಕ್ಲಬ್ ಕ್ಯಾಪ್ಟನ್ (Captain) ಕೃಷ್ಣರಾಯನು ಕಾಲೇಜು ಕ್ಲಬ್‌ನ ಮೇಲೆ ಒಂದು ಫ್ರೆಂಡ್ಲಿ ಕ್ರಿಕೆಟ್ ಮ್ಯಾಚ್ (Friendly Cricket Match) ಆಡುವುದಾಗಿ ಒಂದು ಕಾಗದ ಬರೆದು ಕಳುಹಿಸಿದನು. ಸೆಕ್ರೆಟರಿ (Secretary) ಶಂಕರರಾಯರಿಗೆ ಕಾಗದ ತಲೆತು ಓದಿನೋಡಿ ಕೊಂಡರು. ಬಹು ಸಂತೋಷವಾಯಿತು. ಮುಖ್ಯೋಪಾಧ್ಯಾಯರಿಗೆ (Principal) ತೋರಿಸಿ ಅಪ್ಪಣೆಪಡೆದನು. ತಿಂಡಿಗೆ ಕೊಂಚ ದುಡ್ಡು ತೆಗೆದುಕೊಂಡನು. ಅಟದ ಹುಡುಗರಿಗಲ್ಲಾ ಆದಿನ ಸಮಾಧ್ಯ ೧ ಗಂಟೆಗೆ ಅಟದ ಮೈದಾನಕ್ಕೆ ಬರಬೇಕಾಗಿ ತಿಳಿಸಿದನು. ಜವಾನರಿಗೆ ಹೇಳಿ ಅಟದ ಸಾಮಾನುಗಳನ್ನು ತೆಗೆದಿಡಿಸಿದನು. ರಗ್ (Rug) ತೆಗೆಸಿಕೊಂಡುಹೋಗಿ ಅಟದ ಮೈದಾನದಲ್ಲಿ ಹಾಸಿಸಿದನು. ಇಷ್ಟುಮಾಡುವ ಹೊತ್ತಿಗೆ ಊಟಕ್ಕೆ ಹೊತ್ತಾಯಿತು ಓಡಲಾರಂಭಿಸಿದನು ದಾರಿಯಲ್ಲಿ ಎಡವಿ ಎಡಗಲು ಘಾಯನಾಡಿಕೊಂಡನು. ಅದರೂ, ಹೊಟ್ಟೆಹಸಿವು, ನಿಲಯಾಧಿಕಾರಿ (Manager) ಭಯನಾದ್ದರಿಂದ ಇದನ್ನು ಲಕ್ಷಿಸದೆ ಓಡಿಹೋಗಿ ಅಂಗಿಬಿಚ್ಚಿ ಕೈಕಾಲುತೊಳೆದುಕೊಂಡು ಊಟದ ಮನೆಗೆ ಊಟಕ್ಕೆ ಹೋದನು. ಅಷ್ಟಾದರೂ ಎಲ್ಲರೂ ಊಟಕ್ಕೆ ಕುಳಿತುಕೊಂಡು ಬಿಟ್ಟಿದ್ದರು. ಇವನೂ ಕುಳಿತುಕೊಂಡನು. ಇವರಿಗೂ ಇತರರೇ ಹುಡುಗರಿಗೂ ಈರೀತಿ ಸಂಭಾಷಣೆಯು ನಡೆಯಿತು.

ಮೂರ್ತಿ:—ಏನು! ಶಂಕರರಾಯರೇ, ಈ ದಿನ ಸ ನಮ್ಮ ಸ್ಕೌಟ್ ಮಾಸ್ಟರ್ (Scout Master) ಶೀತಾರಾಮರಾಯರು ಒಂದು ಜಾಲೀ ಟ್ರಿಪ್ (Jolly trip) ಇಟ್ಟಿದ್ದಾರೆ. ಈ ಸಂತೋಷ ಕೂಟದಲ್ಲಿ ತಾಳೂಕೂಡ ಸೇರಬೇಕೆಂದು ಪ್ರಾರ್ಥಿಸುತ್ತೇನೆ. ಸಾರ್.

ಶಂಕರ:—ಇಲ್ಲಾ ಸಾರ್, ದಯವಿಟ್ಟು ಕ್ಷಮಿಸಬೇಕು. ಈ ದಿನ ಕ್ರಿಕೆಟ್ ಮ್ಯಾಚ್ ಇದೆ. ಬರಲಾಗುವುದಿಲ್ಲ. ಆದ್ದರಿಂದ ಕ್ಷಮಿಸಬೇಕು.

ಮೂರ್ತಿ:—ಹಿಡೋ; ಹಾಗೋ, ಬೆಳಿಗ್ಗೆ ಶ್ರೀಶರ್ಮ, ಸ್ವಾಮಿಯೂ ಕ್ರಿಕೆಟ್ ಮ್ಯಾಚ್ ಆಗಬಹುದೇನೋ ಎಂದು ಮಾತನಾಡುತ್ತಿದ್ದರು. ಅದು ನಿಜವೋ? ಹಾಗಾದರೆ ಅಟವಾಡಿ ಸಾರ್. ಕಾಲೇಜಿಗೆ ಕ್ರಿಕೆಟ್ ತರಬೇಕಾದ್ದು ನಿಮ್ಮಗಳ ಮೇಲೆ ಇದೆ.

ಈ ದಿನ ಸ ಹೊತ್ತಾಗಿ ಊಟಕ್ಕೆ ಬರಲು ಕಾರಣವೇನು.

ಶ್ರೀಶ:—(ಮತ್ತೊಬ್ಬನು) ಏನೋ! ಮೂರ್ತಿ, ನಿನಗೆ ಅಷ್ಟು ಗೊತ್ತಿಲ್ಲವೇ. ಇವರೇ ಸೆಕ್ರೆಟರಿ (Secretary) ಗಳು. ಕ್ಯಾಪ್ಟನ್ ಭೀಮಸೇನ ರಾಯರು ಆಬ್ಸೆಂಟ್ (absent) ಆಗಿರುವುದರಿಂದ ಇವರೇ ಸಧ್ಯಕ್ಕೆ ಕ್ಯಾಪ್ಟನ್ (Captain) ಇವರಿಗೆ ಎಷ್ಟು ಕೆಲಸ. ಸಾಮಾನ್ಯ ಸಿದ್ಧಮಾಡಬೇಕು, ಹುಡುಗರಿಗೆ ಹೇಳಬೇಕು, ರಗ್ ಹಾಸಿಸಬೇಕು. ಅಷ್ಟುಗೊತ್ತಿಲ್ಲವೇ, ಏನುಹೇಳಲಪ್ಪ.

ಶಂಕರ:—ಹೌದುಸಾರ್; ನಿಮಗೆಲ್ಲಾ ಹಾಸ್ಯವಾಗಿದೆ. ನೀವು ನನ್ನ ಸ್ಥಳದಲ್ಲಿದ್ದರೆ ನಿಮಗೆ ತಿಳಿಯುತ್ತಿತ್ತು.

ಮೂರ್ತಿ:—ಅದಕ್ಕೇಕೆ ಸಾರ್ ಕೋಪ. ಅವನು ಇದ್ದಿದ್ದನ್ನು ಇದ್ದಹಾಗೆ ಹೇಳಿದ. "ಕಂಡದ್ದು ಕಂಡಹಾಗೆ ಹೇಳಿದರೆ ಕೆಂಡದಂಥ ಕೋಪ" ಎಂಬ ಗಾದೆಗೆ ಸರಿಯಾಗಿ ಮಾತನಾಡುತ್ತೀರಲ್ಲಾ.—ಅದೇನು! ಕಾಲಲ್ಲಿ ರಕ್ತ ಎಡಗಾಲಿನಲ್ಲಿ?

ಶ್ರೀಶ:—ಇಷ್ಟು ಹೇಳಬೇಕೇನಪ್ಪ. ಈ ಕೆಲಸ ಮಾಡಲು ಆತುರ. ಹೊತ್ತಿರುವುದು ಕಡಿಮೆ. ಇತ್ತಲಾಗಿ ಮ್ಯಾನೇಜರ್ (Manager) ಭಯ. ಅದಕ್ಕಾಗಿ ಅವಸರದಿಂದ ಬರುವಾಗ ಎಲ್ಲೋ ಎಡವಿರಬಹುದು. ಎಲ್ಲಿ ನೀನು ಸ್ಕೌಟ್ ಅಲ್ಲವೇ? ಎಲ್ಲಿ ಸ್ವಲ್ಪ ಬ್ಯಾಂಡೇಜು ಕಟ್ಟಿ ಸ್ವಲ್ಪ ಚಿಕಿತ್ಸೆಮಾಡು. ಜಾಗ್ರತೆ ಏಳು.

ಮೂರ್ತಿ:—"ಬಂದೆ. ಅದಕ್ಕಾಗಿಯೇ ಹೀಗೆ ಅವಸರವಾಗಿ ಊಟಮಾಡುತ್ತೇನೆ." ಹೀಗೆಂದು ಹೇಳಿ ಜಾಗ್ರತೆ ಊಟಮಾಡಿ ಎದ್ದು ತನ್ನ ಕೋಣೆಯಿಂದ Boric powder, vaseline, Bandage ತಂದು ಕಟ್ಟಿ ಚಿಕಿತ್ಸೆಮಾಡಿದನು. ಈರೀತಿ ಭಾಷಣವಾಯಿತು. ಊಟವೂ ಆಯಿತು. ಎಲ್ಲರೂ ಕೊಂಚ ವಿಶ್ರಾಂತಿ ತೆಗೆದುಕೊಳ್ಳಲು ಹೋದರು.

## II

ಇಷ್ಟು ಹೊತ್ತಿಗೆ ೧೨ ಗಂಟೆ ಹೊಡೆಯಿತು. ಶಂಕರರಾವ್ ತಟ್ಟನೆ ಎದ್ದು ಮ್ಯಾನೇಜರ್ (Manager) ಬಳಿಗೆಹೋಗಿ "ಸಾರ್ ಈ ದಿನ ಸ ಟಿಫಿನ್ (Tiffin) ಜಾಗ್ರತೆಮಾಡಿಸಿ ಸಾರ್, ನಾನು ಮ್ಯಾಚ್ (Match) ಗೆ ಹೋಗಬೇಕು" ಎಂದನು. ಮ್ಯಾನೇಜರ್ ಅದಕ್ಕೊಪ್ಪಿಕೊಂಡು ಜಾಗ್ರತೆ ತಿಂಡಿ ಮಾಡಿಸಿದರು. ಎಲ್ಲರ ತಿಂಡಿ ತಿನ್ನೋಣವೂ ಆಯಿತು. ಶಂಕರರಾಯರು ಕೈಗಡಿಯಾರ ನೋಡಿಕೊಂಡರು ಅದರಲ್ಲಿ ೧೨-೪೫ ಆಗಿತ್ತು. ಕೂಡಲೇ ತಮ್ಮ ಡ್ರೆಸ್ (Dress) ಹಾಕಿಕೊಂಡರು. ಅಷ್ಟುಹೊತ್ತಿಗೆ ಕಾಲೇಜುಕಡೆಯಾಡುವ ಹುಡುಗರು ಕ್ಯಾಪ್ಟನ್ (Captain) 'ರನ್ನು ಕರೆದೊಯ್ಯಲು ಅಲ್ಲಿಗೆ ಬಂದರು. ಎಲ್ಲರೂ ಹೊರಟರು. ದಾರಿಯಲ್ಲಿ ಸಂಭಾಷಣೆಯು ಪ್ರಾರಂಭಿತು.

ಪಂತಲು:—ಏನು ರಂಗರಾವ್ ಎಲ್ಲಿ, ಕಾಣಲೇ ಇಲ್ಲ? ಅವನೇ ನಮಗೆಲ್ಲಾ.

ಧರ್ಯ:—ಅದರಲ್ಲೂ ಈ ದಿನ ಸ.....

ದತ್ತ:—ಅಗೋ! ಅಲ್ಲಿ ಬರುತ್ತಾ ಇದ್ದಾನೆ. ಅವನು ನೂರುವರ್ಷ ಬದುಕುತ್ತಾನೆ. ಅವನು ಸಕಾಲಕ್ಕೆ ಬಂದಿರುತ್ತಾನೆ. ಅನ್ಯತನನ್ನರಿಯನು.

ಪಂತಲು:—ಏನಪ್ಪ ನಮ್ಮಕಡೆಗೆ ಎಲ್ಲರೂ ಸರಿಯಾಗಿ ಅಡಿ. ಅವರನ್ನು ಸೋಲಿಸಿಯೇ ಬಿಡಬೇಕು. ಅವರಿಗೆ ಬಹು ಜಂಭವಿದೆ. ಅದನ್ನೆಲ್ಲಾ ಮುರಿಯಬೇಕು.

ದತ್ತ:—ಈ ಮ್ಯಾಚ್ (Match) ನಲ್ಲಿ ನಮಗೇ ನಯ್ಯ ಭಯ. ನಮ್ಮಕಡೆ ಶಂಕರರಾವ್ ರಂಗರಾವ್ ಇಬ್ಬರೂ ಸಾಕು. ಬೇಕಾದಷ್ಟು ರನ್ಸ್ (Runs) ಮಾಡುತ್ತಾರೆ. ಬೋಲಿಂಗ್‌ನಲ್ಲಿ (Bowling) ಶಂಕರರಾವ್, ರಂಗರಾವ್ ಬಿಟ್ಟರೆ ಯಾರಯ್ಯ ಸರಿಯಾಗಿ ಮಾಡುವವರು?

ಶಂಕರ:—ಬನ್ನಿ ಸಾರ್ಸ್ (Sirs) ಬೇಕಾದಷ್ಟು ಮಾಡುತ್ತೇನೆ. ನನ್ನ ಜೊತೆಗೆ ರಂಗರಾವ್ ಸರಿಯಾದ ರನ್ನರ್ (Runner) ಸಿಕ್ಕಿದ್ದಾನೆ. ಬೇಕಾದಷ್ಟು ರನ್ಸ್ (Runs). ಅವರಕಡೆ ಯಾರಿದ್ದಾರೆ? ಎಲ್ಲಾ ಪಾಪರ್.

ರಂಗ:—ಯಾಕಪ್ಪ, ಶರ್ಮ, ಕೃಷ್ಣಮೂರ್ತಿ ಇಬ್ಬರೇ ಸಾಕು. ನೂರಾರು ರನ್ಸ್ ಮಾಡುತ್ತಾರೆ.

ಶಂಕರ:—ಏನು ಆಶರ್ಮನೇ, ಸಾಕು, ಎಲ್ಲಾ ಕೊರಟೆ. ನನ್ನ ಬೋಲಿಂಗ್‌ನಲ್ಲಿ ಮೊದಲನೇ ಬಾಲ್ ಗೆನೇ Out.—ಈರೀತಿ ಸಂಭಾಷಣೆಮಾಡುತ್ತಾ ಹುಡುಗರೆಲ್ಲರೂ ಮೈದಾನವನ್ನು ಸೇರಿದರು.

ಅತ್ತಲಾಗಿ "ಶ್ರೀರಾಮಾ" ಕ್ಲಬ್‌ನವರು ಮಾತನಾಡುತ್ತಾ ಬರುತ್ತಿದ್ದರು.

ಕೃಷ್ಣ:—ಏನಯ್ಯಾ, ನಮ್ಮಕಡೆ ಎಲ್ಲಾ ಹುಡುಗರೂ ಬಂದಿದ್ದಾರಷ್ಟೇ? ಶರ್ಮ ಎಲ್ಲಿಹೋದ, ಅವನೇ ನಮ್ಮಕಡೆ ಭಾಂಪಿಯಾ. ಬೋಲರ್ ಕೂಡಾ ಅವನೇ. ನಮ್ಮ ಮಾನಮರ್ಯಾದೆಗಳನ್ನು ಕಾಯಬೇಕಾದರೆ ಅವನೇ.

ಶರ್ಮ:—ನಾನೊಬ್ಬನೇ. ಏನುತಾನೆ ಮಾಡಬಲ್ಲೆ. "ಹನಿ ಕೂಡಿದರೆ ಹಳ್ಳ" ಎಂಬಂತೆ ಎಲ್ಲರೂ ಸರಿಯಾಗಿ ಅಡಿದರೆ ಅಟವು ಸರಿಯಾಗಿ ಆಗುವುದು ಮತ್ತು ನಾವು ಗೆಲ್ಲುವೆವು.

ಅನಂತ:—ಏನಯ್ಯಾ, ನಾಳೆ ಇಂಗ್ಲಿಷ್ ಟೆಸ್ಟ್ (English test) ಅಲ್ಲವೇ? ನಾವು ಹೀಗೆ ಅಡಿದರೆ ಅದರಲ್ಲಿ ತೇರ್ಗಡೆ ಹೊಂದಿದ ಹಾಗಾಯಿತು.

ಕೃಷ್ಣ:—ಬಾರಪ್ಪ ಸಾಕು, ಯಾಕೆ ಹಗಲೆಲ್ಲಾ ಅದರ ಸುದ್ದಿ. ಹಿಂದೆಲ್ಲಾ ಓದಿದ್ದೇನೆ ಮತ್ತೂ ನಾಳೆ ಎಲ್ಲರೂ ಒಟ್ಟಿಗೆ ಓದಿದರಾಯಿತು ಈ ದಿನ ಜನ್ನಾಗಿ ಆಡು. (ಕೈಗಡಿಯಾರ ನೋಡಿಕೊಂಡು) ಓ! ಇನ್ನು ೧೦ ನಿಮಿಷಗಳಿವೆ. ಬೇಗಬನ್ನಿ. ಹೋಗುವ. ಎಂದು ಎಲ್ಲರೂ ಜಾಗ್ರತೆ ಮೈದಾನವನ್ನು ಸೇರಿದರು.

ಮೈದಾನದಲ್ಲಿ ಎರಡು ಕಡೆ ಆಡುವವರೂ ಬಂದು ಸೇರಿದರು. ಅನೇಕ ದೊಡ್ಡ ಮನುಷ್ಯರೂ, ಕೆಲವು ಉಪಾಧ್ಯಾಯರೂ, ಹುಡುಗರೂ ನೋಡಲು ಬಂದಿದ್ದರು ಇಬ್ಬರೂ ದೊಡ್ಡಮನುಷ್ಯರು ರೆಫರಿಗಳಾಗಿ ಮಾಡಲ್ಪಟ್ಟರು. ಅಟವು "ಶ್ರೀರಾಮಾ" ಕ್ಲಬ್‌ನದಾಯಿತು ಆಗ ಶರ್ಮ ಮತ್ತು ಕೃಷ್ಣ ಮೂರ್ತಿ ಅಟೆಗೆಗಿದುಕೊಂಡರು. ಆಕಡೆ ಶಂಕರರಾವ್ ಮತ್ತು ರಂಗರಾವ್ ಬೋಲಿಂಗ್ ತೆಗೆದುಕೊಂಡರು. ಅಟ ಪ್ರಾರಂಭವಾಯಿತು. ಇಬ್ಬರೇ ೬೦ ರನ್ಸ್ ಮಾಡಿದರು. ಅದರಲ್ಲಿ ಶರ್ಮ ೩೨ ರನ್ಸ್ ಮಾಡಿದ್ದನು. ಹೀಗೆಯೇ ಎಲ್ಲರ ಅಟವೂ ಮುಗಿಯಿತು. ಒಟ್ಟು ೪೫ ರನ್ಸ್ ಆಯಿತು. ಇವು ಅಟವು ಮುಗಿಯಿತು. ಅನಂತರ ಕಾಲೇಜು ಹುಡುಗರ ಅಟ ಪ್ರಾರಂಭಿತು. "ಶ್ರೀರಾಮಾ" ಕ್ಲಬ್ (Sree Rama Club) ನವರು ಫೀಲ್ಡಿಂಗಿಗೆ ನಿಂತರು. ಶರ್ಮನ ಬೋಲಿಂಗ್ (Bowling) ಒಂದು ಬಾಲಾಯಿತು. ಎರಡಾಯಿತು. ಅವರ ಕಡೆ ಶಂಕರರಾವ್‌ನು ೬ ರನ್ಸ್ ಆಗಿತ್ತು. ಶಂಕರರಾವ್ ಬಹು ಕುತೂಹಲವುಳ್ಳವನಾಗಿ ಪ್ರಶ್ನೆಗಳನ್ನಾಡಿದನು. ಅದರೆ ನಾಲ್ಕನೇ ಬಾಲಿಗೆ out ಆದನು. ಹೀಗೆ ಅವರ ಕಡೆ ಎಲ್ಲರೂ ಅಟವಾಡಿದರು. ಒಟ್ಟು ರನ್ಸ್ ೫೦ ಆಗಿದ್ದಿತು. ಎಲ್ಲರೂ ಶರ್ಮನ ಅಟಕ್ಕೂ ಬೋಲಿಂಗಿಗೂ ಅವನನ್ನು ಹೊಗಳತೊಡಗಿದರು. ಶಂಕರರಾಯರಿಗೆ ಬಹು ಕೋಪ ಬಂದಿತು, ಅದರತಾನೇ ಮಾಡುವವೇನು?

## III

ಅಟವಾದ ತರುವಾಯ ಎರಡು ಕಡೆಯವರೂ ತಿಂಡಿಗೆ ಕುಳಿತುಕೊಂಡರು. ಅಬಾಲವೃದ್ಧರು ಮೊದಲಾಗಿ ಎಲ್ಲರೂ ಶರ್ಮನ ಜಮತ್ಕಾರಕ್ಕೆ ಅವನನ್ನು ಹೊಗಳತೊಡಗಿದರು. ತಿಂಡಿ ಮುಗಿಯಿತು. ಎಲ್ಲರೂ ಹೊರಟು ಹೋದರು. ಶ್ರೀ



ರಾಮ ಕ್ಲಬ್ಬಿನವರು ತಮ್ಮ ಫೀಲ್ಡ್ (field) ಪಕ್ಕ ದಲ್ಲಿ ಪಾರ್ಕ್ ನಲ್ಲಿ ಮಾತನಾಡುತ್ತಾ ಕುಳಿತಿದ್ದರು. ಕತ್ತಲೆಯು ಎಲ್ಲರನ್ನೂ ಆವರಿಸತೊಡಗಿತು. 2 ಗಂಟೆಯು ಹೊಡೆಯಿತು. ಎಲ್ಲಾ ಹುಡುಗರು ತಮ್ಮತಮ್ಮ ಮನೆಗಳಿಗೆ ಹೋದರು. ಶರ್ಮನು ತಮ್ಮ ಮನೆ ದೂರವಾದ್ದರಿಂದಲೂ, ಕೆರೆ ಏರಿ ಮೇಲೆ ಹೋಗಬೇಕಾದ್ದರಿಂದಲೂ ಬೇಗಬೇಗ ಹೊರಡ ತೊಡಗಿದನು. ಇಷ್ಟನ್ನೂ ಕಳೆತನದಿಂದ ನೋಡುತ್ತಾ ಹಿಂಬಾಲಿಸಿ ಬಂದಂಥಾ ಶಂಕರರಾವ್ ಬೇಗನೆ ಬಂದು ಶರ್ಮನ ಭುಜ ಚಪ್ಪರಿಸಿದನು. ಯಾರೆಂಬುದೆಂದು ಅರಿಯದೆ ತಲೆ ಬಗ್ಗಿಸಿಕೊಂಡು ಹೋಗುತ್ತಿದ್ದ ಶರ್ಮನು ಕೊಂಚ ಬೆಚ್ಚಿಬಿದ್ದನು. ತಲೆ ಎತ್ತಿ ನೋಡಲು ಕಾಲೇಜು ಸ್ನೇಹಿತ ಶಂಕರ ರಾವ್ ಎಂದು ಗೊತ್ತಾಯಿತು. ಆಗ ಅವನು "ಏನು ಸಾರ್ ಇಷ್ಟು ಹೊತ್ತಿನಲ್ಲಿ ಎಲ್ಲಿಗೆ ಹೊರ ಟಿರಿ" ಎಂದನು. ಶಂಕರರಾವ್ "ಎಲ್ಲೂ ಇಲ್ಲ ತಮ್ಮಲ್ಲಿಗೇ ಬಂದೆ. ಕೈಕಾಲು ತೊಳೆದುಕೊಳ್ಳು ತ್ತೇನೆ. ಸ್ವಲ್ಪ ತಾಳಿ" ಎಂದುನೀರಿಗಿಳಿದನು. ಶರ್ಮ ನೂ "ನಾನೂ ನೀರುಕುಡಿಯಬೇಕು" ಎಂದು ನೀರಿಗಿಳಿದು ಬಗ್ಗಿ ನೀರು ಕುಡಿಯುತ್ತಿರಲು ಶಂಕರ ರಾವ್ ಹಿಂದಿನಿಂದ ಅವನನ್ನು ನೀರಿಗೆ ತಳ್ಳಿಬಿಟ್ಟನು. ಶರ್ಮನಿಗೆ ಈಜು ಬರುವುದಿಲ್ಲವೆಂಬುದು ಅವನಿಗೆ ಗೊತ್ತು. ಅನಂತರ "ನೀಸಾಯಾ, ನಿನ್ನಿಂದ ನನ್ನ ಹೆಸರು ಹಾಳಾಯಿತು. ಹಾಳಾಗಿ ಹೋಗು. ಇದನ್ನು ಯಾರಿಗೂ ತಿಳಿಯದ ಹಾಗೆ ಮಾಡಿದ್ದೇನೆ. ನನಗೇನೂ ಭಯವಿಲ್ಲ. ಇಷ್ಟರ ಮೇಲೆ ಯಾರಿ ಗಾದರೂ ತಿಳಿದರೂ ಅದನ್ನು ಹೊರಬಿಡಲು ಅವ ರಿಗೆಷ್ಟು ಧೈರ್ಯ. ನನ್ನ ಹೆಸರೆತ್ತಲಿ ಅವರಿಗೂ ಮಾಡಿಸುತ್ತೇನೆ" ಎಂದು ಮಾತನಾಡಿಕೊಳ್ಳುತ್ತಾ ಹಾಸ್ಟೆಲ್ (Hostel) ಕಡೆಗೆ ಹೊರಟನು.

ಇತ್ತ ಹಿಂದೆ ಹೇಳಿದಂತೆ ಸ್ಕೌಟ್ ಮಾಸ್ಟರ್ ಶೀತಾರಾಮರಾಯರು ತಮ್ಮ ಸ್ಕೌಟ್ ಗಳೊಂದಿಗೆ ಟ್ರಿಪ್ ಹೋಗಿದ್ದರು. ಅಲ್ಲಿ ಅನೇಕ ವಿಷಯ ಗಳನ್ನು ಸ್ಕೌಟ್ಸ್ ಗೆ ಹೇಳಿ ಅವರನ್ನು ಅಲ್ಲಿ ಸಂ ತೋಷವಾಗಿರುವಂತೆ ಆಟಪಾಟಗಳನ್ನಾಡಿಸಿಂತರ ಮನೆ ಕಡೆಗೆ ತಿರುಗಿ ಊರಹತ್ತಿರ ಬಂದ ಮೇಲೆ ಅಲ್ಲಿ ನ್ಯಾಷನಲ್ ಆಂತಮ್ (National Anthem) ಹೇಳಿಸಿ ಅವರನ್ನು ಮನೆಗಳಿಗೆ ಕಳುಹಿಸಿದರು. ಅಷ್ಟು ಹೊತ್ತಿಗೆ 2.40 ಗಂಟೆಗಳಾಗಿದ್ದುವು. ಹಿಂದೆ ಹೇಳಿದ ಸ್ಕೌಟ್ ಮೂರ್ತಿಯು ಕೆರೆ ಏರಿ ಮೇಲೆ ಹಾಸಿ ತಾನೂ ಜಾಗ್ರತೆ ಹಾಸ್ಟೆಲ್ ಗೆ ಹೋಗಬೇ ಕೆಂದು ಹೋಗುತ್ತಿದ್ದನು. ಹೋಗುತ್ತಿರುವಾಗ ಕೆರೆಯಲ್ಲಿ "ಧಡಂ" ಎಂದು ಶಬ್ದವಾಯಿತು. ಏನೆಂದುನೋಡಲು ಹತ್ತಿರಹೋದನು. ಮೇಲಕ್ಕೆ ಬಿಳಿಯಬಟ್ಟೆಯು ಕಂಡಿತು. ಕೂಡಲೆ ನೀರಿನೊ ಳಕ್ಕೆ ಧುಮುಕಿ ಅದನ್ನು ಹೊರಗೆ ತೆಗೆದುನೋಡಲು ಆ ಮನುಷ್ಯನು ಶರ್ಮನಾಗಿದ್ದನು. ಶರ್ಮನಿಗೆ ಸ್ವಲ್ಪಘಾಯವಾಗಿದ್ದಿತು. ಕೂಡಲೆ ಆ ಒಡ್ಡೆಬಟ್ಟೆಗಳನ್ನು ತೆಗೆದು ಒಂದು ಕಲ್ಲುಕೆಳಗಿಟ್ಟು ತನ್ನಲ್ಲಿದ್ದ ಒಣಗಿದ ಬಟ್ಟೆಗಳಲ್ಲಿ ಕೆಲವನ್ನು ಅವನಿಗೆ ಕೊಟ್ಟು, ಶಾಖವನ್ನು ತೈಲಮಾಡಿ ಅವನನ್ನು ಹೆಗಲವೇಲೆ ಹೊತ್ತುಕೊಂಡು ಹೊರಟನು.

ಇತ್ತಲಾಗಿ ಶರ್ಮನು ಮನೆಗೆ ಬಾರದಿರಲು ರಾಜಶೇಖರನು ಸ್ಕೌಟ್ ಮಾಸ್ಟರ್ ಶೀತಾರಾಮ ರಾಯರ ಮನೆಗೆ ಹೋಗಿ ಅಲ್ಲಿ ಈ ವಿಚಾರವನ್ನು ತಿಳುಹಿಸಿದನು. ಶೀತಾರಾಮರಾಯರು "ನಾವು ಎಲ್ಲರೂ ಟ್ರಿಪ್ ಹೋಗಿದ್ದೆವು. ನಿಮ್ಮ ಹುಡುಗ ಮ್ಯಾಚ್ (Match) ಇದೆ ಬರಲಾಗುವುದಿಲ್ಲ ಎಂದು ಬರಲಿಲ್ಲವು. ಅವನು ಕಾಲೇಜುಹತ್ತಿರದ ಮೈದಾನ ದಲ್ಲಿರಬಹುದು. ನಾನು ಹೋಗಿ ಹುಡುಕಿಕೊಂಡು ಬರುತ್ತೇನೆ. ತಾವು ಮನೆಗೆ ಹೋಗಬಹುದೆಂದು ಅವರನ್ನು ಮನೆಗೆ ಕಳುಹಿಸಿದರು. ತಾವು ತಮ್ಮ ಚೀಲ (Haversack) ಮತ್ತು ಶೀಟಿ (Whistle)

ತೆಗೆದುಕೊಂಡು ಹೊರಬಂದು ಶೀಟಿಹಾಕಲು ಇತರ ಸ್ಕೌಟ್ಸ್ (Scouts) ಬಂದುಸೇರಿದರು. ಆ ಹುಡು ಗರಿಗೆಲ್ಲಾ ಈ ವಿಷಯ ತಿಳುಹಿ ಹುಡುಕಲು ಕಳುಹಿ ಸಿದರು. ತಾವು ಕೆರೆ ಏರಿಮೇಲೆ ಹಾಸಿ ಪಾರ್ಕ್ (Park) ಕಡೆ ಹಾದಿಹಿಡಿದರು. ಕೆರೆ ಏರಿಮೇಲೆ ಹೋಗುವಾಗ ಯಾರೋ ಬರುವಂತೆ ನೋಡಿ ಸ್ವಲ್ಪ ಒಂದುದರಿದರು. ಸ್ವಲ್ಪ ಹತ್ತಿರ ಬಂದಮೇಲೆ ಅವನು ಮೂರ್ತಿ ಎಂದು ಗೊತ್ತಾಯಿತು. ಆಗ

ಶೀತಾ:—ಏನೋ, ಮೂರ್ತಿ ಮನೆಗೆಹೋಗು ವುದು ಇಷ್ಟುಹೊತ್ತೇ? ಉಟಕ್ಕೆ ಹೊತ್ತಾಗಲಿಲ್ಲ ವೇನೋ," ಎಂದು ಗದರಿಸಿದರು.

ಮೂರ್ತಿ:—ಇಲ್ಲಸಾರ್, ಹೋಗುತ್ತೇನೆ. ಇಲ್ಲಿ ಸ್ವಲ್ಪ ಕೆಲಸವಿತ್ತು.

ಶೀತಾ:—ಎಲ್ಲಿ?

ಮೂರ್ತಿ:—ಕೆರೆಕಟ್ಟಿಮೇಲೆ.

ಶೀತಾ:—ಏನೋ ಪೋಲೀ ಹು ಂಗರಂತೆ ಕೆರೆ ಏರಿಮೇಲೆ ರಾತ್ರಿಯಲ್ಲಿ ಕೆಲಸ. ಅದೆಂತಹದಪ್ಪ. ನೀನು (Disobedient) ಅಗಿದ್ದೀಯ. ನಾನು ನಿನಗೆ ಜಾಗ್ರತೆ ಮನೆಗೆಹೋಗುವಂತೆ ಹೇಳಿಲ್ಲವೆ.

ಮೂರ್ತಿ:—ಸಾರ್, ಕ್ಷಮಿಸಬೇಕು. ಕೆರೆ ಏರಿಮೇಲೆ ಬರುವಾಗ ಯಾರೋ ಕೆರೆಯಲ್ಲಿ ಬಿದ್ದ ಶಬ್ದವಾಯಿತು. ಬಂದುನೋಡಲು ಶರ್ಮ ನಾಗಿದ್ದನು. ತಲೆಯಲ್ಲಿ ಘಾಯವಾಗಿದೆ. ಸ್ವಲ್ಪ (Boric-acid) ಮತ್ತು (Iodine) ಇದ್ದರೆ ಕೊಡಿ ಸಾರ್.

ಶೀತಾ:—ಏನು ಶರ್ಮನಿಗೆ ಘಾಯ, ನೀರಿನಲ್ಲಿ ಬಿದ್ದಿದ್ದ ಕಾರಣವೇನು. ಏನಾದರೂ ಆಗಲಿ ಎಂದು ಚೀಲದಲ್ಲಿಿದ್ದ Boric ತೆಗೆದು ಘಾಯಕ್ಕೆ ಹಾಕಿ ಕಟ್ಟಿ ಇಬ್ಬರೂಸೇರಿ (Improvised Stret cher) ನಲ್ಲಿ ಅವನನ್ನು ಹೊತ್ತುಕೊಂಡು ಮನೆಗೆ ಹೋದರು. ಅಲ್ಲಿ ಅವನನ್ನು ಬಹುವಿಧವಾಗಿ ಪೋಷಿಸಿದರು. ಅಷ್ಟುಹೊತ್ತಿಗೆ ಶರ್ಮನು ಕೊಂಚ ಮಾತನಾಡಲು ತೊಡಗಿದನು. ಅವನಿಂದ ಶೀತಾ ರಾಮರಾಯರು ಈ ಕೆಲಸಕ್ಕೆ ಕಾರಣಭೂತನನ್ನು ಕಂಡುಹಿಡಿದು ಮುಖ್ಯೋಪಾಧ್ಯಾಯರಿಗೆ ತಿಳುಹಿಸಿ ದನು.

ಮಾರನದಿವಸ ೧೧ ಗಂಟೆಗೆ ಕಾಲೇಜು ಪ್ರಾರಂ ಭವಾಯಿತು. ಪ್ರಿನ್ಸಿಪಾಲ್ ಶಂಕರನನ್ನು ಕರೆದುಕೇಳಿದರು. ಅದರೂ ಅವನು ಅನೃತವನ್ನು ನುಡಿದನು. ಅವನು ತನ್ನ ಆಟಸ್ನೇಹಿತರೊಂದಿಗ ರುವಾಗ ತಾನು ಮಾಡಿದ್ದನ್ನೆಲ್ಲಾ ಹೇಳಿದ್ದನು ಅವರು ನಡೆದ ಎಲ್ಲಾ ವಿಷಯ ತಿಳಿಸಲು ಪ್ರಿನ್ಸಿ ಪಾಲರಿಗೂ ಇತರ ಉಪಾಧ್ಯಾಯರಿಗೂ ಇವನ ಮೇಲೆ ಬಹುಕೋಪ ಹೆಚ್ಚಿತು. ಕಡೆಗೆ ಇವನನ್ನು ಇಂಥಾ ದೊಡ್ಡತಪ್ಪು ಮಾಡಿದ್ದರಿಂದಲೂ, ಅನೃತ ವನ್ನಾಡಿದ್ದರಿಂದಲೂ ಕಾಲೇಜಿನಿಂದ ಡಿಸ್ ಮಿಸ್ (Dismiss) ಮಾಡಬೇಕೆಂದು ಮಾಡಿಬಿಟ್ಟರು. ಅಷ್ಟುಹೊತ್ತಿಗೆ ಈ ಸಂಗತಿಯಲ್ಲಾ ಶರ್ಮನಿಗೆ ತಿಳಿಯಿತು. ಎದ್ದುಕುಳಿತು ಬರೆಯಲು ಸ್ವಲ್ಪ ಶಕ್ತನಾಗಿದ್ದನು. ನಡೆಯಲಾಗುತ್ತಿರಲಿಲ್ಲ. ಅದ್ದ ರಿಂದ ಒಂದು ಕಾಗದವನ್ನು ಬರೆದುಕಳುಹಿಸಿ ದನು. ಅದರಲ್ಲಿ

To  
THE PRINCIPAL.  
College, Krishnapur.  
SIR,

I am very sorry to inform you that I had to absent myself from the college for two days. I learn that Sankara Rao, our beloved Secretary and friend, is to be dismissed from college for his bad conduct. As my best well wisher, I most humbly beg of

you to see that he is not sent out of college. It is enough for him that he is sufficiently dishonoured. I hope that my humble request will be fulfilled.

I remain Sir,  
Your most loving pupil,  
Sarma

ಇದನ್ನು ಪ್ರಿನ್ಸಿಪಾಲ್ ರು ಓದಿದರು. ಇತರ ಉಪಾಧ್ಯಾಯರು ಓದಿದರು. ಎಲ್ಲರೂ ಇಂಥಾ ಪುತ್ರನನ್ನು ಪಡೆದಿರುವ ಆ ರಾಜಶೇಖರನೇ ಧನ್ಯ ಧನ್ಯ ಎಂದು ಹೊಗಳಿದರು. ಆ ಕಾಗದವನ್ನು ಶಂಕರರಾಯನಿಗೆ ತೋರಿಸಿದರು. ಇದನ್ನು ಕಂಡೊಡನೆ ಕಣ್ಣೊಳಗಿನೀರು ತುಂಬಿತು. ಕೂಡಲೆ ತನ್ನ ಅನೃತಕ್ಕೂ ತಪ್ಪಿಗೂ ಅವರನ್ನು ಕ್ಷಮೆಬೇಡಿ ದನು. ಮತ್ತು ಶರ್ಮನಹತ್ತಿರ ಕ್ಷಮೆಬೇಡಿದನು. ಆಗ ಆ ಉಪಾಧ್ಯಾಯರಿಗೆಲ್ಲಾ ಇದನ್ನು ಕಂಡು ಬಹು ಕನಿಕರಹುಟ್ಟಿ ಅವನನ್ನು ಕ್ಷಮಿಸಿದರು. ಅಂದಿನಿಂದ ಎಲ್ಲರೂ ಸುಖವಾಗಿ ಸ್ನೇಹಭಾವದಿಂದ ಇದ್ದರು.

Balaji Rao Kadlbal,  
P. L., I Troop,  
Chitaldrug.

He had None.

Friend:—"Have you got a brother?"  
Boy:—"No, but my sister has."  
P. NAGESHA RAO,  
Student, VI A, G.H.S., Chitaldrug.

### Notice to our Contributors.

1. MSS. should be legibly written on one side of the page only.
2. Descriptions of news and events must be brief.
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## Aging.

What three letters turn a girl into a woman?—"AGE."

## His Fees !

The attorney hurried towards the prison-cell, paper in hand. His client who had been condemned to be hanged at the gallows, was eager, and thought that the paper in his lawyer's hands was an order to reprieve him.

"Am I reprieved?" asked he with a tone of half-confident eagerness.

"No! but this paper in my hand is the order to relieve your estates from all its encumbrances, so that you may now die in peace, being sure, that I shall adjust my fees from it. You will not die a debtor."

What an unscrupulous lawyer!

## Channapatna Invites Rally

THE Second All-India First Aid Trophy will be held in Channapatna during Christmas, 1922.

Look for detailed instructions in the next issue.

## ಪ್ರಬುದ್ಧ ಕರ್ನಾಟಕ.

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ರೂ. ಅ. ಪೈ.

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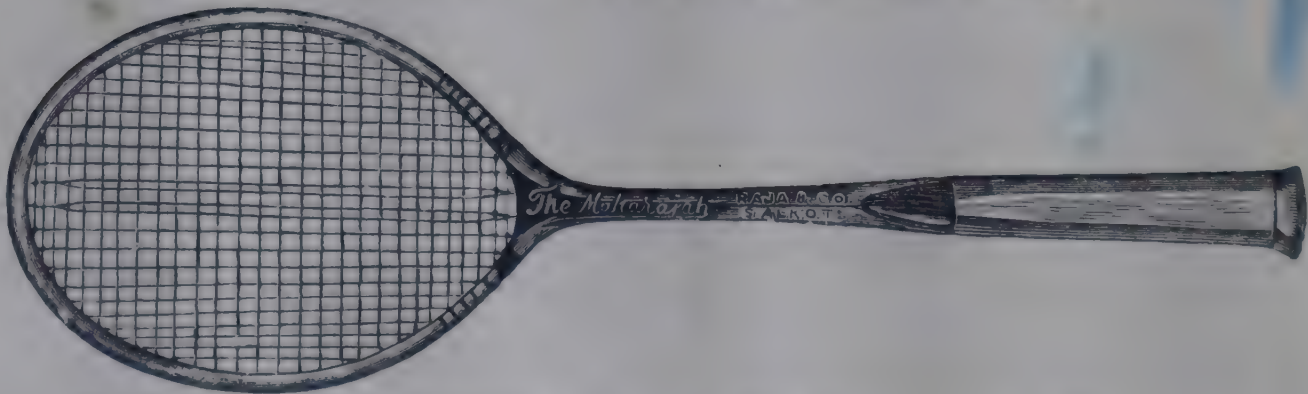
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# THE MYSORE SCHOOL and SCOUT MAGAZINE.

"KNOWLEDGE IS MORE THAN POWER—IT IS VIRTUE."

VOL. 5.]

BANGALORE, OCTOBER, 1922

[No. 5.



## Message to Scouts

BY

**His Highness Sir Sri Krishnarajendra Wadapar Bahadur,  
G.C.S.I., G.C.B.E., Maharaja of Mysore.**

SCOUTS,

The presentation of this flag gives me a welcome opportunity of seeing the Mysore Boy Scouts, and of addressing a few words to them and to their leaders.

In the first place, however, I would congratulate the combined troop, the Prahlada Troop of Bangalore, on the distinguished merit by which they have secured this award. To take first place among the Boy Scouts of Mysore is no easy task. I know that, in Bangalore, in Mysore City, and also in some of the outlying stations, there are other troops whose consistently fine work makes them formidable rivals. It is the more glorious to have been first among so many that are first rate. It is a proof of admirable leadership, and a proof not merely of the boys' physique and intelligence, but also of their character.

The rapid growth of the Scout movement in the Mysore State has been one of the healthiest and most encouraging events of the time. The movement has shown already of what excellent stuff Mysore boys are made. They have shown steadiness as well as eagerness, and their scouting has brought out the best that was in them. But many boys who would make excellent Scouts have not yet enrolled. Every school boy should be a Scout if he wants to make the most of himself, and no doubt all Scouts realize that it is a very important part



of their duty to bring in others—not only the active popular boys, but also those who are shy and retiring, and perhaps rather weak physically, for these are the very boys who are most in need of the friendliness and the strenuous training that are to be found in the troop.

Deep gratitude is due to all those who have instructed and led the Scouts during these early stages of the movement, to the past and the present Scout Commissioners, and to all those who have worked under them. No praise is too high for the Scout Masters, usually hard-working men with but little leisure, which they have cheerfully devoted first to their own training and then to the training of the boys in the troops which they have formed.

I do not wish to give you any advice, for you do not need it. All the best advice in the world is contained in the Scout Law, which, no doubt, you all know by heart. It is very simple, yet as you grow older, you will ever find new and deeper meaning in it. In fact, life itself is the best interpreter of the Scout Law, and it is through trying hard to obey it in all we do that we find out how much it means and how much happiness it brings. Two general points in that Law seem specially noteworthy. The first is that it is nearly all about *doing*, and contains hardly anything about talking. This shows what an admirable Law it is. A Scout is a person who does things instead of talking about them. He has to make a promise when he becomes a Scout; after that he never makes any more promises, but spends all his energy in active service. We must not, of course, disparage speech, and there are many whose wise speech is true service, but in the case of the average man it is no bad plan to speak as little as possible and act as much as possible. It is the Scout's duty to speak words of helpfulness and good cheer, but nearly all the stress of his Law falls upon strenuous *action*.

The second point (which is connected with the first) is that the Scout Law does not trouble much about telling you what *not* to do, but keeps telling you, instead, what to do. An English Scout Commissioner was writing in the spirit of this Law when he said to the Scoutmasters—"Let the root idea of your discipline be positive rather than negative, in other words, to influence the boys to do right rather than to prohibit them from wrong-doing." A boy, or a man for that matter, who is taught and stimulated to do good will instinctively avoid what is bad. The Scout who devotes himself to helping other people, as the Scout Law demands, will not do evil either to himself, or to others. And the Scout doctrine is that even an innocent life is not a good life if it fails to do positive service to a neighbour, and to the State.

I suppose that no Scout in this assembly will be satisfied until he has passed the first class tests, and also secured the Ambulance badge. These certificates mean that a boy is a fine all-round citizen, a really useful person. But it is rather interesting to find that, when a Scout has gone so far as this, he has really just begun his studies. The Boy Scout movement has adopted the much maligned examination system, though in this case at least there seems no cause to grumble. No doubt you have all looked through the list of tests which it is open to a Boy Scout to pass. They are all practical. I find that Scouts may obtain badges for passing tests in nearly every handicraft, and as to the friend to animals badge, I think this might well come first in the studies of our young enthusiasts. Every one of these studies means knowledge and a new sense of worth and power. The Scout movement is, of course, still in its infancy in the State, it may be sometime before this test idea is adopted in its completeness, but meanwhile the official volume on "Boy Scouts Tests," which gives all the necessary instructions for each of them, ought to be in the hands of all Senior Scouts.

It only remains for me to wish you all continued success in your laudable desire to improve yourselves and to further the well-being of your fellow-citizens.



## The Fourth Dasara Scout Anniversary Week.

30th September to 4th October 1922.

The Fourth Scout Anniversary Week of the Boy Scouts of Mysore was celebrated in Mysore from the 30th September to the 4th October 1922 on a grand scale. All the Scouts in Mysore City and about 200 Scouts from the Moffusil took part in the celebrations. The Dasara in Mysore is a season of great festivities and it attracts large numbers of people. A Scout Week at such a time was calculated to yield excellent results in disseminating right ideas about the principles and methods of the movement and the events prove that the highest expectations of the organizers have been far excelled, owing especially to the brilliant presence and personal interest of their Highnesses the Maharaja and the Yuvaraja, Chief Scout, in the whole affair.

30th September 1922.

The events of the Week began with a Full Dress Parade and Review by the Chief Scout Commissioner, Mr. K. Shankaranarayana Rao, M.A., B.L. The Scouts then garlanded their Highnesses at the North Fort Gate during the Vijayadasami Procession to the Banni Mantap. Scouts all say that Their Highnesses had a specially gracious smile for them! After the procession passed, the Scouts were dispersed in patrols to go out into the huge crowds along the route of the procession, for Good Turns. Many a child lost was restored to its parents; old men and women who had missed their way or got crushed by the unusually large crowds were rescued: the good turns reported are too many for mention.

1st October 1922.

The morning of the 1st October opened with a rehearsal for the next day's Review by H. H. the Maharaja. Messrs. *Aminul-Mulk* Mirza M. Ismail, C. S. Balasundaram Iyer, C. Srikanthswara Iyer, President, Mysore City Municipal Council, and others were present at the function. Scout sports including a kit race, fire-lighting competitions, obstacle race, skipping and other items were on the programme for the evening. But the Scouts had had a rather hard day and the gods seemed to take pity on the youngsters and brought down a heavy downpour. Scouts however are proverbially resourceful, camp fire was improvised—with electric lights!—and the evening was spent indoors when the boys gave

a number of comic scenes, gypsy dances and songs.

2nd October 1922.

This was the most important day of the Week, and was crowded with events. In the Football field of the College, the Scouts were formed in a hollow square in two files, while in the centre was put up the Flag Staff with Flag ready to be hoisted. The large Shamiana put up for Their Highnesses was early crowded with a number of distinguished spectators, not to speak of the hundreds of other gentlemen crowding all round. With the punctuality of princes, His Highness the Maharaja arrived at exactly 8-30 A.M., accompanied by his Royal brother, the Chief Scout. The Maharaja's Own Troop (28th Prahlada, Bangalore Troop) mounted a Guard of Honour. On arrival in the Shamiana the flag was broken, while the bugle sounded the Royal salute, and all the Scouts, four hundred in number, presented staves. Then His Highness the Maharaja and His Highness the Yuvaraja, Chief Scout, went along the parade line meeting each troop and making kind enquiries. Mr. C. Subba Rao, Organizing Scout Commissioner, introduced each troop by name and when His Highness came to the 10th Bangalore Troop, winners of the Mace at the Sri Krishnaraja All-India Rally, he seemed to be much interested. When the Review was over, the Scouts marched past, Their Highnesses taking their stand near the Flag and taking the Salute.

The presentation of the Maharaja's Flag for the first time in the State was now made by His Highness the Maharaja. The Scouts of the Prahlada Troop received the Flag kneeling. A framed certificate and two medals were presented to the Scoutmasters, Messrs.

N. Narayana Rao and M. H. Krishna Murty. This function over, His Highness read his gracious address to the Scouts, which in simplicity of phraseology, sublimity of thought and lucidity of expression is unsurpassed as yet in Scout literature (pp. 1-2). Garlands were then presented and the function ended with the Mysore National Anthem and loud cries of "JAI."

After the Review, the Headquarters Council met in the Maharaja's College Hall, for the fourth time since its inception. Mir Humza Hussain, Esq., B.A., B.L., Member of Council, presided. After the presidential address (p. 6), business began with resolutions expressing feelings of Loyalty to His Highness and felicitating the Royal family on the birth of a Princess and appreciating Mr. Kamath's services. The meeting terminated at 11-30 A.M., with a vote of thanks to the Chair by Mr. C. S. Balasundaram Iyer, B.A., Inspector-General of Education and Chairman of the Headquarter Council, Boy Scouts of Mysore.

At 3 P.M. on the same day a Father-and-Son Social was held to which all parents of Scouts and other officers of State were invited. More than 500 guests were catered to, the Scouts themselves playing the hosts. It was a pleasant sight to see the lads vying with one another in enthusiastically attending to the wants of the guests. After lunch, the party adjourned to the spacious College Hall, where on the stage the Scouts displayed their comic and dramatic skill. A drama on Grammar called the Parts of Speech was staged by the boys of the Hassan Troops and it was much appreciated. The Scout Master Mr. P. Ramachandra Rao deserves congratulation for the lucid manner in which he has brought out all lessons in grammar in



Awaiting His Highness the Maharaja's Arrival: Maharaja's Own Scouts preparing to mount A Guard of Honour



the course of the drama. A gramophone giving records of speeches by Sir Robert Baden Powell was on display and much enjoyed. The Socials and the lectures and demonstrations seemed to have made a deep impression upon the audience.

3rd October 1922.

The 3rd of October was the Anniversary Day. The Scouts again paraded near the College Cricket Pavilion as on the previous day. Dr. Brajendra-nath Seal, Vice-Chancellor, Mysore University, presided. At 8-30 A.M., the Rally Call was given by the Organizing Commissioner, when four hundred Scouts rushed from their hiding places, rending the air with their weird patrol cries and rallied round the Gandabherunda Flag in the form of the spokes of a wheel. In an instant, silence reigned and boys sang "Jana Gana Mana," Dr. Tagore's National song. Then the Scouts marched past, forming a big circle as they returned to their places. Within this circle there was a Scout display, including boxing, wrestling and human pyramids and other physical culture items. Then there was a First Aid race and some Gypsy shows by the boys. One feature of this day's programme was that a number of ladies were present. The Scouts again rallied round the flag for the annual promise taking ceremony; standing at the half-salute, officers and Scouts, all members of the Great Brotherhood, repeated the promise, led by Mr. C. Subba Rau, M.A., (Hons.), Organizing Scout Commissioner. After this, Mr. K. Shankaranarayana Rao read H. H. the

Chief Scout's message to the boys which was heard with great attention. Then Dr. Seal, in his stentorian voice, delivered his address on the "Birth of the Boy Scout" (p. 5), and it created quite an impression. Sage in person, his words were received with the reverential homage which only such an impressive personality can command. After the usual vote of thanks, the Mysore Anthem was sung and loud

year's winners of the Trophy, and a scene from Julius Caesar, "Kantirava Vijaya" a heroic historic prose play, detailing the exploits of the famous Maharaja Kantirava Narasimharaja Wadiyar of Mysore, was staged, written and guided by Mr. M. R. Sreenivasa Murty, Scoutmaster and author. The boys had caught the spirit of the play, and Kantirava, a boy of 14, played his part so well that his acting elicited

very high admiration. After the drama, the audience adjourned to the open, where the Scouts of the 6th Bangalore Troop displayed a Red Indian story being a fight between Red Indians and a British Scouting party. The torch light display by Mr. Shadrac of the Ursu Boarding Home Troop was very well done. When after these displays, the end of the week was formally announced, the Scouts felt that the stay had been all too short and they should have had more time for it.

#### Scout Public Service.

Any description of the Scout Week would be inadequate without a mention of the splendid public Good Turns rendered by Scouts during



## A Message to Scouts and Elders

BY

His Highness Sir Sri Kanteerava Narasimharaja  
Wodepar Bahadur, G.C.I.C.,  
CHIEF SCOUT.

As Chief Scout, I wish to associate myself with you, on the occasion of the Fourth Scout Birthday Anniversary. The Movement which has attained its present position under the able guidance of Messrs. Irwin and Sanjeeva Kamath, its Ex-Directors will, I am sure, continue to maintain its level of efficiency and usefulness under its present Scout Commissioner and Director. I take this opportunity to congratulate the Scouts on their record of splendid work during the last year.

Sometime ago, I appealed to the parents and elders to take greater and keener interest in the development of this movement. The response, though generous, has not come up fully to our expectation. I hope they will realize the importance and the necessity of a movement which has already done so much to build character. I wish the movement a bright future and you all a happy Anniversary.

cries of Jai, ascending to the very heavens, announced to the world that the Boy Scouts of Mysore had just finished the fourth year of their career and were entering the new one with energy, courage, fortitude and hopefulness.

The evening witnessed again another big gathering of elders in the hall of the Maharaja's College, but this time, for a less serious purpose. After the presentation of the Vittal Rao Signalling Cup to VII Tumkur Troop, this

the season. At the request of the Traffic Manager, Mr. Mukunda, the Secretary of the Scoutmasters' Association, Mysore, arranged for batches of Scout volunteers to work at the Station. Keeping the crowds back, regulating the exits and incoming torrents of people, getting a ticket for a poor woman, directing a stranger to the Choultry, carrying an insensible man to the hospital, helping down an old decrepit man, searching the vans for lost property.

(Continued on page 5, col. 1.)



# The Birth of the Boy Scout

THE FOURTH ANNIVERSARY IN MYSORE.  
MESSAGE TO PARENTS AND ELDERS.

BY DR. BRAJENDRANATH SEAL  
(Vice-Chancellor, Mysore University.)

## The Coming of the Boy Scout.

The exact birthplace of the Boy Scout, the young Knight-errant of the twentieth century, like the birthplace of Dan Homer, is not yet settled. But he has had sponsors in different lands, in the United States, in Boerland, in the British Isles. Some claim that in his previous birth he lived in an Ashrama in some Indian forest, others that he was Ekalavya. How should I know? But whatever may be the truth about that, to-day he is seen everywhere, running on a boy's errand, signalling, saluting with his three fingers up, bearing his ambulance stretcher to the hospital, or perhaps plying his hatchet or pitching his tent in woodland of prairie, Kopje or veldt. Behold him camping out in his hundreds of thousands and his millions: the girl guide in the distance follows in his tracks.

## The Making of a Scout.

"All you have to do," says one, "is to collect a dozen boys, ragamuffins, young ruffians, boys of blue blood and boys of red blood, anything so long as it is a boy, teach him his Scout Law,

(Continued from page 4, col. 3.)

and delivering it to the owners, making way for ladies, hunting after parents of lost children, calling a jutka for this man, hailing a car for that, it was a terrible strain on any one's nerves but it reflects great credit on the boys who did it and the man who organized it. All Scoutmasters in Mysore, some graduates and honours men, all helped in the cause and no mention of thanks would be adequate.

Again there were other occasions where Scouts were wanted. There were Cricket and Football tournaments where Scouts were wanted; then public entertainments and conferences, again Scouts wanted. There was the University Convocation on the 4th, when the Scouts were wanted. Scouts, Scouts, everywhere Scouts, was the cry in Mysore this week and by their well-disciplined action, hearty co-operation and willing work, the Scouts and Scouters have brought immense credit to themselves and to the organization. Well was the Week conceived and well was it conducted.

put him on his honour, stick him into a uniform, and you have at once transformed the urchin into a blazing-eyed, young Knight-errant, a chivalrous, honest, honourable, zealous patriot."

## What he can do ?

He has a different bag of tricks every time. But you can see him any day in his uniform flying his flag and running his half a mile without losing his breath. He signals, and he tracks. Out in the stretches of wood or plain he knows the plants and picks the berries, he knows the stars and the sixteen points of the compass, he pitches or strikes his tent. Is he not a wood craftsman? And his tricks do not end there. He can light a fire in the open with no more than two matches, and—you will not believe it—he cooks his pound of rice and his two potatoes—without *chillum*—and with no pots or *handis*! And whenever there is a fire or an accident he is the first to appear on the scene, with his bucket or his ambulance stretcher. Behold him signalling with the semaphore.

Though a boy of the twentieth century, he is, as boys will always be, a blend of a Red Indian and a Robinson Crusoe. He is a boy Quixote without being quixotic. And he is always cheerful and smiling, unlike the Knight of the Rueful Countenance!

## His Oath.

He promises on his honour, the

Honour Bright of a Boy, to do his duty to God and his country and to obey the Scout Law. And that Law has ten commandments. The Scout is commanded to be trustworthy, loyal, helpful, friendly, courteous, kind, obedient, cheerful, thrifty, and clean.

## The New Chivalry.

And the Scout is commanded to do something for somebody every day.

Such is the young Knight of the twentieth century, the Boy Scout.

## Why he has arrived ?

The Boy Scout meets a prime educational want. Consider the city life and civilization of to-day. That civilization has cut us off from the soil, from woodcraft and handicraft. It has bereft us of the primitive folks 'instinct' and 'mother-wit,' the instinctive knowledge of plants and their food-value, of the stars and the clouds as they come and go, of the winds and the points of the compass. We have forgotten how to make a fire or follow a trail, how to heal a wound or cure an ailment. Civilized man cannot at need perform some of the simplest acts of self-preservation. He cannot cook his own food, at a pinch, or handle the simplest and most useful tools though man began as a tool-using animal. The Boy Scout will remove this crying shame of a parasitical civilization.

A return to Nature then, in a sane and healthy form, in the educational World, must be comprised in our programme of post-war reform and reconstruction. And the well-wooded well-watered uplands of Mysore with their low hills, jutting crags and patches of jungle have as fine capabilities in this

(Continued on page 7, col. 1.)



H. H. the Maharaja reading his Message to the Scouts after the Presentation of the Flag.



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## THE MYSORE SCHOOL AND SCOUT MAGAZINE,

Tippu Sultan's Palace, Fort,  
Bangalore City, South India.

BANGALORE, OCTOBER, 1922.

Speech delivered by Mir Humza Hussain, Esq., B.A., B.L., Member of Council, on the occasion of the 4th Annual Meeting of the Head Quarters Council of the Boy Scouts of Mysore.

I thank the Organizers of this meeting for the honour they have done me by asking me to preside a second time over this Annual Session of this Council.

Since we met fifteen months ago, the Boy Scout Movement has lost the services of two of its ardent workers,—Mr. C. R. Reddy, who took a leading part not only in setting the Movement on foot but also in bringing it to its present stage of development, and Mr. Sanjiva Kamath to whose devoted

labours it owes in no small measure its success and popularity. Our acknowledgments are due to them for their valuable services.

From small beginnings the Movement has made rapid progress and during the four years since its inception 80 Scout Troops with a total strength of about 2,000 have been organized in nearly 40 centres. Its activities have also considerably expanded and now include a Physical Culture Department, Swimming Classes, an Ambulance Brigade, an Arts and Crafts Section, periodical camps of exercises, training classes for Scout-masters and the dissemination of Scout ideals through journals. I find from the report for the past year that a Senior Scout Troop has been organized in Bangalore and given efficient training to serve as a recruiting ground for Scout-masters. The importance of such an

\*\*\*\*\*  
That the members of the Headquarters Council of the Boy Scouts of Mysore assembled at the Fourth Annual Meeting desire to convey to His Highness the Yuvaraja, the Chief Scout, their hearty greetings on the occasion of the birth of a Princess to the Royal House of Mysore and their sincere thanks to His Highness for the continued interest which he has evinced in the Scout Movement in the State.  
(HEAD-QUARTERS COUNCIL, B.S.M.)  
\*\*\*\*\*

organization cannot be over-estimated as the satisfactory training of the Scout troops depends entirely upon the efficiency of the Scout-masters who are in charge of them.

Of the value of Scout training in the cultivation of manly virtues and the spirit of comradeship and social service, our Boy Scouts have given many proofs. The help they rendered to the authorities in Bangalore in the distribution of food and medicines to the poor patients during the outbreak of influenza in the year 1918 is well known. I find from the report for the past year that the Scout Ambulance Brigade was in attendance at the Moharum Festival and saved a child from the effects of serious burns. There have also been instances in which drowning accidents have been prevented through the Scout's heroic intervention. The co-operation of the Scouts with the Police in keeping order on occasions attracting large assemb-

lages of people in Mysore and Bangalore, is too well known.

Gratifying as the work accomplished and the results achieved so far have been, there is still room for improvement and expansion. The centres of Scout Organization are now comparatively few and should be increased. As I said last time the Movement should afford a common meeting ground for youths of all communities and I refer to this point again because I find that the Movement has not made much headway among Mohammedan students.

The further progress of the Movement depends largely upon the measure of public support that will be extended to it. I gather from the last year's report that the public contributed Rs. 10,000 towards the expenses of the Scout Rallies. While this is an encouraging sign, no material additions appear to have been made to the Boy Scout Fund. The mission of the Movement is to help the growth of loyal and dutiful citizenship and the aim should be to gradually de-officialize it and make it independent of State help. To this end, I hope, private benefactions worthy of the cause will be forthcoming.

The past record of the Movement promises a great future for it and it is my fervent prayer that it may prosper and exercise an ever widening influence for good under the guidance of its distinguished patrons, Their Highnesses the Maharaja and the Yuvaraja.

The following among other Resolutions were passed at the meeting of the Head-quarters Council, Boy Scouts of Mysore, held on Monday, the 2nd October, at 9-30 a.m.

That an appeal, in support of the Mysore Boy Scout Fund, be issued, calling upon the citizens of Mysore, both official and non-official, to subscribe liberally to the Mysore Boy Scout Fund.

(K. SHANKARANARAYANA RAO)

That the Chief Executive Officer under the Executive Committee be the Chief Scout Commissioner and that Mr. K. Shankaranarayana Rao, M.A., B.L., Government Advocate, be requested to continue. Hony. Chief Scout Commissioner of the Boy Scouts of Mysore

That the term "Director" of Boy Scouts be discontinued and in its place the term "Organizing Scout Commissioner" be substituted as more usual in other Boy Scout Organizations.



(Continued from page 5, col. 3.)

regard as Veldt or Savannah, plantation or ranch.

### The Herd Instinct.

Consider, again, the herd instinct, that mysterious and mighty force in social origins! We use it to-day for the purposes of War, but scarcely for those of Peace! Man yet hunts his fellowman in packs! But of the herd instinct (and mutual aid) in peace, as a building force in civilization, we fail to take much count. Trade Union strikes, suffragette-raids, and the like instances of 'herd action,' being incidents in destructive 'class-wars', are the exceptions that prove the rule. Indeed, as free unattached individuals we have lost the secret of acting in the mass. We have to think and act, each for himself. But boys are still primitive in their psychology,—just as are the masses everywhere though in a lesser degree. And boys herded together are especially amenable to the herd instinct and all its promptings,—to the sentiments of honour, loyalty, camaraderie, bravery, mutual aid and sacrifice, which life in the 'herd' fosters. What a potent force these instincts can be if only organized as motive powers of conduct for the young.

The Boy Scout is the product of such an organization. A return to Nature and to the primitive instinct for mass-action,—as to base lines,—is here attempted in the education of the young for the purposes of a new campaign of Humanity, a *fresh forward march*. Are they not Scouts?

### The Vows of Initiation.

But greater than all other losses, on the moral and spiritual side, has been the loss, to modern civilization, of the inspiring power of vows and initiations, of *Silas* and *Vratas*. On such voluntary pledges and initiations were based the Great Brotherhoods, the Leagues and Orders, in ancient as well as in mediæval times. The Great Religions, eastern or western, also utilized to the full this great prime mover of the world of man, witness the Five *Silas* and the Ten *Silas* in the Jaina and Buddhist Codes. And weak frail creatures the weakest in will, whose first great need is implicit obedience to authority as an external aid or prop, have been inspired to heights of martyrdom and of spiritual passion in all History by the power of initiation!

None of the great prime movers in the world of mind or of matter, no fertile source of power or energy, shall

be allowed to lie fallow or unutilized:—this is the motto of the New Statesman in every sphere of social Polity and Economy to-day.

The Brahmacharya of Ancient India and the Bushido of Dai Nippon show the same 'power of initiation' at work in the field of secular education. And the Scout Law and the Scout Oaths are late versions of the Ten *Silas* in a twentieth-century Order, just as of old in India, the bands of disciples practising woodcraft and camping in the forest or hill-side Ashramas were early examples of the Scout Patrol and the Scout Camp. That Ekalavya was the first and greatest Boy Scout in History.

### The Indian Scout.

The Scout idea has different associations for peoples of different regions and traditions. Associated with the 'Injun' and his woodcraft in North America, with the Boer and his trek in the South African Veldt, with the barrack-room and the squad among peoples of a military regimentation, and with the New Chivalry of Social Service in all lands, the Scout idea in India may well stand for the brotherhood of a *Seva-Mandali*, the purificatory discipline (*Silas*) of a *Sravaka Mandali*, or the temperance and virginity of soul of the *Brahmacharyashrama*! Which shall it be, or is it to be all together?

### L'ENVOI.

### The Scout of Scouts.

Now I have come to the end of my tale. And my message to parents and elders is that they also are Scouts—they also have the happy privilege of being enlisted under the Scout Flag, if only their happiness they knew! For they also are Scout Boys, Pioneers, Path-finders, who go before the army of the young, on the trail that ends Nowhere; and with spade and pickaxe and all the skilled wood-craft they can

command, they clear the jungle, level the ground, and build the camp for those who come after them. It is ever the elder's part to serve the younger, and the best service is to prepare the young one for Service!—to enlist him betimes as a Boy Scout, as a tender-foot just learning the salute and flying the flag of service! For it is all one Mahaseva, the Great Service of Choral Humanity, rising anthemwise to the vault of the Heavens, generation answering to generation; and He, even He, the Leader, is the Servant of His Servants and the Scout of Scouts!

### REVIEWS.

#### The Bangalore Collegiate High School Magazine.

No. 1, Vol. I (September issue) of the Bangalore Government Collegiate High School Magazine has just been sent to us for review. It would be a truism to say here that School Magazines are among the best media for self-expression by the students—suffice it to say that it is a matter of wonder to us that such a long felt want as the present Magazine should have been satisfied only just now. But, better late than never. We congratulate the Editorial Board on the very high ideals that they have set up for themselves, and the catholicity of their matter, with which they have tried to bring in all sections of present and old boys together on this common intellectual platform. We note with great pleasure that it seems contemplated to set apart a separate section altogether for scouting.

We are sure that the co-operation which, in their Foreword, the Board desire at the hands of all boys will be readily extended to them, for our experience has been that, given the opportunity on right lines, the lads will certainly take advantage of it.

(Continued on page 12, col. 1.)



H. H. the Maharaja accompanied by H. H. the Chief Scout reviewing the Scouts.



## News and Notes.

### Hebbur.

A very interesting function took place at Hebbur (Tumkur District), on the 16th September last under the presidency of Mr. G. Sridharamurthy, B.A., District Inspector of Education, when the public of the Hobli assembled together in the spacious upstairs hall of the local "Kodanda Asrama," to celebrate the opening of a "Parent-Teacher Association" for the locality, and to hold the periodical meeting of the Teachers' Association of that Range. Among those present were some guests from Tumkur: Mr. Sangameswaran, M.A., L.T., of the High School, Mr. A. Vasudeva Rao, B.A., District Scout Commissioner, Mr. L. Koneri Rao, B.A., Head Master, Normal School, Mr. C. R. Madhava Rao, B.A., Assistant Inspector of Education and Mr. R. H. Krishna Rao, B.A., Head Master, Govt. A.-V. School. Mr. C. Subba Rao, M.A. (Hons.), Organizing Scout Commissioner, Boy Scouts of Mysore, had specially come down from Bangalore to conduct the ceremony of investiture of the newly started Hebbur troop of Boy Scouts.

The function began with an invocation in Sanskrit, after which Mr. T. Anniah Sastry, Assistant Master, Hebbur, read a paper on the advantages of a Parent-Teacher Association. Several of the gentlemen present spoke on the benefit of starting such an Association and it was formally resolved to start one. A provisional executive committee consisting of fifteen influential members was then formed.

The Organizing Scout Commissioner then invested the Scouts, and delivered a stirring address to the audience in Kannada, in the course of which he exhorted those present to make this holy work in the cause of the Motherland their own.

A Local Scout Association was formed of which the previously mentioned committee agreed to be the first members. The Headmaster of the Local A.-V. School was to be the Vice-President, and Mr. S. R. Sreenivasa Rao, the enthusiastic Scoutmaster of the troop, Secretary.

After an interval of about an hour and a half, the School children enacted "Sibi Chakravarthi," a small drama in Kanarese, in a way to reflect great credit on all concerned in its production. Mr. G. Sridharamurthy, the President, then gave away prizes and a very interesting function came to a close with the singing of the National Anthem.

### Hunsur.

Mr. A. Krishnaiah, Scout. Satya Patrol, Kesari Troop, Hunsur, sends us a report of the formation of a Local Scout Association at Hunsur (Mysore District). Mr. C. Subba Rao, M.A. (Hons.), Organizing Scout Commissioner, proceeded to Hunsur on the 21st September 1922, and held an investiture of a Scout troop under Mr. Kuttappa, Scoutmaster, consisting of one senior Patrol, and two junior patrols. On this occasion also the Commissioner explained the objects of the movement to the large assembly

present. The meeting then adjourned to the shade of a tree near by and under the presidency of the Special Magistrate, Mr. Vedavyasachar, a Local Scout Association was formed.

A notable feature of this gathering was the very personal and direct interest taken in the movement by Mr. P. S. Purniah, the very energetic Amildar of the place, Mr. Vedavyasachar, the Special Magistrate, and the non-official leaders of the place like Messrs. Raghavendra Rao, Ramachandra Rao, Sheshagiri Rao, Lal Pacha Saheb, Sabjan Saheb, Tiruvengadasami Mudaliar, Municipal Vice-President, and Salar Khan, Municipal Member. Another very notable feature was the business-like way in which a fund of close on Rs. 100 was raised on the spot to help in the maintenance of the Association.

### Kunigal.

#### ಕುಣಿಗಲಿನಲ್ಲಿ ಕುದುರೆಗಳ ಪ್ರದರ್ಶನ.

Mr. B. Lakshmikanthachar, Head Master and Scout Master, Kunigal, sends in the following:—

ನಿಮ್ಮ (ತಾ|| 13-9-22 ನೆಯ ಬುಧವಾರ) ಈ ಟವರ್ ಸ್ಪರ್ಧಾರಂ ಮೈವಾನದಲ್ಲಿ ಕುದುರೆಗಳ ಪ್ರದರ್ಶನವೂ, ಜೂಜೂ ನಡೆದವು. (ಮಧ್ಯಾಹ್ನ 1 ಘಂಟೆಯಿಂದ 4 ರ ವರೆಗೆ) ಶ್ರೀಮನ್ಮಹಾರಾಜರವರೂ, ಶ್ರೀಮದ್ವಿವರಾಜರವರೂ, ಹಾ|| ದ|| ವಾ|| ಸಾಹೇಬರವರೂ, ಹಾ|| ಡೆ|| ಫೈಟಿ ಕಮೀಷನರ್ ಸಾಹೇಬರವರೂ ಮತ್ತು ಡಿಸ್ಟ್ರಿಕ್ಟ್ ಮೇಜರ್ ಜನರಲ್ ಮೊದಲಾದವರು ಮುಂದಿ ದೊಡ್ಡಮನುಷ್ಯರುಗಳು ಈ ಪ್ರದರ್ಶನ ಮತ್ತು ಜೂಜಿಗೆ ದಯಮಾಡಿಸಿದ್ದರು. ಅಲ್ಲದೆ ಲಕ್ಷ್ಮೀಂತರ ನೋಟಕರು ಬಂದಿದ್ದರು. ಭಿದಿಯು ಮತ್ತು ಮ|| ತಿರುಮಲಯ್ಯ ನವರು, ಮೈಲಾರಯ್ಯನವರು, ಕೇರೂರ್ ಮಾಸ್ತರ್ ಮ|| ಶಾಮರಾವ್ ಸಹ ಟ್ರಾಪ್‌ಗಳ ಸಮೇತ ಹೋಗಿದ್ದರು. ಕುದುರೆಗಳ ಜೂಜಿನಲ್ಲಿ 3 ಜನಗಳು ಕುದುರೆಗಳು ಓಡುವಾಗ ಬಿದ್ದು ಒಬ್ಬನಿಗೆ ಕಾಲು ನೋವಾಗಿತ್ತು. ಒಬ್ಬನಿಗೆ ತಲೆಗೆ ಎಟಗಿತ್ತು. ಇವರುಗಳನ್ನು ಹಿಂಟಿಗೆ ಪಾಸಿಸಿ ಒದ್ದೆಬಟ್ಟೆ ಬ್ಯಾಂಡೇಜ್ ಹಾಕಿ ಪ್ರಥಮ ಚಿಕಿತ್ಸೆ ಮಾಡಿ, ಇಲ್ಲಿಗೆ ದಯಮಾಡಿದ್ದ ಹಾ|| ಡಿಸ್ಟ್ರಿಕ್ಟ್ ಮೇಜರ್ ಆಫೀಸರರಿಗೆ ಅರಿಕೆ ಮಾಡಿ ಅವರಿಂದ ಚಿಕಿತ್ಸೆಮಾಡಿಸಿದೆವು. ಹುಷಾರಾಯಿತು. ಇನ್ನೊಬ್ಬ ದಫೇದಾರರಿಗೆ ಕುದುರೆ ತುಳಿದು ಜಖಂ ಆಗಿತ್ತು. ಅವರನ್ನೂ ಆಸ್ಪತ್ರೆಯಲ್ಲಿ ಚಿಕಿತ್ಸೆಮಾಡಿದರು. ಪ್ರದರ್ಶನವೂ ಜೂಜೂ ನಡೆದು ಗೆದ್ದವರಿಗಲ್ಲಾ ಶ್ರೀಮನ್ಮಹಾರಾಜರವರು ಸ್ವಹಸ್ತದಿಂದ ಮೆಡಲುಗಳನ್ನೂ ಬಹುಮಾನಗಳನ್ನೂ ದಯಮಾಳಿಸಿದರು. ಇದ್ದಸಂಗತಿ ಸನ್ನಿಧಿಯಲ್ಲಿ ಜಾಹೀರಮಾಡಿದ್ದೇನೆ. ಕಡೆಯಲ್ಲಿ ಸ್ಕೌಟ್ ಟಾಯ್ಸ್‌ರಿಂದ ನ್ಯಾಷನಲ್ ಅಂಥಂ ಮಾಡಿಸಿದೆವು.

What is the difference between a woman of sixteen and a woman of forty?

Answer—One is happy and careless, the other is cappy and hairless.

D. VITAL, Tirupur.



Group of Scoutmasters in Camp at Mysore.



**PHYSICAL CULTURE CORNER.****The Value of the Skipping Rope.**

Few people are conscious of the amount of genuine work done in five minutes of brisk skipping. Let us suppose that a little girl is amusing herself by skipping. It is easy to jump one-tenth of a metre high one hundred times a minute. The work done, therefore, will be equal to an expenditure of force capable of raising her body to a height of 10 metres (a little over thirty feet). Now there are not many gymnasts who could climb with their hands alone to a height of ten metres in a minute; and there is not probably one who can go on climbing for three minutes at this pace while there are many little girls who can skip for five minutes or more without stopping.

In the act of skipping, the work is not done by the same muscles which are used in climbing a rope, so the local effect of the two exercises will be different. But if in both the exercises the number of 'kilogram' metres of work is the same, the general effects of the work will be identical, for the changes in the great organic functions, and particularly the changes in breathing, are in direct ratio to the sum total of work done in a given time. Now in the application of exercise to hygiene, the general effects of work are especially sought; we wish to render the blood-

currents more active, to increase the power of the respiratory movements, and in a word, to associate all the great organic functions of the economy in the work.

It is clear that by the act of skipping a very large number of muscles, belonging to the arms, legs and trunk, are brought into rapid and energetic contraction. The effect on the respiratory organs is also very marked, as any one unaccustomed to this particular exercise may readily satisfy himself, by trying the experiment. Indeed, when a young person has a narrow and flat chest there is nothing like skipping and running to correct it rapidly. Nor must it be supposed that skipping is only suitable for children, though it undoubtedly, has special appropriateness in their case. A child skipping is always more or less a graceful object, whereas a stout elderly gentleman or lady exercising in the same way would hardly come within the same description. Of its value for athletic purposes, however, there can be no doubt; and it is specially recommended to reduce superfluous fat. Clothed in flannels, the weight comes off very rapidly, while the exercise to the leg muscles is very beneficial. Skipping alone can improve the foot work in boxing and give plenty of 'wind'. The Boxer's legs are especially graceful, and he owes his grace, while moving, only

to skipping.

Skipping need not by any means be a monotonous exercise, for there is much scope in it for the exercise of skill and variety. When skipping on alternate legs, effort must be made to descend on toes without the slightest noise, and the legs should be taken *forward* gracefully.

In short skipping gives cat-like nimbleness, and is the best natural weight reducer.

ಹೊಂದುವುದಲ್ಲವೆಂದು ಹೇಳುವುದು. ಆ ಯೋಗ್ಯತಾಪತ್ರಗಳಿಂದ ಆ ಸ್ಕೈಟು ಹುಡುಗನು ಸರ್ವತೋಮುಖಗುಣಪೂರ್ತನಾದ ಪ್ರಜೆಯೆಂದೂ ನಿಜವಾಗಿಯೂ ಪ್ರಯೋಜನಕಾರಿಯೆಂದೂ ಸೂಚಿತವಾಗುವುದು. ಸ್ಕೈಟು ಹುಡುಗನು ಇಷ್ಟು ಮುಂದುವರಿದಾಗ ತನ್ನ ವಿದ್ಯಾಭ್ಯಾಸಕ್ಕೆ ನಿಜವಾಗಿಯೂ ಆಗತಾನೆ ನೊಂದಲುನೂದಿರುವನೆಂಬುದು ಒಂದು ರೀತಿಯಲ್ಲಿ ಸ್ವಾರಸ್ಯವಾದ ವಿಷಯ. ದೋಷಯುಕ್ತವೆಂದು ನಿಂದಿತವಾದ ಪರೀಕ್ಷಾ ಪದ್ಧತಿಯನ್ನು ಸ್ಕೈಟು ಶಿಕ್ಷಣ ಕ್ರಮವೂ ಅನುಸರಿಸಿದೆ; ಆದರೆ ಈ ಒಂದು ಸಂದರ್ಭದಲ್ಲಂತೂ ಗೊಣಗಾಡಲೇನೂ ಕಾರಣವಿಲ್ಲ. ಸ್ಕೈಟು ಹುಡುಗನು ತೇರ್ಗಡೆಹೊಂದಬಹುದಾದ ಪರೀಕ್ಷೆಗಳ ಪಟ್ಟಿಯನ್ನು ನೀವೆಲ್ಲರೂ ನೋಡಿರುವುದರಲ್ಲಿ ಸಂದೇಹವಿಲ್ಲ. ಅವುಗಳೆಲ್ಲವೂ ಕಾರ್ಯರೂಪಗಳಲ್ಲೇ ಇರುವುವು. ಹೆಚ್ಚುಕಡಿಮೆ ಪ್ರತಿಯೊಂದು ಕೈಗೆಲಸದಲ್ಲಿಯೂ ಪರೀಕ್ಷೆಕೊಟ್ಟು ಸ್ಕೈಟು ಹುಡುಗನು ಬಿರುದುಗಳನ್ನು ಪಡೆಯಬಹುದೆಂಬುದು ನನ್ನ ಗಮನಕ್ಕೆ ಬಂದಿದೆ; ಇವುಗಳಲ್ಲಿ "ಪ್ರಾಣಿಗಳ ಮಿತ್ರ" ಎಂಬಬಿರುದಿಗಾದರೂ, ನಮ್ಮ ಸಣ್ಣ ವಯಸ್ಸಿನ ಉತ್ಸಾಹಶಾಲಿಗಳ ವಿದ್ಯಾಭ್ಯಾಸ ಕ್ರಮದಲ್ಲಿ ಪ್ರಥಮಸ್ಥಾನವಿರಬೇಕೆಂದು ನನಗೆ ತೋರುತ್ತದೆ. ಈ ವಿದ್ಯೆಗಳೆಂದರೆ, ಪ್ರತಿಯೊಂದೂ ಜ್ಞಾನಪಾಠ; ಮತ್ತು ಹೊಸಪರಿಯ ಸಂಸ್ಕೃತಿ ಮತ್ತು

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### Should Leaders be nominated or elected?

In the first place, let us deal with the choosing of the Patrol Leader by the Scoutmaster.

The Scoutmaster, to merit his warrant, must know and understand the boys under his charge, each individually, and act, in fact, as a sort of "Bigger Brother" to them. Taking it for granted that "Kodanda Asrama," to celebrate the opening of a "Parent-Teacher Association" for the locality, and to hold the periodical meeting of the Teachers' Association of that Range. Among those present were some guests from Tumkur: Mr. Sangameswaran, M.A., L.T., of the High School, Mr. A. Vasudeva Rao, B.A., District Scout Commissioner, Mr. L. Koneri Rao, B.A., Head Master, Normal School, Mr. C. R. Madhava Rao, B.A., Assistant Inspector of Education and Mr. R. H. Krishna Rao, B.A., Head Master, Govt. A.-V. School. Mr. C. Subba Rao, M.A. (Hons.), Organizing Scout Commissioner, Boy Scouts of Mysore, had specially come down from Bangalore to conduct the ceremony of investiture of the newly started Hebbur troop of Boy Scouts.

The function began with an invocation in Sanskrit, after which Mr. T. Anniah Sastry, Assistant Master, anything but theory. In practice I have to do the Leadership myself." The solution of this difficulty is that the Scoutmaster should see that the Leader is able to lead his Patrol. He should, before promoting him, give him special instructions in those subjects which he will require to teach to his patrol.

It has been said that the way to gain respect is to show those under you that you are better than they and that you can beat them at their own job, whatever it might be. It is therefore up to every Leader to make himself more proficient, not only in badges, but also in general character, than the boys in his patrol, and thus be a "LEADER" in the true sense of the word.

Now let us turn to the other side of the question—the election of the Leader by the boys.

It is not necessary for a Leader to be a boy who has his sleeves coated with badges, yet this fact does not always seem to be recognized by the boys themselves. They think that the boy with his first class and, say, six badges will make a better Leader than

the boy with his first class and only two badges. This deduction does not necessarily follow, as the boy with the lesser number of badges may have more of the genius of leadership in him than the other, and yet in a troop where the boys elect the Leader the six badge boy would probably gain the coveted position. In this case Scouts think they know the boy they are electing, while in reality they know very little of his real self. The Scoutmaster, on the other hand, with his years of experience and wisdom, can choose impartially and unbigoted.

A clique of "jolly rotten" chaps may, under the voting system, elect one of their number—the worst in the gang—as their Leader, and this one boy might contaminate the whole Court of Honour.

Then, again, a boy might vote for one fellow because he is a pal or some relation of his, and not because he thinks he is the one best suited to fill the vacancy.

If a Scout is to be appointed a Leader, it is important that his age should not be against him, and this fact is sometimes lost sight of by Scoutmasters, whereas by the voting system this would be one of the first considerations of the Scout. Boys have a respect for muscles without being greatly interested in phrenology or the science of discovering a person's ability by the bumps on his skull, and young boys will follow an older one even if he is stupid. These statements do not signify that a boy of 12 cannot be just as successful a Leader as a boy of 16 or 18, but they mean that a boy, unless quite exceptional, is unable to lead other boys older than himself. This shows one of the advantages of dividing the troop into Senior and Junior sections in which a junior leader may have charge of a junior patrol.

Patrol Leaders should be nominated or elected annually as this gives a boy a chance of promotion without having to wait for "dead men's shoes", and it also does away with the unpleasant task of having to degrade an incompetent Leader. If this is not done, it gives a boy a false sense of security. He thinks that now that he has got his stripes he is fairly sure of keeping them unless he does something dead against all principles of Scouting. And so he slacks along, keeping just within the border line of dismissal.

"ARENJEE"

9/2nd CALCUTTA.  
2nd Local Association.

### India's National Anthem.

1. Hail ! Land of ancient name,  
Bharat of holy fame.  
Motherland Mine  
Teach me to know thy worth  
O, Land of sacred birth  
Thou soul of all the earth  
My heart is thine.
2. Land, where the angels walk  
Where saints and prophets talk  
Blest be thy clime  
The glory of thy past  
Awakes to life at last  
In all the splendour vast  
Of that bright time.
3. Where'er my feet may roam  
Thou art my well-loved home  
My country dear  
The magic of the air  
And all the beauties rare  
But haunt me everywhere  
Both far and near.
4. Bharata's sons arise  
And sing unto the skies  
Fair India's praise.  
Her Ideals are not dead  
For which her children bled  
She proudly rears her head  
To greet new days.
5. Then let her watchword be  
That word of harmony  
Peace, blessed peace.  
Its potency shall sway  
All that obstructs the way  
To bring the perfect day  
When strife shall cease.
6. Nations arise and fall  
But thou dost stand through all  
Unchanged by time  
So shall it ever be  
Child of eternity  
The gods do favour thee  
With grace sublime.
7. The storm may beat thy brow  
But strong in faith art thou—  
The calm to see  
The heritage divine  
To save all worlds is thine  
For æons shall it shine  
Their light to be.

Sent by

T. N. SHAMA RAO.

P. L., VI Mysore,  
Mysore.

### "A SCOUT IS LOYAL."

*Will be published shortly.*

**Mysore Boy Scouts' Diary for 1923**

will contain all information  
necessary for a Boy Scout.

*For further information,  
apply to—*

**The Organizing Scout Commissioner,  
Boy Scouts of Mysore, Bangalore City.**



ಶ್ರೀ  
ಶ್ರೀಮನ್ ಮೈಸೂರು ಮಹಾರಾಜಾ ಶ್ರೀಕೃಷ್ಣ ರಾಜೇಂದ್ರ ಒಡೆಯರ್  
ಬಹದ್ದೂರ್, ಜಿ.ಸಿ.ಎಸ್.ಐ., ಜಿ.ಸಿ.ಬಿ.ಇ., ಯವರು

೪ ನೇ ಸ್ಕೌಟ್ ವರ್ಧಂತಿ ಮಹೋತ್ಸವದಲ್ಲಿ ಸ್ಕೌಟುಬಾಲಕರ ರೆವ್ಯೂ ಆದನಂತರ  
ಅಪ್ಪಣೆ ಕೊಡಿಸಿದ ಸುಭಾಷಣವು.

ಸ್ಕೌಟುಗಳಿಗೂ.

ಮೈಸೂರು ಸಂಸ್ಥಾನದ ಸ್ಕೌಟುಗಳನ್ನು

ನೋಡುವ ಮತ್ತು ಅವರಿಗೂ ಅವರ ನಾಯಕರಿಗೂ ಕೆಲವು ಮಾತುಗಳನ್ನು ಹೇಳುವ ಶುಭ ಸಮಯವನ್ನು ಈ ಧ್ವಜಪ್ರದಾನ ಮಹೋತ್ಸವವು ನನಗೆ ಒದಗಿಸಿರುತ್ತದೆ.

ಬೆಂಗಳೂರಿನ ಪ್ರಹ್ಲಾದ ಸ್ಕೌಟು ಟ್ರೂಪಿನವರು ಈ ಬಹುಮಾನವನ್ನು ಸಂಪಾದಿಸಿಕೊಳ್ಳುವ ಶ್ಲಾಘ್ಯ ಯೋಗ್ಯತೆಯನ್ನು ಪಡೆದುದಕ್ಕಾಗಿ ಮೊಟ್ಟಮೊದಲು ಅವರನ್ನು ಅಭಿನಂದಿಸುತ್ತೇನೆ. ಮೈಸೂರು ಸಂಸ್ಥಾನದ ಸ್ಕೌಟು ಹುಡುಗರಲ್ಲಿ ಪ್ರಥಮಸ್ಥಾನವನ್ನು ಪಡೆಯುವುದು ಸುಲಭಕಾರ್ಯವಲ್ಲ. ಬೆಂಗಳೂರು, ಮೈಸೂರು ಪಟ್ಟಣಗಳಲ್ಲಿಯೂ ಇತರ ಕೆಲವು ಊರುಗಳಲ್ಲಿಯೂ ಅವಿಶ್ರಾಂತವಾದ ಉತ್ತಮ ಶಿಕ್ಷಣದಿಂದ ಪ್ರಬಲ ಪ್ರತಿಭೆಗಳಾಗಿರುವ ಇತರ ಸ್ಕೌಟು ಟ್ರೂಪುಗಳಿರುವುದನ್ನು ನಾನು ಬಲ್ಲೆ. ಪ್ರಥಮಸ್ಥಾನ ಗೌರವಕ್ಕೆ ಅರ್ಹರಾದ ಅನೇಕರಲ್ಲಿ ಪ್ರಥಮಸ್ಥಾನವನ್ನು ಪಡೆಯುವುದು ಮತ್ತಷ್ಟು ಶ್ಲಾಘ್ಯವಾಗಿರುತ್ತದೆ. ಇದು ಸ್ಕೋತ್ರಾರ್ಹವಾದ ನಾಯಕತ್ವಕ್ಕೆ ನಿದರ್ಶನವಾಗಿರುವುದು; ಹುಡುಗರ ದೇಹದಾರ್ಢ್ಯ ಬುದ್ಧಿಶಕ್ತಿಗಳಿಗಲ್ಲದೆ ಹುಡುಗರ ಸುಸ್ವಭಾವ ಶೀಲಗಳಿಗೂ ನಿದರ್ಶನವಾಗಿರುವುದು.

ಮೈಸೂರು ಸಂಸ್ಥಾನದಲ್ಲಿ ಸ್ಕೌಟು ಕ್ರಮಾಚರಣೆಯು ಶೀಘ್ರವಾಗಿ ಬೆಳೆದುಬಂದಿರುವುದು ಈಗಿನಕಾಲದ ವಿದ್ಯಮಾನಗಳಲ್ಲಿ ಶುಭಸೂಚಕವಾದದ್ದು ಅತ್ಯಂತ ಪ್ರೋತ್ಸಾಹಕರವಾದದ್ದು ಆಗಿದೆ. ಮೈಸೂರು ಸಂಸ್ಥಾನದ ಬಾಲಕರಲ್ಲಿರುವ ಸತ್ವವು ಎಂಥ ಉತ್ತಮವಾದುದೆಂಬುದನ್ನು ಈ ಪದ್ಧತಿಯು ಆಗಲೇ ತೋರಿಸಿರುತ್ತದೆ. ಸ್ಪೈರ್ಸ್ ವನ್ನೂ ಉತ್ಸಾಹವನ್ನೂ ಬಾಲಕರು ತೋರಿಸಿರುವರು; ಅವರಲ್ಲಿರುವ ಉತ್ತಮ ಗುಣಗಳನ್ನು ಸ್ಕೌಟು ಶಿಕ್ಷಣವು ಪ್ರಕಾಶಕ್ಕೆ ತಂದಿರುವುದು. ಅದರಿಂದ ಉತ್ತಮ ಸ್ಕೌಟುಗಳಾಗತಕ್ಕ ಅನೇಕ ಹುಡುಗರು ಇನ್ನೂ ಈ ಗುಂಪಿಗೆ ಸೇರಿಲ್ಲ. ತಾನು ಅತ್ಯುತ್ತಮ ಸ್ಥಿತಿಗೆ ಬರಬೇಕಾದರೆ ಶಾಲೆಯ ಪ್ರತಿಯೊಬ್ಬ ವಿದ್ಯಾರ್ಥಿಯೂ ಸ್ಕೌಟಾಗಬೇಕು; ಇತರ ಬಾಲಕರನ್ನು ಸ್ಕೌಟು ಗುಂಪಿಗೆ ಸೇರಿಸುವುದು ತಮ್ಮ ಮುಖ್ಯ ಕರ್ತವ್ಯವೆಂಬುದು ಎಲ್ಲಾ ಸ್ಕೌಟುಗಳು ತಿಳಿದ ವಿಷಯವೇ ಆಗಿದೆ; ಹೀಗೆ ಸೇರಿರುವುದರಲ್ಲಿ ಚಟುವಟಿಕೆಯುಳ್ಳ ಮತ್ತು ಬಹುಜನಪ್ರಿಯರಾದ ಹುಡುಗರನ್ನಲ್ಲದೆ, ನಾಚಿಕೆಯೂ, ಹಿಂದೆ ಆಡಗಿ ಕೊಳ್ಳುವ ಸ್ವಭಾವವೂ ಉಳ್ಳ ಹುಡುಗರನ್ನು—ಅದರಲ್ಲಿಯೂ ದೇಹದಾರ್ಢ್ಯವಿಲ್ಲದಿರುವವರನ್ನು—ಸೇರಿಸಬೇಕು; ಏಕೆಂದರೆ ಸ್ಕೌಟು ಟ್ರೂಪುಗಳಲ್ಲಿ ದೊರೆಯುವ ಸ್ನೇಹಪರತೆಗೂ ಒಳ್ಳೆಯ ಶಿಕ್ಷಣಕ್ಕೂ ಇಂತಹ ಬಾಲಕರೇ ಸತ್ಪ್ರಾಶಸ್ತರು.

ಈ ಕ್ರಮಾಚರಣೆಯ ಬಾಲ್ಯದಶೆಯಲ್ಲಿ ಸ್ಕೌಟುಗಳಿಗೆ ಶಿಕ್ಷಣ ಕೊಟ್ಟು ಮುಂದುವರಿಸಿದ ಎಲ್ಲ ಜನರಿಗೂ ಹಿಂದಿನ ಮತ್ತು ಈಗಿನ ಸ್ಕೌಟುಕಮಿಷನರುಗಳಿಗೂ ಮತ್ತು ಅವರ ಕೈ ಕೆಳಗೆ ಕೆಲಸ ಮಾಡಿರುವ ಇತರರಿಗೂ, ಅತ್ಯಧಿಕವಾದ ಕೃತಜ್ಞತೆಯು ಸಲ್ಲಬೇಕಾಗಿದೆ. ಸಾಮಾನ್ಯವಾಗಿ, ಅವಿಶ್ರಾಂತ ಶ್ರಮಸಹಿಷ್ಣುಗಳಾಗಿ ಇರತಕ್ಕ ಅಲ್ಪಸ್ವಲ್ಪ ಅವಕಾಶವನ್ನು ತಮ್ಮ ಶಿಕ್ಷಣಕ್ಕೂ ತಮ್ಮ ಟ್ರೂಪುಗಳ ಶಿಕ್ಷಣಕ್ಕೂ ಸಂತೋಷ ಪೂರ್ವಕವಾಗಿಯೇ

ವಿನಿಯೋಗಿಸಿರುವ ಸ್ಕೌಟು ಉಪಾಧ್ಯಾಯರನ್ನು ಎಷ್ಟು ಸ್ತೋತ್ರಮಾಡಿದರೂ ಹೆಚ್ಚಲ್ಲ.

ಯಾವುದೊಂದು ಬುದ್ಧಿವಾದವನ್ನೂ ನಿಮಗೆ ಹೇಳಲು ನಾನು ಇಷ್ಟಪಡುವುದಿಲ್ಲ; ಏಕೆಂದರೆ ನಿಮಗೆ ಅದರ ಅವಶ್ಯಕತೆಯೇನೂ ಇಲ್ಲ. ಪ್ರಪಂಚದಲ್ಲೆಲ್ಲ ಅತ್ಯುತ್ತಮ ಬುದ್ಧಿವಾದವು ನೀವು ಗಟ್ಟಿ ಮಾಡಿಯೇ ಇರುವ ಸ್ಕೌಟು ನಿಯಮದಲ್ಲಿದೆ. ಆ ನಿಯಮವು ಬಹಳ ಸುಲಭವಾದದ್ದು; ಅದರೂ ನೀವು ಬೆಳೆಯುತ್ತ ಹೋದಹಾಗೆಲ್ಲ ಅದರಲ್ಲಿ ಹೊಸದಾದ ಮತ್ತು ಹೆಚ್ಚಿನ ಅರ್ಥವನ್ನು ಯಾವಾಗಲೂ ಕಾಣುವಿರಿ. ವಸ್ತುತಃ ಸ್ಕೌಟು ನಿಯಮಕ್ಕೆ ಜೀವನ ಸ್ಥಿತಿಯೇ ಉತ್ತಮವಾದ ವ್ಯಾಖ್ಯಾನ. ನಾವು ಮಾಡುವುದರಲ್ಲಿಲ್ಲ ಆ ಸ್ಕೌಟು ನಿಯಮವನ್ನು ಅನುಸರಿಸಲು ಶ್ರಮವಹಿಸಿದರೆ, ಈ ಪ್ರಯತ್ನದ ಮೂಲಕ ಸ್ಕೌಟು ನಿಯಮವು ಎಷ್ಟು ಅರ್ಥಪರಿಪೂರ್ಣವಾದದ್ದು, ಎಷ್ಟು ಅನಂದದಾಯಕವಾದದ್ದು ಎಂಬುದನ್ನು ಕಂಡುಹಿಡಿಯುವೆವು. ಆ ನಿಯಮದಲ್ಲಿ ಎರಡು ಸಾಮಾನ್ಯ ಸಂಗತಿಗಳು ಮುಖ್ಯವಾಗಿ ನೆನಪಿನಲ್ಲಿರಲು ಯೋಗ್ಯವಾಗಿ ಕಂಡುಬರುತ್ತವೆ. ಮೊದಲನೆಯದು—ಆ ನಿಯಮದಲ್ಲಿ ಕೆಲಸ ಮಾಡುವುದರ ವಿಚಾರವೇ ಹೆಚ್ಚು, ಮಾತಾಡುವುದರ ವಿಚಾರ ತೀರ ಕಡಿಮೆ. ಆ ನಿಯಮವು ಎಂಥ ಶ್ಲಾಘ್ಯವಾದುದು ಎಂಬುದನ್ನು ಈ ಸಂಗತಿಯೇ ತೋರಿಸುತ್ತದೆ. ಮಾತನಾಡುವ ಬದಲು ಕೆಲಸ ಮಾಡುವಾತನೇ ಸ್ಕೌಟು. ಬಾಲಕನು ಸ್ಕೌಟಾಗುವಾಗ ಮಾತ್ರ ಪ್ರತಿಜ್ಞೆಯನ್ನು ಮಾಡಬೇಕು, ಆ ಮೇಲೆ ಅವನು ಇನ್ನಾವ ಪ್ರತಿಜ್ಞೆಯನ್ನೂ ಮಾಡುವುದಿಲ್ಲ. ತನ್ನ ಎಲ್ಲ ಶಕ್ತಿಯನ್ನೂ ಸೇವಾ ಕಾರ್ಯದಲ್ಲಿಯೇ ವಿನಿಯೋಗಿಸುವನು. ಮಾತನಾಡುವುದನ್ನೇನೋ ನಾವು ಅಲ್ಲಗಳೆಯಬಾರದು; ಏಕೆಂದರೆ ವಿನೇಕಭಾಷಣದಿಂದ ಯಥಾರ್ಥವಾದ ಸೇವೆ ಮಾಡುವ ಅನೇಕರಿರುತ್ತಾರೆ; ಆದರೆ ಸರ್ವ ಸಾಮಾನ್ಯವುನುಷ್ಠಾನಿಗೆ ಅದಷ್ಟು ಸ್ವಲ್ಪ ಮಾತಾಡುವುದೂ ಅದಷ್ಟು ಹೆಚ್ಚು ಕೆಲಸಮಾಡುವುದೂ ಎಂದಿಗೂ ಕೆಟ್ಟ ಅಚರಣೆಯಲ್ಲ. ಸಹಾಯವನ್ನೂ ಸಂತೋಷವನ್ನೂ ಉಂಟುಮಾಡುವ ಮಾತುಗಳನ್ನಾಡುವುದು ಸ್ಕೌಟಿನ ಕರ್ತವ್ಯ. ಆದರೆ ಸ್ಕೌಟು ನಿಯಮವು ಅವಿಶ್ರಾಂತೋದ್ಯೋಗವನ್ನೇ ಒತ್ತಿ ಹೇಳುತ್ತದೆ.

ಎರಡನೆಯ ಸಂಗತಿಯು (ಇದು ಮೊದಲಿನದಕ್ಕೆ ಸಂಬಂಧಿಸಿಯೇ ಇದೆ) ಏನೆಂದರೆ—ಈ ಸ್ಕೌಟು ನಿಯಮವು, ಯಾವುದನ್ನು ಮಾಡಬಾರದು ಎಂಬುದನ್ನು ಶ್ರಮವಹಿಸಿ ಹೇಳುವ ಬದಲು, ಯಾವುದನ್ನು ಮಾಡಬೇಕು ಎಂಬುದನ್ನೇ ಹೇಳುತ್ತಿರುತ್ತದೆ.

“ನಿಮ್ಮ ಶಿಕ್ಷಣ ಕ್ರಮದ ಮೂಲಭಾವವು ನಿಷೇಧಾರ್ಥಕವಾಗಿರುವುದಕ್ಕಿಂತ ವಿದ್ಯಾರ್ಥಕವಾಗಿರಲಿ, ಎಂದರೆ—ಕೆಟ್ಟದ್ದನ್ನು ಮಾಡಬಾರದು ಎಂದು ಬಾಲಕರಿಗೆ ನಿಷೇಧಿಸುವ ಬದಲು ಒಳ್ಳೆಯದನ್ನು ಮಾಡತಕ್ಕದ್ದು ಎಂದು ವಿಧಿಸುವಂತಿರಲಿ” ಎಂಬುದಾಗಿ ಒಬ್ಬ ಇಂಗ್ಲೀಷು ಸ್ಕೌಟು ಕಮಿಷನರು ಸ್ಕೌಟು ಉಪಾಧ್ಯಾಯರುಗಳಿಗೆ ಹೇಳಿದಾಗ ಈ ನಿಯಮದ ತತ್ವವನ್ನೇ ಪ್ರತಿಪಾದಿಸುತ್ತಿದ್ದನು. ಒಳ್ಳೆಯದನ್ನೇ ಮಾಡುವಂತೆ ಶಿಕ್ಷಿತನಾದ ಉತ್ತೇಜಿತನಾದ ಹುಡುಗನು ಹುಡುಗನೇ ಏಕೆ, ದೊಡ್ಡವನೂ-ಸ್ವಭಾವತಃ ಕೆಟ್ಟದ್ದರ ಕಡೆಗೆ ಹೋಗನು. ಸ್ಕೌಟುನಿಯಮವು ಅಪೇಕ್ಷಿಸುವಂಥ ಪರೋಪಕಾರನಿರತನಾದ ಸ್ಕೌಟು ಬಾಲಕನು

ಕೇಡನ್ನು ತನಗೂ ಉಂಟುಮಾಡಿಕೊಳ್ಳುವುದಿಲ್ಲ, ಇತರರಿಗೂ ಉಂಟುಮಾಡುವುದಿಲ್ಲ. ನೆರೆಹೊರೆಯವರಿಗೂ ದೇಶಕ್ಕೂ ನಿಜವಾದ ಉಪಕಾರವನ್ನು ಮಾಡದವನು ಅಹಿಂಸಾಮೂರ್ತಿಯಾದ ಸಾಧುವಾದರೂ ಅವನ ಜೀವನವು ಒಳ್ಳೆಯ ಜೀವನವಲ್ಲ—ಎಂಬುದೇ ಸ್ಕೌಟು ನಿಯಮವಾಗಿರುತ್ತದೆ.

ಈ ಸಭೆಯಲ್ಲಿರುವ ಯಾವ ಸ್ಕೌಟು ಹುಡುಗನೇ ಆಗಲಿ, ಮೊದಲನೆಯ ದರ್ಜೆಯ ಪರೀಕ್ಷೆಗಳಲ್ಲಿ ತೇರ್ಗಡೆ ಹೊಂದುವವರೆಗೂ ಚಿಕಿತ್ಸೆ ವಿದ್ಯೆಯ ಬಿರುದನ್ನು ಪಡೆಯುವವರೆಗೂ ತೃಪ್ತಿ ಹೊಂದುವುದಿಲ್ಲವೆಂದು ನಾನು ತಿಳಿಯುತ್ತೇನೆ. ಆ ಯೋಗ್ಯತಾಪತ್ರಗಳಿಂದ ಆ ಸ್ಕೌಟು ಹುಡುಗನು ಸರ್ವತೋಮುಖಗುಣಪೂರ್ಣನಾದ ಪ್ರಜೆಯೆಂದೂ ನಿಜವಾಗಿಯೂ ಪ್ರಯೋಜನಕಾರಿಯೆಂದೂ ಸೂಚಿತವಾಗುವುದು. ಸ್ಕೌಟು ಹುಡುಗನು ಇಷ್ಟು ಮುಂದುವರಿದಾಗ ತನ್ನ ವಿದ್ಯಾಭ್ಯಾಸಕ್ಕೆ ನಿಜವಾಗಿಯೂ ಆಗತಾನೆ ಮೊದಲುಮಾಡಿರುವನೆಂಬುದು ಒಂದು ರೀತಿಯಲ್ಲಿ ಸ್ವಾರಸ್ಯವಾದ ವಿಷಯ. ದೋಷಯುಕ್ತವೆಂದು ನಿಂದಿತವಾದ ಪರೀಕ್ಷಾ ಪದ್ಧತಿಯನ್ನು ಸ್ಕೌಟು ಶಿಕ್ಷಣ ಕ್ರಮವೂ ಅನುಸರಿಸಿದೆ; ಆದರೆ ಈ ಒಂದು ಸಂದರ್ಭದಲ್ಲಂತೂ ಗೊಣಗಾಡಲೇನೂ ಕಾರಣವಿಲ್ಲ. ಸ್ಕೌಟು ಹುಡುಗನು ತೇರ್ಗಡೆಹೊಂದಬಹುದಾದ ಪರೀಕ್ಷೆಗಳ ಪಟ್ಟಿಯನ್ನು ನೀವೆಲ್ಲರೂ ನೋಡಿರುವುದರಲ್ಲಿ ಸಂದೇಹವಿಲ್ಲ. ಅವುಗಳೆಲ್ಲವೂ ಕಾರ್ಯರೂಪಗಳಲ್ಲೇ ಇರುವುವು. ಹೆಚ್ಚುಕಡಿಮೆ ಪ್ರತಿಯೊಂದು ಕೈಗೆಲಸದಲ್ಲಿಯೂ ಪರೀಕ್ಷೆಕೊಟ್ಟು ಸ್ಕೌಟು ಹುಡುಗನು ಬಿರುದುಗಳನ್ನು ಪಡೆಯಬಹುದೆಂಬುದು ನನ್ನ ಗಮನಕ್ಕೆ ಬಂದಿದೆ; ಇವುಗಳಲ್ಲಿ “ಪ್ರಾಣಿಗಳ ಮಿತ್ರ” ಎಂಬಬಿರುದಿಗಾದರೂ, ನಮ್ಮ ಸಣ್ಣ ವಯಸ್ಸಿನ ಉತ್ಸಾಹಶಾಲಿಗಳ ವಿದ್ಯಾಭ್ಯಾಸ ಕ್ರಮದಲ್ಲಿ ಪ್ರಥಮಸ್ಥಾನವಿರಬೇಕೆಂದು ನನಗೆ ತೋರುತ್ತದೆ. ಈ ವಿದ್ಯೆಗಳೆಂದರೆ, ಪ್ರತಿಯೊಂದೂ ಜ್ಞಾನಲಾಭ; ಮತ್ತು ಹೊಸಪರಿಯ ಯೋಗ್ಯತೆ. ಮತ್ತು ಶಕ್ತಿ. ಈ ಸಂಸ್ಥಾನದಲ್ಲಿ ಸ್ಕೌಟು ಶಿಕ್ಷಣ ಕ್ರಮವು ಇನ್ನೂ ಶೈಶವಾವಸ್ಥೆಯಲ್ಲಿದೆ; ಅದುದರಿಂದ ಈ ಪರೀಕ್ಷಾಭಿಪ್ರಾಯವು ಸಂಪೂರ್ಣಾಚರಣೆಗೆ ಬರಲು ಕೆಲವುಕಾಲವಾಗಬಹುದು; ಆದರೆ ಅಪ್ಪರೊಳಗಾಗಿ ಈ ಪರೀಕ್ಷೆಗಳಲ್ಲಿ ಪ್ರತಿಯೊಂದರವಿಚಾರವಾಗಿಯೂ ಬೇಕಾದ ಶಿಕ್ಷಣಗಳನ್ನು ಕೊಡುವ “ಬಾಯ್ ಸ್ಕೌಟ್ ಟಿಸ್ಸ್” ಎಂಬ ಅಧಿಕಾರಿಕ ಪುಸ್ತಕವು ಎಲ್ಲಾ ದೊಡ್ಡ ಸ್ಕೌಟು ಹುಡುಗರ ಕೈಗಳಲ್ಲಿರುವುದು ಅವಶ್ಯಕ.

ಇನ್ನು ನಾವು ಮಾಡಬೇಕಾಗಿ ಉಳಿದಿರುವುದು ಒಂದೇ—ಸ್ವಂತ ಅಭಿವೃದ್ಧಿಯನ್ನು ಪಡೆಯಬೇಕೆಂದಿರುವ ಮತ್ತು ಸೋದರ ಪ್ರಜೆಗಳ ಶ್ರೇಯಸ್ಸನ್ನು ಬೆಳೆಸಬೇಕೆಂದಿರುವ ನಿಮ್ಮ ಸ್ವತ್ಯವಾದ ಅಭಿಲಾಷೆಯಲ್ಲಿ ನಿಮಗೆ ಅವಿಚ್ಛಿನ್ನವಾದ ಜಯಲಾಭವುಂಟಾಗಲೆಂದು ಹಾರೈಸುವೆನು.

Notice to our Contributors.

1. MSS. should be legibly written on one side of the page only.

2. Descriptions of news and events must be brief.

3. All extracts and quotations must be acknowledged.

4. A free copy of the magazine will be sent to every contributor of stories, poems, articles and sketches, which are published in the magazine.



(Continued from page 7, col. 3.)

We welcome this new journalistic venture in the holy cause of the Motherland, and wish it a long life of useful prosperity.

"The Scout Brother", Meerut.

We have just received a copy of the 1st No. of Vol. I of the 'Scout Brother', edited by Scoutmaster Paramananda Vidyarthi of the First Meerut Scout Troop (B. P. Indian Section). The number is full of interesting and informing articles of which special mention may be made of "Letters from one in brotherhood," "Juvenile smoking—a dialogue" and the 1st article of a series on Geography. The issue also contains articles in Hindi on "Helpfulness," "A lad's duties," etc. With a few puzzles and posers to add variety, the production is altogether a credit to the organizers, and at the low annual subscription of Re. 1-8-0 the magazine ought to find a wide circulation. We wish our new-born "Brother" every success.

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ಪ್ರಬುದ್ಧ ಕರ್ನಾಟಕ.

ಸೆಂಟ್ರಲ್ ಕಾಲೇಜಿನ ಕರ್ನಾಟಕ ಸಂಘದಿಂದ ಪ್ರಕಟಿಸಲ್ಪಡುತ್ತಿರುವ ಉತ್ತಮತರದ ಸಾಹಿತ್ಯಪತ್ರಿಕೆ. ವಿನಾಯಕನಹಬ್ಬ, ದೀಪಾವಳಿ, ಸಂಕ್ರಾಂತಿ, ಮತ್ತು ಕಾಮನಹಬ್ಬ, ಈ ರೀತಿ ವರ್ಷಕ್ಕೆ ನಾಲ್ಕು ಸಂಚಿಕೆಗಳು ಹೊರಡುತ್ತವೆ. ಇದರಲ್ಲಿ ಶಿಲ್ಪ ಮತ್ತು ಸಾಹಿತ್ಯ ವಿಷಯಿಕವಾದ ಉಪನ್ಯಾಸಗಳೂ ಸಣ್ಣಕಥೆಗಳೂ ಗ್ರಂಥವಿಮರ್ಶೆಗಳೂ ಸಾಹಿತ್ಯವಿಚಾರಗಳ ಸಾರಾಂಶಗಳೂ ಅವುಗಳ ಮೇಲಣ ಅಭಿಪ್ರಾಯಗಳೂ ರಂಜಕವಾದ ರೀತಿಯಲ್ಲಿ ಬರೆಯಲ್ಪಟ್ಟ ಮುದ್ರಿತವಾಗುತ್ತಿವೆ.

ವಾರ್ಷಿಕ ಚಂದಾ ಅಂಚೆಯವೆಚ್ಚ ಬೇರಿ.

ರೂ. ಆ. ಪೈ.

ಪೋಷಕರಿಗೆ	2	0	0
ಸರ್ಕಾರಿ ಸಂಸ್ಥೆಗಳು, ವಾಚನಾಲಯಗಳು ಮತ್ತು ಪುಸ್ತಕಭಂಡಾರಗಳಿಗೆ	1	0	0
ಸಾಮಾನ್ಯ ಚಂದಾದಾರರಿಗೆ	1	0	0

ಗೌ. ಕಾರ್ಯದರ್ಶಿ,

ಕರ್ನಾಟಕ ಸಂಘ,

ಸೆಂಟ್ರಲ್ ಕಾಲೇಜು, ಬೆಂಗಳೂರು.

## NOTICE.

Copies of the following photos of the 4th Scout Anniversary Week in Mysore are available for sale at the rates noted against each. Applications for copies should be made to the Organizing Scout Commissioner with the cost thereof.

ORGANIZING SCOUT COMMISSIONER,  
The Boy Scouts of Mysore.

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# THE MYSORE SCHOOL and SCOUT MAGAZINE.

"KNOWLEDGE IS MORE THAN POWER—IT IS VIRTUE."

VOL. 5.]

BANGALORE, NOVEMBER, 1922

[No. 6.

## Headquarters Notices.

### A. D. A. Seniors.

The Senior Scout Corps, started in connection with the Amateur Dramatic Association, has been reorganized under the able and enthusiastic leadership of Dr. M. K. Venkata Rao, M.A., Ph.D., Senior Assistant Mycologist with the Government of Mysore. Dr. Venkata Rao has had experience of Scouting in other parts of the world, including U.S.A., England, Australia and other places. The A.D.A. Seniors are to be congratulated on having secured the services of Dr. Venkata Rao.

### Central Board of Honour.

A Central Board of Honour is constituted at Headquarters for testing, correlating and developing Proficiency Badge work. The following gentlemen have very kindly consented to form the first Board :—

Dr. S. Amritaraj, L.R.C.P.S., Health Officer, (C. and M. Station).

Dr. A. S. Bellimal, M.B., B.S., Medical Practitioner.

Mr. S. G. Sastry, B.A., M. Sc., F.C.I., Industrial Chemist in charge of the Mysore Soap Factory.

Mr. R. Ananthasubramanian, B.A., Asst. Director of Industries and Commerce.

Dr. M. K. Venkata Rao, M.A., Ph. D., Senior Assistant Mycologist.

Mr. S. N. Hanumantha Rao, B.A., Principal, Police-Training School.

Mr. C. Subba Rau, M.A. (Hons.), Convenor.

It is hoped the Board will be able to systematize badge work. They shall also be consulted in all cases where any award of any kind is to be made by the Boy Scouts of Mysore. Every troop should try to make the best of the valuable services that have been placed at their disposal by the willing kindness of these gentlemen.

### Medals of Merit.

The combined Prahlada Troop of Bangalore (Chamarajpet-Shankarpur Local Scout Association), having been declared the "Maharaja's Own Troop," the Scoutmasters Messrs. M. H. Krishna Murthy and N. Narayana Rao are awarded each with a Medal of Merit. H. H. the Maharaja of Mysore was graciously pleased to present the awards on the occasion of the presentation of the flag.

### Swimming Tournament.

A Swimming Tournament will be held during Xmas open to all Scouts in the State including Civil and Military Station. The chief trophies to be competed for will be the Barton Cup and some other cups and medals. The following conditions are provisionally fixed :

1. The Tournament shall be open to all Scouts (including Seniors or Rovers) in the State, inclusive of the Civil and Military Station, Bangalore.
2. There shall be one cup and one medal for Seniors of above 16 years of age : and one cup and one medal for Juniors of 16 years of age and below.
3. If Girl Guides also compete, separate prizes shall be instituted if sufficient number of competitors are forthcoming.
4. Points shall be awarded for each item, 5 being the maximum in each.
5. All competitors shall enter for all the items, the winner of the highest number of points being awarded with the cup and the one next in order, with the medal.
6. There shall be a strong and influential Committee formed to arrange for details and supervise

generally the conduct of the trophy.

7. There shall be three independent Judges to be appointed by the Committee, who shall award points according to merit in each case. Their decision in all matters of the competitions will be final.
8. Every competitor should have been a Scout for at least three months in a recognized troop of Boy Scouts and should have had at least a month's regular practice before the competitions.
9. There shall be a small entrance fee of 4 annas in the case of the Juniors and 8 annas for the Seniors.
10. The following items be provisionally fixed :—
  - (i) 200 yards—speed test for Seniors.  
100 yards—speed test for Juniors.
  - (ii) 50 yards—Back swim for both.
  - (iii) 50 yards—Double over arm stroke Seniors.  
25 yards—Double over arm stroke Juniors.
  - (iv) Demonstration of Rescue methods.
  - (v) Artificial Respiration—Schæfer method.

*Note.*—Height also be taken into consideration by the Judges in deciding whether a competitor goes as a Senior or a Junior.

### Local Scout Associations.

The Hebbur Local Scout Association has been formally registered at Headquarters. Another Association has been formed at Hunsur, awaiting registration. Tumkur and Kunigal have brisk Associations, presided over by Messrs. Zahiruddin Mecci, Deputy Commissioner, Tumkur District, and Mr. Ramaswamiah, Amildar, respectively. Reports from other Association are awaited.

(Continued on page 7.)



**RAM.—THE NEW SCOUT.**

Some called him Ramakrishnan, some called him Ramoo, I settled with myself and called him Ram and somehow, I cannot say exactly why, the name seemed to suit him. He was a little queer; and by queer I mean that though he was just like everybody else and seemed to fit in anywhere, when you tried to compare him with others he was just a trifle different from them all.

Ram had seldom much to say, but in his company others found it easy to talk, so his silence was not noticed. When others laughed he smiled: when they were quiet and there was nothing particularly amusing going on, you would sometimes see a twinkle in his eyes and his face would pucker in a grin, followed occasionally by a laughing splutter; and if any one of you questioned him, he invariably looked down on the ground and answered "Oh! nothing much!"

It was from Mohan, Ram's chum.

The Scout movement in Mysore was yet in its infancy and I am glad to tell you that Mohan was a boy scout.

It was a holiday, and Mohan was dressed in his Scout uniform. He wore a magnificent turban, magnificently tied. A neat ribbon of yellow and red, displayed itself at his shoulder. Two white stripes were to be seen on either side of the pleat of his left pocket. He wore a red banyan at the end of which was a Scout whistle dangling by the right swivel of his belt; while to keep company with this there was at the other swivel, a curious instrument which we call a 'jack knife.' Round his neck he wore a bi-coloured scarf which made him look something like a cow-puncher from the wilds of Arizona. This describes Mohan in all his new-found grandeur as he went to pay a visit to his eccentric chum.

Ram having heard the call turned and saw

hands and knees was Ram, crawling across the floor as best he could, a child in front tugging at the collar of his shirt, another child sitting cross-legged on his back and probing his neck with a broken piece of a gilded picture-frame while a third in the rear was lashing his legs with a towel, crying in the height of excitement "Go on Elephant, the lion is on us!"

Mohan was not at all surprised because this was an everyday occurrence with Ram.

"Hullo, Ram: what are you doing?" said Mohan.

"Oh, nothing at all—simply that I can't come out to-day," said Ram and opened the door.

But Oh! What did Ram see? His chum, Mohan in a peculiar dress—a cross between a cow-puncher and a Salvation-army man! He began to pour a thousand and one questions on Mohan as to his dress and occupation.

Mohan said that he was a Scout and that all Scouts wore such 'togs.'

"Scout!" exclaimed Ram. "And pray what is a Scout?"

Mohan said "A Scout is a boy who promises on his honour, to do his duty to God, Crown and Country, to help others and to obey the Scout Law. The Law commands him to be trustworthy, loyal, helpful, friendly, courteous, kind, obedient, cheerful, thrifty and clean."

"Are all these things ordeals to be fulfilled by a Scout?" said Ram.

"Oh! no," said Mohan. "They are not in the least ordeals. They are cheerful things to be done cheerfully, and a true Scout will never feel the slightest reluctance to fulfil his promises and to stick to the laws."

"What is this staff for?" said Ram. "Is it for destroying mad dogs?"

"Ram," said Mohan, "This staff is used for manifold purposes. In times of danger you can utilize it as a defensive weapon. You can use it as a means of helping your fellowmen according to circumstances. For instance if a man has broken his legs you can use it as a first-aid splint, or if an electric wire is broken and is lying on the road, you can just remove it by the help of the staff."

Then Mohan went on explaining the uses of being a Scout and in a quarter of an hour had made Ram so much taken up with the new movement, that he wanted to join the Scout movement without any delay the very next day. He asked Mohan to come to his house before going to School in order that he might take him to his Scout Master.

Within a week Ram passed his tenderfoot tests and after two months he passed the Second Class tests and I am glad to inform you that he was given a "Second Class Badge" which, you could see, played a prominent part on his left shoulder.

Ram is not Ram now, but "Patrol Leader Ram" with his proficiency badges!

J. D. SAMPATH KUMARAN,  
Assistant Scout Master,  
V B.C. Troop.

*All over the world the Scout Brotherhood is spreading. In every land boys & girls, the citizens of to-morrow, with the hopes & the joys of the future glowing in their hearts, are leaping forward to join it, & are clasping hands as Brothers. In most countries the children are of one blood, are like each other in temperament & character. Not so in our India. Different races live here side by side. Traditions, customs, religions, colours, dress, temperaments, characters—all are different. But all worship one Supreme God; all share in one humanity. Differences are apt to separate; let us so use them as to enrich. India is not a monotonous; she is a chord. Brother Scouts, let us have the glory of welding the differences into one harmonious whole, & let our splendid unity be our sacrifice to God, King, & Country.*

*Annie Besant*

A Birthday Message from Dr. Annie Besant, Hon. Commissioner for India, 1st October 1922  
(Courtesy of the South India Boy Scout.)

It was a bright morning and everyone was cheerful in that good old city where our hero Ram lived. Everyone was pretty busily engaged and they were going up and down the street. After having taken his lunch, Ram also quietly sauntered into the street.

"Good Morning, Ram!" a voice came from the street corner.

Mohan. As the dress seemed peculiar he did not recognize him, but on the other hand mistook him for a Police Constable and, true to his eccentric genius, began to run to his house.

Mohan as usual came to Ram's house. But it was closed. There was a dreadful noise going on in a room where some children were playing. Mohan peeped in; there on his

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## Hints on Training for a Swimming Tournament.

As a Swimming Tournament has been announced to be held in the near future and as the prizes are likely to be worth aspiring for, the Dolphin Club members and the other Scouts will no doubt be engaged in vigorous practice for the races. A few hints on training and methods to be pursued may not be unwelcome from an old member and sometime Secretary of the Dolphin Club.

It must be remembered in the first place that what holds good for other kinds of races in the matter of steady honest practice holds good for swimming also. The influence of locality and environment operates as a greater factor in swimming than in other athletic competitions, though superior training will obviate this influence. It is urged therefore that the intending winners will lose no opportunity of thoroughly familiarizing themselves with the scene of contest. It will be remembered that the Kempambudy bund has been accurately measured from the sluice at the southern end to the stone pillar at the northern end. The exact distance between the extreme limits is 176 yards, the intermediate distances also being marked at convenient intervals.

No swimmer who cannot cover at least half a mile without a pause, employing a racing stroke like the "double over-arm" or one of the "side-strokes" has a fair chance of getting any prize. The distance between the marked limits mentioned in the foregoing paragraph, covered five times will amount to half a mile. This must be covered in about 15 minutes by the Senior competitors and in 20 to 22 minutes by the juniors. Swimmers must station their friends on the bank, who must note the time taken by them to swim the same distances each day. Improvement must be steady as too violent exertions in the initial stages will do positive harm. An hour's brisk practice every day ought to suffice. While in training violent games like Football and Cricket which heavily tax one's energies must be avoided. As running improves the wind and increases endurance a brisk run ranging up to a mile must be indulged in every evening.

As much heat is lost in lengthy immersions in water heat producing foods like ghee and butter should be freely consumed. Cramps resulting from cold or long immersions in water may be avoided by partaking of half a

"solige" of ghee well rubbed with a handful of sugar. Swimming must not be indulged in, in less than 3 hours after a heavy meal as cramps result from this, nor when hot and perspiring as colds are often caused by suddenly chilling the system.

Now for a few hints as regards some of the "strokes." The "double-over-arm" stroke is the best for short distances though long practice will make it possible to employ it over good distances. Montagu Holbein, the channel swimmer used this almost exclusively in his cross-channel swim. The "trudgeon" or the "Australian crawl" stroke when properly mastered affords a great advantage in short distance courses. The "single over-arm" side-stroke is difficult of mastery but is undoubtedly the best for long courses. The only strokes commonly employed in Mysore or, more correctly speaking in South India are the "double over-arm" and the "under-hand" side-stroke, the former for short distances and the latter for long distance races. In the last Tournament in Bangalore it was observed that in the half-a-mile race many of the competitors got so tired before they were half through the event that they employed the "back stroke." Except where it forms a separate event back-swimming must be shunned as it shows a want of training and endurance in the competitor if it obtrudes itself in another event. It is the most "restful" of all the modes of progression and there must be no thought of rest in a vigorous manly competition. The habit of too frequent changing of strokes in the course of an event is much to be deprecated. It must also be pointed out that speed is attained by proper, rhythmic, and complete strokes rather than by hasty ungraceful flapping of arms and legs which can scarcely be called swimming. Frequency of the stroke must be sacrificed in a measure to the completeness of each stroke. Rapid half-movements not only ruin speed, and spoil grace, but send the heart "pit-a-patting" and lungs puffing like an ineffectual 'goods' locomotive on a steep incline.

The "shearing" or scissoring movement of the legs must replace the "flipper-flapping" commonly in evidence, it being remembered that the legs rather than the arms are the chief means of propulsion of the body through the water.

As for breathing while swimming, the breath is taken in at the mouth in the forward movement of the body and

exhaled through the nostrils when the limbs recover their position as at the beginning of the stroke. Gasping must be checked by taking deep breaths as frequently as possible. Frequent spitting must be avoided as this exhausts the breath very soon.

In the "under-hand" side-stroke the nether side of the head must be comfortably "pillowed" on water, the ear on that side being immersed. The jerking, half turns which even some proficient swimmers affect at each forward movement, serve no purpose, are ungraceful and above all, tiring. In the "double-over-arm" stroke some prefer the "double kick" of the legs to the "shearing" movement. But experience will prove the greater advantage of the latter.

One word of warning before concluding—the training must be suspended while affected with a cold in the head or a cough, otherwise these conditions will be aggravated. Chills must be guarded against especially just before the Races as even a simple cold is almost certain to frustrate all chances of success in the races by interfering with the normal breathing.

S. B. KRISHNASWAMY RAO.

## Peeps into Scoutdom in India.

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The Tippu Sultan's Palace,

Fort, Bangalore City.

'Stretching' is a natural instinct after long sitting over a desk and is a very good exercise, though probably if a merchant were to see his clerks engaged in that wholesome occupation, he would be disposed to feel angry with them,—the action is so lazy-looking.

(Continued on page 8.)



A clever piece of balancing by the Nanjangud Troop at the recent Dasara Rally.



## Hobbies.

MY DEAR BOYS,

You will please excuse me if, this month, instead of giving you the wise words of advice, which I am sure you have come to look for from the Editor's pen, I tell you something which I hope you will like equally well. While the words of advice told you to be good and nice and courteous and kind, I shall show you a way by which it would be absolutely impossible for you to be bad, or unkind or discourteous. So, you see, it all comes to the same thing in the end.

As what I have got to say concerns only 'boys' (of from seven to seventy-seven!), elders who do not like this article, may quietly skip it as not meant for them.

You may ask me what the wonderful talisman is that is to keep away all evil thought and evil action from you; the answer is very simple. It is—Hobbies! Perhaps some of you may say that having a hobby implies a waste of valuable time and so on, but as I shall try to show you, even the best "goody—goody" boy among you need not spend more time on a hobby than you can absolutely spare, and yet you may get the best out of it.

Of course, there is such a thing as riding your hobby-horse too hard, which, no doubt, is bad. But, kept within bounds, there is nothing for a

*ters - all are different  
one Supreme God; all  
ty. Differences are apt  
so use them as to ensure  
a monotone; she is a  
let us have the glory of  
ences into one harmonious  
our splendid unity be o  
God, King, & C*

A Birthday Message from Dr. Annie Besant, Hon. Secy. of the South India Conference.

It was a bright morning and everyone was cheerful in that good old city where our hero Ram lived. Everyone was pretty busily engaged and they were going up and down the street. After having taken his lunch, Ram also quietly sauntered into the street.

"Good Morning, Ram!" a voice came from the street corner.

## "LEND A HAND."

### Things Children have done. (From *Here and There*.)

1. Frank Carpenter, and a little boy Robert who was entrusted to his care, went out to hunt rabbits for their dinner. Frank was fifteen years old and Robert seven. When quite a distance from home a snow storm came on and blinded them. They soon lost their way. They wandered about without finding any building. Frank saw that his young friend would freeze unless he went up to his help. So the noble boy took off his own clothing, leaving barely enough to cover himself, and put the clothes on Robert. Frank's fingers were soon frosted and became so freezing that he ran about looking for a house, leaving Robert for a while. At last he found a house and sent some of the inmates to look after his friend. He could not stay even before the fire, he went out to look for his friend. Robert was brought back safe but Frank sank on the floor from sheer exhaustion. He was taken to the hospital and when he was examined by the doctors they found that his feet and fingers had to be amputated but at last the noble boy recovered and said that it was only a little price to pay for his friend.

Is that not a real Scout?

2. A little Indian girl went to a mission school and wanted to get admission. The school was held in a small room and there was hardly space for those that were present there. So she was refused admission.

The little girl was very much disappointed and so she resolved that she would do something toward enlarging the building. She came of a very poor family and had very few pennies as her pocket money, but she began to save as small money. She kept this a secret, for she was afraid people would laugh at her for trying to do so much. She was hardly ten years old. She fell and grew worse day by day, at last she died. Among her playthings was a red pocket book containing 57 pennies. In this pocket book was also an account of what she hoped to do. When the pathetic story got abroad longer hands began to work. In six months, 57 pennies had swelled up to 50,000. The little room then grew to a big building so large that no boy or girl need be turned away. The little Indian girl named Hattie Wiatt seven years old was able to do such great work.

Truly this work is magnanimous. 3. A similar instance in another

part of U.S.A. is that a twelve year old boy had a great liking to start a free library and Reading Room for his school fellows. He could not do so, for he was poor and had no money. He began to put his pocket allowances into a Savings Bank. By the time the fund increased to \$314.06 in the bank, he was taken ill and he died. His father came to know of this and he tried to add \$250 to the fund. The admirers and friends too contributed their mite to this fund and when the fund rose up to \$1,300, the Educational authorities gave them permission to use the school room, and at last the library was opened.

So, Readers, what are you doing? Lend the movement a hand. Every rupee is welcome, make the movement a non-official one as it is in other countries; Remember

'Little drops of water,  
Little grains of sand,  
Make a mighty Ocean,  
And a pleasant Land.'

R. K. LUCKOOR,

Seringapatam.

## Trifles.

It was only a sunny SMILE,  
And little it cost in the giving,  
But it scattered the night,  
Like morning light.  
And made the day worth living.  
Through life's dull warp & woof it wove,  
In shining colours of Hope and Love,  
And the angels smiled as they watched above,  
Yet little it cost in the giving.  
It was only a kind WORD,  
A word that was lightly spoken,  
Yet not in vain,  
For it stilled the pain  
Of a heart that was nearly broken,  
It strengthened a faith beset by fears,  
And groping blindly through mists of tears  
For light to brighten the coming years,  
Although it was lightly spoken.  
It was only a helping HAND,  
And it seemed of little availing  
But its clasp was warm  
And it saved from harm,  
A friend whose strength was failing;  
Its touch was tender as angel's wings  
But it rolled the stone from the hidden springs,  
And pointed the way to higher things,  
Though it seemed of little availing.  
A SMILE, a WORD, a TOUCH.  
And each is easily given;  
Yet either may win  
A soul from sin  
Or smooth the way to heaven.  
A smile may lighten a failing heart,  
A word may soften pain's keenest smart,  
A touch may lead us from evil apart—  
How easily either is given!

Sent by J. D. SAMPATH KUMARAN,  
A.S.M., V. B. Troop, Bangalore

Stranger: "What countryman are you and to what religion do you belong?"

Scout: The world is my country, and to do good to all men is my religion.



## Physical Culture Corner.

## THE NEED FOR EXERCISE.

In the course of daily life, most men are apt to be too busily engaged to pay due attention to the strength of the body. They may take what they consider enough amount of exercise, but the exercise is not calculated to keep the various limbs and muscles and the internal organs in proper working order. A man might appear to be strong in the ordinary course, but when occasion arises for taxing some of the muscles or the organs, he finds out his weakness. A sudden alarm might tell on his heart or a sharp run of a small distance may show him that his lungs are not to be trusted. Now in the present day, the busy men cannot afford time to be skilled in athletic exercises, hence it would be useless to show them how they can become athletes. If such men can devote a few hours every week to well-arranged exercises, this end can be attained.

## THE CHEST.

First and foremost in all exercises comes the development of the chest. When I mean the development of the chest, it must be understood, the pectoral muscles or the muscles that lie outside the chest are not included. The chief aim before developing the chest muscles, should be to enlarge by actual expansion, the frame of the chest.

Not a day should be allowed to pass without exercise by which every air-cell of the lungs has been filled to its utmost capacity. Once at least each day this should be done by active exertion, such as a sharp run, from half a mile at a steady swing, increasing gradually to a mile. Instead of running, however, any exercise enough to set the lung bellows actively at work will suffice for this purpose.

(1) Fast skipping on alternate legs is the typical exercise for the indoor.

(2) Sparring is a capital exercise for the chest and is good also for the arms and shoulders. A live opponent is not needed but a skin-bag hung by a stout cord from the ceiling will make a 'dumb boxer.' The bag should be hung about the height of the chin. Now to work. Hit out straight from the shoulder with either hands, hook it, uppercut it, and put plenty of energy in your work, as if your life depended upon exterminating it.

(3) Inhale slowly and at the nostrils until the lungs are fully distended holding the air for a while and then slowly expel it. At first the lungs

should not be strained but must be allowed to gradually increase the power of retaining the breath. The magical effect of this can be felt in a few weeks.

All exercises are good for this purpose which carry the arms well over the head and horizontally backwards and those that bring the elbows close to the side with a backward motion of the shoulders and upper arms. Rowing is a good exercise but (as is commonly thought) is not a chest expanding exercise. The back muscles get the most out of rowing.

## THE MUSCLES OUTSIDE THE CHEST.

We have now to consider how those muscles may be strengthened and enlarged which lie outside the chest, viz., the pectoral muscles which lie in front, and the dorsal muscles. We may roughly say that the pectorals carry the arms forward as when we bring upon the chest, while the dorsal muscles carry the arms backwards. In boxing both sets are freely used; the dorsals when we prepare to hit out from the shoulders and the pectorals when we carry that laudable purpose into execution.

To take the simplest form of the exercise to develop the pectorals:—

(4) Set two strong and rather heavy chairs back to back. Rest one hand on each, and lifting the feet from the ground, steadily lower the body till the chin is nearly on a level with the hands. So far all is easy: but now comes the work. Steadily lift the body to its former position. Then if you can repeat the dip without much strain, you can continue the movement for some time.

The following exercise is good for the upper part of the pectorals:—

(5) Hold out a pair of tolerably heavy dumb-bells, one in each hand, so that the arms are extended horizontally on either side of the body, then slowly lower them a foot and as slowly raise them 2 feet. Repeat this for as many seconds as you find convenient.

## THE DORSAL, UPPER BACK, AND SHOULDER-MUSCLES.

It is much more common to see men round shouldered owing to the undue development of the upper back, than to see the muscles of the arms or legs or abdomen too fully developed. The deformity generally arises

rather from bad development of other muscles than from excessive use of the dorsals.

(6) Stand with arms horizontal to the sides, contract all the back muscles by forcing the arms backward, bend from the side, at the same time flex the biceps of one arm and strain the triceps of the other arm, by stretching the hand back. Keep the fists tightly clenched, and without relaxing the strain on the back muscles, reverse and repeat.

## THE ABDOMEN.

We come to a set of muscles which are usually very much neglected in this country. Weak abdomen can be readily detected in walking if a sense of distress is felt across the stomach, after vigorous walking. This shows that walking is a good exercise for them, but it is not the best exercise for them.

(7) Sit on a bed with the toes hooked under some furniture. Sway the trunk steadily backward till you are lying in a horizontal position. Then steadily draw upwards again and sway it over till the shoulders are well over the knees. Draw in the breath as you lie down and expel in as you rise up. Thus you combine good chest exercise with excellent work for the waist.

(8) Lie flat on back, taking first a deep breath, draw the feet upward, keeping the legs straight and close together, until they are vertical. Lower them slowly, till they are horizontal, then raise and repeat.

'Stretching' is a natural instinct after long sitting over a desk and is a very good exercise, though probably if a merchant were to see his clerks engaged in that wholesome occupation, he would be disposed to feel angry with them,—the action is so lazy-looking.

(Continued on page 8.)



A clever piece of balancing by the Nanjangud Troop at the recent Dasara Rally.



NEWS AND NOTES.—(Contd.)

**A Scoutmaster Honoured.**

Capt. Bahadur A. T. Thiagaraj, Commandant, Mysore Transport Corps, and Scoutmasters, Headquarters Senior Scout Corps, was decorated in open durbar by H. H. the Maharaja of Mysore, with a Gold War Service Medal, for distinguished service during the recent World War. In honour of the event, the Headquarters Senior Scouts and some Scoutmasters in Bangalore were "at Home" on Saturday, the 28th October 1922, to Capt. Thiagaraj at the Scout Headquarters in the Tippu Sultan's Palace, Fort, Bangalore City.

Captain and said that but for his valour and virtuous life the Captain would not have been the hero he was. Captain Thiagaraj, in a felicitous speech, acknowledged the honor and said the world stood in great need of peace Scouting and has had enough of war. The Scout Movement would prove a potent force for the peace of the world in future.

**Scoutmasters' Association, Bangalore.**

An ordinary meeting of the Association was held on Monday, the 30th Oct; when after the usual routine business, Dr. M. K. Venkata Rao, M.A., Ph. D., Senior Mycologist, and Scoutmaster of the A. D. A. Troop

**A Swimming Tournament.**

Messrs. Barton, Son and Co., of Bangalore have presented a beautiful cup to the Mysore Scout Association for a Swimming Tournament open to all Scouts in the State. Separate prizes for seniors and juniors will be awarded and if Girl Guides also compete some extra prizes for them will be given. Each competitor will have to take part in all the items, points being awarded and the highest number in order will count for the cups and medals. The competitions will be conducted under the auspices of the Mysore Boy Scout Dolphin Club, Bangalore. Further details can be had on application to the Organizing Scout Commissioner, Bangalore City.

**Designation.**

The Headquarters Council, Boy Scouts of Mysore, have approved of the change in the designation of the Director, Boy Scouts of Mysore. He is to be called hereafter Organizing Scout Commissioner, Boy Scouts of Mysore, and all correspondence are to be addressed to him at the Tippu Sultan's Palace, Fort, Bangalore City.

**Notice to Contributors.**

C. Krishnamurthy, S. R. Krishnan, your 'matters' may be published as advertisements.

S. M. Venkataramayya, C. A. Khuddus, you have written on both sides of the paper.

"Bagheera"—Please write out your contributions in ink.

H. Shama Rao, you should give us a general outline of your story, before we can publish it as a serial.

**IMPORTANT ANNOUNCEMENTS.**

1. Owing to unavoidable reasons, the Sri Krishnaraja All-India First Aid Trophy announced in our September issue as to be held at Channapatna during Christmas has had to be postponed, and will probably be held next summer.

2. The attention of our readers is invited to the Swimming Tournament during the ensuing Christmas (please see pages 1, 3 and 8).

Particulars can be had from—

**THE ORGANIZING SCOUT COMMISSIONER,**

**Tippu Sultan's Palace, Fort, Bangalore City.**

After tea served by Scouts, Mr. C. Subba Rau, organizing Scout Commissioner, congratulated the Captain who was his associate as Scoutmaster in the Headquarters Troop, on his brilliant war services and his many and varied athletic records as Horseman, Cyclist, Boxer and Physical Culturist. India needed stalwart young men to cope with the pressing problems of her regeneration and the Captain was a standing example of strength, courage and patriotism for the young Scouts of Mysore to follow. Senior Scout S. D. Ganesh Rao spoke on behalf of the Scouts. Mr. K. H. Ramayya, B.A., Bar-at-Law, Registrar of Co-operative Societies in Mysore and Local Scout Commissioner, in his usual eloquent style eulogized the qualities of the

who had just returned from his foreign travels addressed the Scoutmasters on "Scouting in Other Lands." He outlined in lucid style the methods of Scouting work in U. S. A. and elsewhere and described how even Chief Executive Officers e.g., a Governor of a State often take the Scout Oath and enlist as honorary tenderfoots. We hear everyday of Lord Byng, the Governor-General of Canada's troop inspections and in India the direct and personal influence of great men is a desirable matter of great importance. Messrs. M. K. Badami of the Agricultural Department who was in the chair, and C. Subba Rau, Organizing Scout Commissioner, thanked the learned lecturer on behalf of the Association.

(Continued from page 5.)

(9) Stand erect, keeping the arms down, incline the head backwards as far as possible, arching the body forward until the hands go as near as they can go to the heels. But it is not essential to your happiness or of those around you that you should be able to touch your heels with your head, or smile upon your friends from that low position.

Sparring and fencing are both excellent exercises for the front abdominal muscles.

S. B. VASUDEVA RAO.

(To be continued.)

We recommend to our readers' special attention two articles which appear in the present issue: *Hints on Swimming and Physical Culture*. The former treats of a subject which cannot but be very near to the heart of every true Scout, while the latter full of practical hints for improvement on a admittedly much neglected part of a Scout's training. The latter is published in part and we hope to complete the series in two issues.



### What is your Hobby?

Do you wish to take photos without a camera? Then here is a method. Of course you cannot hope to take the photos of anything and everything, but you can take photos of leaves and pictures, which are printed on only one

- (2) One pound of Hypo. You can get this also from a photo material dealer.
- (3) A wide saucer or a China dish for the Hypo solution.
- (4) A glass pane about the size of a small book.



And (5) some iron or wooden clips. Open the packet of the self-toning paper in a room where there is very little light, take one paper out of the cover, close the rest carefully and then place the paper which you have taken from the packet, on a book or pad, the shining side upwards. Place the leaves on the paper and then place the glass pane over it and clip it tight. Then place it in the sunlight for about five to ten minutes, till the uncovered part of the paper becomes completely dark. Then remove the leaf and you will find the outline of the leaf in white. Then wash it for ten minutes with water. Then put the paper into the Hypo solution which you have prepared according to the instructions given on the cover of the packet of paper. Then after ten minutes or so take the paper and wash it with water for about fifteen minutes. Then hang it up in a clip to dry. The paper will curl, but you can put it inside a book to make it flat.

Now you will have a picture of the leaf on the paper. If you wish to try for the Naturalist badge there is no better way of making pictures of leaves, flowers, etc.

D. VITTAL, Tiruppur.

we might be allowed to quote two small passages.

(೧) ಈ ಭೂಮಿಲಿ ಜೀವಿಸೋಕೆ ದೇವರಿಗೆ ಕೊಡೋ ಬಾಡಿಗೆ ಸುತ್ತುಮುತ್ತಲೂ ಇರೋ ಜನರಿಗೆ ಉಪಯೋಗವಾಗಿರೋದೇ.

(೨) ಸಾಕೋದ್ದರಿತಾತ—ಸಾವಿರೈನಕ್ಕಾತ.

\* \* \*

We have just received a copy of the Annual Report of the Committee of the Bangalore Scout Association for the year ending 30th September 1922, and are glad to note that the Report is one of general progress throughout. The number of troops in the area administered by the Association has risen from 7 to 9, of warranted officers from 7 to 12, and of Scouts from 149 to 166. They have also got a new pack of 14 cubs. In the matter of Proficiency Badges also, they have done very well, as many as 518 badges having been earned by Scouts during the year. An eminently readable report, it gives a list of a very influential membership, and executive committee. Our congratulations to our brothers of the Cantonment who have done so well.

\* \* \*

We have also received a copy of the National High School Magazine for September 1922. The number before us is full of very interesting articles, and in the Editorial paragraphs have been raised some very important questions in connection with present-day Secondary Education. The editors have generously laid open their columns to the discussion of such problems, and we hope that the general public will take good advantage of the opportunity. We wish every success to this new venture in School journalism.

### A Riddle.

My mouth is bigger than my head  
And I am always in my bed,  
Now that is where the mystery lies,  
For I've been often known to rise.  
And though in bed, I am not still,  
But always moving down the hill.  
And though I never leave my place,  
I sometimes take part in a race.  
Though this may seem plain contradiction,  
Yet I assert it is no fiction.

### A Clever Crow.

While I was bathing, I observed a crow, flying towards the water tub, which was full of water, with a dead rat in its beak. Sitting on the rim of the tub, it dipped the rat in the water, once or twice, and then flew away. Wondering why it had done so, I just peeped into the tub, and saw there a swarm of living ants swimming about. This disclosed the cleverness of the crow. Knowing it would be impossible to shake off the ants from the rat, which it wanted to carry, the crow had adopted this ingenious method of ridding of its troublesome enemies.

GREY FOX.

### REVIEWS.

ಟೊಳ್ಳುಗಟ್ಟಿ ಅಥವಾ ಮಕ್ಕಳಿಸ್ಕೂಲ್  
ಮನೇಲಿಲ್ಲೇ?

(A. D. A. Publication No. 3, Pages 49,  
Price Annas 12.)

Seldom has it been our good fortune to review a book of a strength and power of expression, as of this. In *ಟೊಳ್ಳುಗಟ್ಟಿ* the author goes to the root of the eternal verities and discriminates the 'hollow' from the 'solid'. His main theme is the burning question of what true education is, and in the brochure before us (the author himself is not sure whether it is a lecture, or only a humorous dramatic skit!), "Gundoo" takes us through scenes of intense human pathos and subconscious tragedy, and proves that innate goodness properly nurtured is any day worth a hundred of the veneer of pseudoculture caught in our colleges of

modern times. Yet withal, the story is full of sympathy, and "grips" from start to finish, as was our experience to be entranced only once or twice before in our lives. Verily is the author a master-craftsman and true student of human nature,—he knows his theme, he knows his characters (who, by the way, are all drawn true to type), and he knows his audience—and we surely hope there can be no higher praise than this.

The language also is worth notice as, so far as we know, it is an innovation. While not descending to the *patois* of the uncultured boor, it still successfully avoids the pedantic diction so often affected by our modern writers of Kannada fiction.

We have studiously avoided giving a hint of the plot for we would not like to take away from the pleasure of reading the book at first hand. Yet,



# Nagaraj, the Patrol Leader

## A Display for Scouts.

### Dramatis Personæ:—

Scout-Master. Old man.  
Patrol-leader. Old woman.  
Chandra, the Second. Child.  
Dinanath, Scout. Sowcar.  
Bhima, the merry Scout. Boy.

Police Sub-Inspector and two constables.

Three ruffians.

### SCENE 1.

ENTER CHANDRA AND DINANATH.

*Dina.*—Hullo! Chandra, how fares your troop work? I am sure you are having a jolly time of it, the blessed Scout-master of yours and the Patrol Leaders. I am really sick of this both-eration. I say, every evening, parades, marches, and some dirty knee-breaking games and no peace at any time of the day. All day long I am under the teacher's rod in the school or under my cruel father's cursed whip at home. How I wish I were born under another roof and in another place where all this dirty routine of scouting and cruelty of parents would only be a matter of myth and legend.

*Chandra.*—How very mistaken you are my chap. You seem to think that after all a man's purpose in life is to be subject to severity in every direction. How very wrong of you to think so. It was only yesterday that we learnt from our teacher how the worst and most desperate of boys have by the sheer force of courage and fortitude overcome their worst perils. Life is a bed of roses only for those who wish it to be so and make up their minds to have such a life and nothing less. Have you not read the blind bard Milton sing:

The mind is its own place.

Can make a heaven of hell or a hell of heaven.

Pain and pleasure are after all of our own making, and there is nothing in life to deter us by threat or force to any despair. The most forlorn of youths who were about to put an end to their lives have become the greatest assets of this country.

*Dina.*—That is all history, I say, and there are but a few fools that fortune favours. This is not a world for the triumph of real merit I say. Men's careers are shaped, not on the anvil of real worth but on the capricious waves of some unreliable oceanic waters of the world, and one knows not what comes next. Often his merry fruits of expectancy are poisoned by an invisible fly that grows in it, and

leaves it and its fond expector in depths of despair.

(ENTER BHIMA).

*Chandra.*—Here comes Bhima with all his tom-foolery. How goes the world, brother, and what is the state of business in your distinguished troop?

*Bhima.*—Let me answer, brother, with a quick tongue and a bated breath, correctly, neatly and with little ado. As for the first query made of me, I must in all earnestness declare that the terrestrial sphere continues its unceasing circumlocutions with a rotund routine that defeats description.

*Dina.*—I say, Bhima, will you not please exhibit your wonderful buffoonery on a more welcome occasion? I am sure mirth and merriment have their own time and place. Can you just let us know what exactly brought you here?

*Bhima.*—To tell you the truth, I must confess that my bike and my legs performed that noble function.

*Chandra.*—I say, enough of your insanity. Be plain and couch not your meaning in empty gossip. Why did you come here all the way?

*Bhima.*—Why did **you** come here?

*Chandra.*—To see the festival in the temple.

*Bhima.*—I came to feast.

*Chandra.*—That is all right, I say. I know the gluttonous raven that your stomach conceals. Will you just answer our good friend here, who thinks that life is all pain and its only enviable goal is in death.

*Bhima.*—Oh! our double-filtered dingy-faced, dormantly dull-headed Dinanath. Why, you feel so bad when we are born to eat, drink, and be merry, for Death is only a knife that ends our jollity instead of landing us in the haven of delight, as you presume.

*Chandra.*—But he says his life is over-burdened either under the father's rod or the teacher's whip or at the Scout parade ground that he seeks to find solace in death.

*Bhima.*—Aha! Aha! a very grand solution of the problem that. (Turning to the audience) here is a chap who is sick of having to walk on his legs, to carry his head between his ears, and a nose above his lips, and who finds a need to replace a life of dull routine as he calls it with a cold and silent grave. Very fine! all right! be sitting and mope like an Egyptian Sphinx.

(To be continued.)

## Cub-Corner.

My dear cubs,

We intend giving a portion of the School and Scout for your own, in which we shall try to tell you stories about birds and beasts—how they build their homes, and how their young ones are brought up, and so on and so on. We shall also teach you new games to play, and show you new pictures and photographs. If you are very good children, we shall tell you how you can be loyal to your God, your king and your country. So, from the next issue look out for your very own corner, and if you do not see it, well—write to me, and that is all!

Yours in friendship,

EDITOR.

Cubs, I have seen Wolf Cubs in many parts of the world, but have never seen so big a pack before. Nor have I ever heard such a howl. What howl! It was quite splendid. I was glad to hear it because I know you mean it when you say you will do your best to carry out whatever "the Old Wolf" tells you. Stick to that. Always try to do your best, whether at work or play.

And then don't forget your good turns to other people, and especially do your best in helping your mothers in your own homes. Never forget all through your life if you do your best you can't do better. So good luck to you all.—*The Prince of Wales to the Cubs at the recent Rally at Alexandra Palace.*

## Do not worry.

Do not worry over trifles, though to you they may seem great.

All your fretting will not help you or your troubles dissipate.

If your sky is dark and gloomy, and the sun is hid from view,

Bravely smile and keep on smiling, and your friends will smile at you.

Happiness is so contagious, and a smile is never lost;

Then why worry over trifles, though your heart seems tempest—tossed?

Therefore go on life's rough journey with an optimistic smile,

See the world is good to live in and that living is worth while.

D. VITTAL,

Scout, Municipal High School, Tiruppur.

## Rates of advertisement in the Mysore School and Scout Magazine.

Special rates for long contracts.

		RS.	A.	P.
Full page	..	20	0	0
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## Unexpected Adventures.

(Continued from page 4, No. 7, Vol. 4.)

In the morning all the 'hounds' except Venkataraman gathered at the club-room. There Krishna saw a man standing and asked him who he was. That man gave him a letter. As it was addressed to himself, he opened it and read thus:—

"Dear brother,

Excuse me. I am not able to go with you to the camp to-day. I have some business on hand to do. I will meet you to-morrow in the camp when I will let you know the cause of my stay.

Your Brother in Scout craft,  
VENKATARAMAN."

Krishna informed the matter to his Scouts and then they all left the club-room and marched off. After a few hours they reached their camping grounds.

It was a fine place in a garden near a village which was noted for its Siva's temple where many hundreds of people gathered at the time of the festival. There were some Sanyasis in the village whose business was to beg in the

village and live in the temple. Flowers of all kinds filled the air with perfume. In the emerald grove, the yellow orange, the glowing pomegranate, gleamed in such abundance that it appeared as if gems had been hid among the trees to form the fruits. In such a grove, the Scouts pitched their tent. They cooked their meal and took their bath in the crystal water of the well which was near by. Then they took their meals and spent the day in some tests. Then in the evening they went into the village, where in the main street they saw people standing in groups and talking. They stopped and heard the following conversation:—

"Ha! he was a very good child. He was very beautiful to look at," said one man.

"He was like a pearl. He was the only son of our Gopal Rao. See, Mr. Gopal Rao, poor man, is running here and there in his house without knowing what to do," said a second man.

"I saw the boy yesterday in the

streets playing with other boys. To-day he is not to be found. I do not know how his father is enduring his grief. He will die of it if the boy is not found," said a third.

"The old man has sent his servants to all places to search. All of them have returned and told him that the boy is not to be found anywhere," said a fourth man.

"It seems the boy had many jewels on the body as this was his birthday. Some one who knew them should have kidnapped the boy," said another man.

So saying all of them were standing in the street. On hearing the conversation the 'hounds', went on and came before a house where a large crowd of men were standing. They approached and found it was the house of Mr. Gopal Rao, the village magistrate. Mr. Gopal Rao was a man of forty years. He was sitting with his face in his hands and did not know what to do. Women were weeping inside. The whole house was in sorrow.

(Continued on page 12.)

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Theosophical Publishing House, Adyar, Madras, S.



(Continued from page 11.)

Krishna went near Gopal Rao and stood before him. The old man did not see him. Then Krishna addressed him thus: "Sir, please let me know what the cause of your sorrow is." Then Gopal Rao raised his head and asked him what he wanted.

"Sir" said Krishna, "I am a Scout and I have come with my brother Scouts to this place."

"If you are Scouts this is not the time to come to me. Please come tomorrow," replied Gopal Rao.

"Sir, we have not come to you to ask help of you, but to help you. We have joined this movement to help others and not to take help from others. We hear that a great calamity has befallen your house. If you will let us know we shall do what all we can. So please tell me your trouble," said Krishna.

"Boy, I have lost my only child," replied Gopal Rao.

"Sir, will you give me the marks of identification of your boy. We will try to find him out," said Krishna.

"Boy, you cannot find the boy. I sent my servants in search of him, but they have returned without finding him. So you cannot find him," said Gopal Rao.—(To be continued.)

ಪ್ರಬುದ್ಧ ಕರ್ನಾಟಕ.

ಸೆಂಟ್ರಲ್ ಕಾಲೇಜಿನ ಕರ್ನಾಟಕ ಸಂಘದಿಂದ ಪ್ರಕಟಿಸಲ್ಪಡುತ್ತಿರುವ ಉತ್ತಮತರದ ಸಾಹಿತ್ಯಪತ್ರಿಕೆ. ವಿನಾಯಕನಹಬ್ಬ, ದೀಪಾವಳಿ, ಸಂಕ್ರಾಂತಿ, ಮತ್ತು ಕಾಮನಹಬ್ಬ, ಈ ರೀತಿ ವರ್ಷಕ್ಕೆ ನಾಲ್ಕು ಸಂಚಿಕೆಗಳು ಹೊರಡುತ್ತವೆ. ಇದರಲ್ಲಿ ಶಿಲ್ಪ ಮತ್ತು ಸಾಹಿತ್ಯ ವಿಷಯಕವಾದ ಉಪನ್ಯಾಸಗಳೂ ಸಣ್ಣಕಥೆಗಳೂ ಗ್ರಂಥವಿಮರ್ಶೆಗಳೂ ಸಾಹಿತ್ಯವಿಚಾರಗಳ ಸಾರಾಂಶಗಳೂ ಅವುಗಳ ಮೇಲಣ ಅಭಿಪ್ರಾಯಗಳೂ ರಂಜಕವಾದ ರೀತಿಯಲ್ಲಿ ಬರೆಯಲ್ಪಟ್ಟು ಮುದ್ರಿತವಾಗುತ್ತಿವೆ.

ವಾರ್ಷಿಕ ಚಂದಾ ಅಂಚೆಯವೆಚ್ಚ ಬೇರೆ.

ರೂ. ಅ. ಪೈ.

ವೋಷಕರಿಗೆ

೩ ೦ ೦

ಸರ್ಕಾರಿ ಸಂಸ್ಥೆಗಳು, ವಾಚನಾ

ಲಯಗಳು ಮತ್ತು ವೃತ್ತಕ

ಭಂಡಾರಗಳಿಗೆ ೨ ೦ ೦

ಸಾಮಾನ್ಯ ಚಂದಾದಾರರಿಗೆ ೧ ೦ ೦

ಗೌ. ಕಾರ್ಯದರ್ಶಿ,

ಕರ್ನಾಟಕ ಸಂಘ,

ಸೆಂಟ್ರಲ್ ಕಾಲೇಜು, ಬೆಂಗಳೂರು.

ಕಂಠೀರವ ವಿಜಯ.

ಎಂ. ಆರ್. ಶ್ರೀನಿವಾಸಮೂರ್ತಿ, ಬಿ.ಎ.,  
ಅವರೊಂದ ರಚಿತವಾಗಿದೆ.

ಮೈಸೂರು ದೇಶದ ಚರಿತ್ರೆಯಿಂದ ತೆಗೆದ ಕಥಾನಕ. ಪ್ರಸಿದ್ಧರಾದ ರಣಧೀರ ಕಂಠೀರವ ನರಸಿಂಹರಾಜ ಒಡೆಯರವರು ತಿರುಚನಾಪಳ್ಳಿ ಹೋಗಿ ಕಾಳಗದಲ್ಲಿ ಗೆದ್ದ ಸಂಗತಿಯು ಅಡಕವಾಗಿದೆ. ವೀರರಸ ಪ್ರಧಾನವಾಗಿ ದೇಶವಾತ್ಸಲ್ಯವನ್ನು ಹುರಿಗೊಳಿಸುವ ರೂಪಕ. ಈ ವರ್ಷ ನವರಾತ್ರಿಯಲ್ಲಿ ಸ್ಕೌಟು ಹುಡುಗರಿಂದ ಅಭಿನಯಿಸಲ್ಪಟ್ಟು ಪ್ರಸಿದ್ಧಿಪಡೆದಿರುವುದು.

ಸ್ಕೌಟು ಹುಡುಗರಿಗೂ, ಸ್ಕೂಲು ಹುಡುಗರಿಗೂ ಸುಸಮಯ!! ಬೇಗ ಬರೆದು ತರಿಸಿಕೊಳ್ಳಿ!!

ಒಟ್ಟು ೧೫ ಸ್ಕೌಟು ಮಾಸ್ಟರ್ ಮೂಲಕ ತರಿಸಿಕೊಂಡರೆ ಉತ್ತಮ!

ಬೆಲೆ:— ದಿಸೆಂಬರು ಎಂಟನೆಯ ತಾರೀಖಿನೊಳಗಾಗಿ ಆರ್ಡರ್ ಕಳುಹಿಸುವವರಿಗೆ 4 ಅಣೆ ಮಾತ್ರ.

ಸ್ಕೌಟು ಆರ್ಗನೈಜಿಂಗ್ ಕಮಿಷನರಿಗೂ ಬರೆದು ತರಿಸಿಕೊಳ್ಳಬಹುದು.

ವಿಳಾಸ:—

ಎಂ. ಆರ್. ಶ್ರೀನಿವಾಸಮೂರ್ತಿ, ಬಿ.ಎ.,

ಟೈನಿಂಗ್ ಕಾಲೇಜು, ಮೈಸೂರು.

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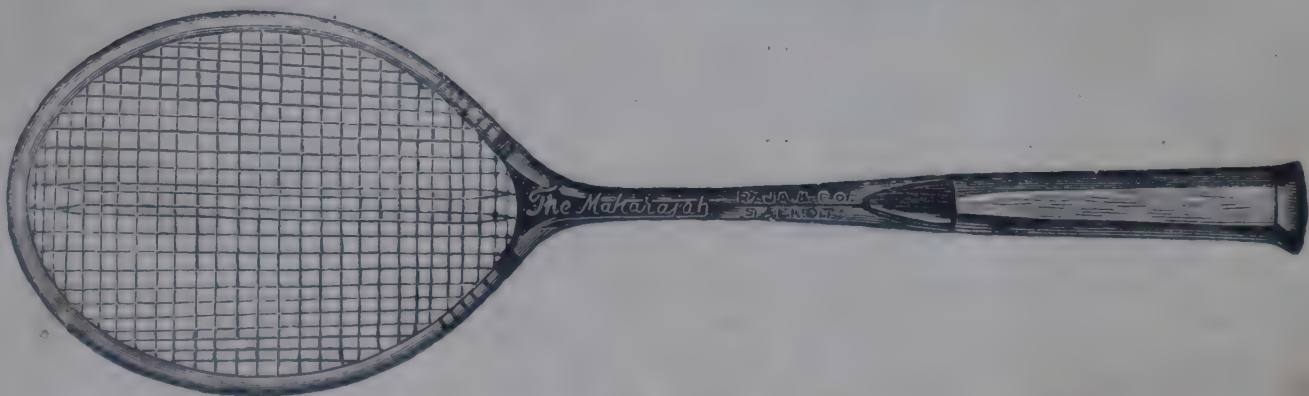
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# THE MYSORE SCHOOL and SCOUT MAGAZINE.

"KNOWLEDGE IS MORE THAN POWER—IT IS VIRTUE."

VOL. 5.]

BANGALORE, DECEMBER, 1922

[No. 7.

## Headquarters Notices.

### The Allahabad Competitions.

The All-India First Aid Competitions for Boy Scouts for the Jardine Shield will be held in February. Teams of four scouts of any recognized Scout Association may compete. All members of the Team must be holders of the St. John Ambulance Association certificates.

### Xmas Camp for Scout Leaders.

The people of Closepet have invited the Scout Leaders' Camp to Ramagiri to be held most probably in the latter part of the holidays. It is hoped many important problems will be discussed and settled regarding Scout Leadership in Mysore. All leaders look out!

### Hebbal Seniors.

Report is received that a Senior Troop is formed in the Hebbal Agricultural School. Good Rovering to them!

### The Municipal School at the Tippu Sultan's Palace.

A new troop is started in the Municipal School in the Tippu Sultan's Palace with Mr. E. Panduranga Rao as Scoutmaster, assisted by Mr. Munisamanna. Tippu's Palace is becoming a regular den for Wolf Cubs, and Patrols of Lions, Tigers, Wolves, Foxes, Rams and others. Commissioners at the top, beware!

### Tenderfoot Tim.

The Scout Cinema films "Tenderfoot Tim" and "The March Past of Nations at the Jamboree" were on "show" at the Gaiety. Our thanks are due to Rev. Mr. Geo. Wilkins, the proprietors of the Gaiety Theatre, and Mr. K. Chandy, B.A., who kindly presided.

### The Shimoga Training Class.

A camp for training prospective Scoutmasters for the Malnad tracts was



Brother Scouts,

**A HAPPY NEW YEAR !**

held from the 12th—23rd December 1922. Mr. B. R. Krishnamachar, B.A., B.L., First Class Magistrate, and for a long time Secretary of the Mysore Sports Association, declared the camp open, after an interesting and instructive address on "Physical Culture."

The following members were trained :—  
Messrs.—

1. B. V. Ramiah,  
Government A.-V. School,  
Shimoga.
2. B. K. Rama Rao,  
Government A.-V. School,  
Shimoga.
3. C. J. Narasimhiah,  
Government A.-V. School,  
Honnali.
4. B. Sarvotham Rao,  
Rural A.-V. School,  
Aiyannur.

Messrs.—

5. A. Narasinga Rao,  
Government A.-V. School,  
Channagiri.
6. K. Bhima Rao,  
Government A.-V. School,  
Shikarpur.
7. R. Chandrasekariah,  
Government A.-V. School,  
Sagar.
8. S. Subba Rao,  
Government A.-V. School,  
Thirthahalli.
9. N. C. Muppiniah,  
Government A.-V. School,  
Sorab.
10. S. Hanumanthappa,  
Rural A.-V. School,  
Nagar.
11. M. Krishna Char,  
Rural A.-V. School,  
Nyamati.
12. U. Subba Rao,  
Kannada Boys' School,  
Kumsi.
13. S. Kendiah,  
Government A.-V. School,  
Kallurkatte.
14. C. Rangiah,  
Government High School,  
Chikmagalur.
15. G. D. Narasimhachar,  
Government A.-V. School,  
Kadur.
16. B. M. Krishna Murti,  
Government A.-V. School,  
Birur.
17. K. Ramaswamy,  
Government A.-V. School,  
Tarikere.
18. S. Mallarappa,  
Government A.-V. School,  
Narasimharajpur.
19. R. K. Venkatramiah,  
Government A.-V. School,  
Koppa.
20. K. Subba Sastry,  
Government A.-V. School,  
Harihar.

(Continued on page 5.)



## Unexpected Adventures.

(Continued from P. 12, No. 6, Vol. 5.)

"Sir, you need not think so; we will try our best and find the boy. So let us know the marks of identification," said Krishna once more.

"Then I will tell you, my boy is about 3 feet in height and has a tuft of hair on his head. He is six years old and he is fair to look at. He had two ear-rings in his ears and golden bangles in his hands and a ring on his fingers. We put these ornaments on his body to-day as it is his birthday. We did not find him from 5 P.M. Now it is about 6-30 P.M., and the sun is slowly sinking in western horizon. I am not able to find him for the past 1½ hours. I do not know where my darling is now," said Gopal Rao.

"Had you any guest in your house?" asked Krishna.

"Yes" replied Gopal Rao "why do you ask this question? A Sanyasi was living here in my house. He came a few days back and asked me to allow him to live in my house for a few days. I allowed him and gave him a room in my house for his use."

"Your son is stolen by one who knew that this day is his birthday and has seen the jewels. So I put this question" replied Krishna. "Sir, please show me the room in which he was living."

"Then follow me; I will show the room in which he was living." So saying Gopal Rao led Krishna. They both went into the house and coming to the room opened it, and went in. But there they found none. "Where is the Sanyasi, Sir?" asked Krishna.

"He was staying in this room, I do not know where he has gone. I will go in and ask the women and let you know where he is gone." So saying he went in. He asked his wife about the Sanyasi. She told him that the Sanyasi had left the house at about 5 P.M., saying that he would return soon.

Meanwhile Krishna was searching the room. He found nothing at first. After a few minutes of careful search, he found that a Cuddappa slab was disturbed. He raised the slab and found some pieces of paper under the stone. He took them and put them in his pocket. Then he replaced the stone in position. At that time Gopal Rao entered and told him what his wife had told him.

"Sir," said Krishna, "Do you suspect the Sanyasi?"

"No, boy," responded Gopal Rao,

"I do not suspect the poor Sanyasi. Why should I suspect him? He is a holy man. I have the least suspicion of him."

"Please give me the description of the Sanyasi" said Krishna.

"Boy, he was a tall man of 5 feet 9 inches. A little dark in colour. He wore a Sanyasi's garb with a shaven head," said Gopal Rao.

"Sir, please allow me to search the room for sometime," asked Krishna.

Then Krishna went into the room and made a thorough search and found some bits of sweetmeat on the floor. He took the pieces of paper and arranged them and read the following message:

"Carry. Meet in the temple on the bank of the lake after sunset at about ten in the night.

Black Eagle."

Krishna read the message and knew what had taken place. He concluded, seeing the message and the sweetmeats, that the Sanyasi was the thief who had kidnapped the boy. Then he addressed the Magistrate thus, "Sir, was the Sanyasi receiving letters from any place during his stay in your house?"

"Yes, boy, he was getting letters from his disciples. To-day he got a letter," replied Gopal Rao.

"Sir, I and my brothers will try to find your boy if you will help us a little," said Krishna.

"I will help you as much as you want. Please find out my child," said Gopal Rao.

"Then, Sir, give me some of your servants to guard my tent when I and my brothers are away from the tent in search of your boy," said Krishna.

"Yes, I will give you four of them. When shall I send them to your tent?" asked Gopal Rao.

"Sir, please send them to my tent after 7-30 P.M." So saying he took leave of the Magistrate. He sent one of the Scouts on bicycle to his town with a letter to the Inspector of Police requesting him to lend him some constables. He went to the sweetmeat shop which was near by, and asked the seller whether he had sold sweetmeats to a Sanyasi. He told him the description of the Sanyasi. Then the sweetmeat seller said that he gave some sweetmeats to a Sanyasi of the said description.

The Scout started for the town. Then the rest came back to their tent. They

cooked their supper and ate it. Then at about 7-30 P.M., the servants of the Magistrate came to the tent. Krishna asked them to sit and was talking with them for some time about the way in which the boy got to be missing. Thus he spent the time and at 9 o'clock he with some of his Scouts started to the temple, after appointing sentry at the tent.

The night was dark. They were able to see nothing except the temple which was white. They slowly went and reached the temple and hid near it. They heard nothing, as there was nobody in the temple. So they waited for some time. Then they heard the foot-steps of some people.

They saw a light also. By the help of the light the Scouts were able to see the number of thieves. They were five in all with a small boy. The robbers first looked in all directions to make sure that there was no one near by. They saw none because our Scouts were hiding where they were not seen. Then they entered the temple and began to talk. The Scouts slowly went nearer and nearer to hear what they were saying.

"Bheema" said one, "We have got the boy. Now we should remove the jewels slowly. The boy is unconscious. Naga, you are an able man. How did you manage to get this boy? We all thank you and we are glad for the daring spirit of yours. By these jewels we can live for six months more without going to any other place. I thank you on behalf of our friends. Please tell us how you got this boy."

"Friends and gangmen, I thank you for all your words. I shall gladly tell you how I got this child. I went into the village in disguise as a Sanyasi and saw this boy on the road. I thought that he should be the son of a wealthy man, so I went to his house. It was the house of Mr. Gopal Rao, the village Magistrate. He is a rich man. I went and saw the old man and told him that I had come from North India and wanted to visit the holy places in the South. I asked him to allow me to remain in his house for a few days. My garb roused his respect and he asked me to go into his house where he gave me a room. Then he asked me to be his guest all the time I remained in the place. I was very glad and accepted his invitation. I lived there for about 7 or 8 days. During that time I heard of your all being here. I was waiting for an opportunity to steal the boy. To-day the time came. Yesterday night they told me that



to-day was his birthday and said they would make a feast. I was very glad at the information. This morning they put on this child all these jewels. I saw these jewels and was waiting for the opportunity to carry off this child as you all wanted. In the evening at about 3 o'clock the Magistrate went out, and the women were inside. The boy was playing outside. I waited till 5 o'clock and then went to the nearest sweetmeat shop and bought some sweetmeats and took the boy into my room and gave him the sweetmeats. Then I told him that I would give him more sweetmeats if he would follow me. The boy consented and came out with me. I took leave of the women folk, stating that I would be returning soon. Then I asked the boy to sit in a carriage which was standing at the end of the street. I went to another sweetmeat shop and bought some sweetmeats and gave them to him. When I came about a mile from the village the boy began to cry thinking of his mother. I threatened him, but even then he did not stop crying. I gave some more sweetmeats and said I would take him back, but even then he did not stop. So I dismissed the cart giving the driver some money. Then I took the boy into the Reserve Forest. By this time it was already getting dark. Fearing the boy would cry aloud I gagged his mouth and gave him a good blow. That blow made him unconscious. There I waited for a long time and changed my dress. Then I took the boy in my arms and began to walk in the direction of our hut in the forest. I missed the way and after walking for a long time I came near this temple where I met you. Afterwards you know what we are going to do. This is how I brought this boy. Now you all know how I have done the work," said Naga.

"What did you do with our letter?" asked Bheema.

"After seeing your letter I tore it into many pieces and then slowly raised a Cuddappa slab in a corner of the room and placed the pieces underneath replacing it in such a way that no one would be able to find it out," replied Naga.

"Have you got the dress you had assumed?" asked a third man.

"Yes, I have got it here," said Naga.

"Then put it on and show us how you look in that dress. We were pleased with other dresses you put on on other occasions," said another man.

"Then I will put it on and show you how I look in that dress." So saying he

took out a Sanyasi's dress from a bundle he had with him and put it on his body and showed his comrades. Then they all seeing him, were surprised to see him thoroughly changed. They all said that he looked like a true Sanyasi and congratulated him on his success.

When they were speaking thus, the Scouts saw a light coming in the direction of the temple. One of them in seeing made a slight noise. Then one of the thieves said "What is the noise I hear? Somebody is coming. One of you go out and see."

At that moment Krishna gave his Patrol call to inform the constables and his brother Scouts where they were hiding. Hearing the Patrol call, one thief said, "It is nothing but some stray dog which will be roaming about this place. So nobody need go out and see. We shall proceed with our work." Meanwhile the constables and the Scouts came near the temple. Krishna asked the constables to surround the temple. Then he and his Scouts with one of the constables went into the

temple and stood before the thieves. The thieves saw them and were thunder-struck. Then they fought with the Scouts and wanted to run away. But hearing the struggle other constables came and overpowered the thieves and caught them. The Patrol-leader, Krishna, rendered artificial respiration to the boy and brought him back to life. Krishna asked the constables to take the thieves to the village Magistrate's house. The thief Naga was in his Sanyasi dress. The Scouts took the boy to their tent. There they gave him some hot coffee and something to eat. Then Krishna took the boy to Gopal Rao's house. By that time the constables led the thieves to Gopal Rao's house and there Gopal Rao recognized Naga in the Sanyasi dress. They were locked in one of the rooms. Krishna came with the boy who was now in good condition. No jewels were lost.

Gopal Rao saw his son and was very glad. He embraced the boy and kissed him. "Papa, who are those boys who gave me coffee in the tent? They are good boys. They spoke kind words and gave me fruits and biscuits to eat and coffee to drink. Who is this boy who brought me here? He is a brave boy. He brought me without fear in this dark night. He brought with him that stick only. What is the use of that stick? I like those boys and I want to be with them for some time. Sanyasi gave me sweetmeats and took me and when I cried thinking of my mother he gave me a good blow. I fell down. He is a bad man. I want to be like those boys who are in the tent. Will you allow me to go tomorrow to see and play with them?" said the boy in lisping speech.

"Go to your mother who is

(Continued on page 6)



MR. K. A. KRISHNASWAMI IYER, B.A., Retired Headmaster, is one of the best known Educationists in the Mysore State. To his well-known mastery of the "pure wells of English undefiled", he adds a deep insight into the philosophy of the Vedanta.



### ✓ "Protective Resemblance" and "Mimicry".

S. B. KRISHNASWAMI RAO.

"Camouflaging" is an art that men have learnt from Nature. This may be shortly defined as devices that one employs in order to deceive the senses of one's enemy that one may escape notice and secure advantage by surprising the enemy at a suitable moment. The military uniforms in all the parts of the world were conspicuous by their flaming colours in former times. A "red coat" has come to mean a soldier from the fact that the British soldiers used to wear scarlet coats formerly. Now, of all the colours the red one perhaps is the most conspicuous and is visible from a much greater distance than any other colour. This fact has been taken advantage of in the Railway signals. The red flag by day, and the red light by night are danger signals which can only be ignored at the risk of appalling accidents resulting in the loss of many lives. The folly of clothing the soldiers in red uniforms was brought home very painfully in the late Boer War. The Boers were clad in khaki—a colour which easily blends with the dull brown of the surrounding country in Africa—and rendered the Boers almost inconspicuous, while the latter easily located the "red coats," and decimated them as fast as they could. That the British Army has not failed to profit by this terrible lesson is evidenced by the fact that soldiers on field service are now invariably clad in "Khaki."

"The Assyrian came down like the wolf on the fold,  
And his cohorts were gleaming in purple and gold"

—no doubt they were, but in modern warfare the Assyrian's act would be considered simply foolish for his "cohorts, gleaming in purple and gold" would offer a very tempting target, with the result that the army would soon be wiped out of existence. During the recent Great War each of the opposing forces used all the ingenuity at its command to hoodwink its enemy as to its resources and plans, and to hide its vulnerable points, and places where its guns were entrenched, from the enemy air-craft told off for reconnaissance work. The guns had a dull paint and the gun carriages were covered with representations of plants, tree-trunks, etc., in their natural colours. Shrubs and bushy undergrowth were brought down from the neighbourhood and spread over these spots, with the result that the guns escaped notice,

till at any rate much havoc had been wrought in the enemy's lines. All scouts must read the "Times" History of the Great War where a very interesting account in full detail is given, of the "Camouflage" methods employed by the opposing powers.

The forest officers in the densely wooded "Malnad" districts, and hunters, are clad in green, as a green dress is scarcely visible against a similarly coloured back-ground. A white or a red dress will warn the game of the approach of the hunter, while the forest officer will draw on himself the unwelcome attentions of aggressive wild beasts, when perhaps he is least prepared to receive them.

A scout is a true lover of Nature and he does not turn in vain to Nature for inspiration and guidance. His khaki shirt, shorts and stockings and his green turban show how well he can adapt himself to wooded tracts or plains. The turban untied and wrapped round his body will render him indistinguishable in a mass of foliage if he should choose to conceal himself. A good knowledge of wood-craft is necessary for a really good scout as well as a knowledge of elementary Natural History of animals or in other words how each animal is fitted for its environment, by its size, shape, appearance, colour and markings of its covering, how it feeds and how it escapes from the perils to which it is subject.

The struggle for existence is so very keen in wild life that but for the various protective devices with which Nature has endowed many animals the total extinction of some classes would have been the inevitable result. It is not meant to include under "Protective devices" natural weapons like teeth, claws, antlers, tusks, horns and the like, which may be employed in attack as well as defence. It must not be imagined that "Protective resemblance," "mimicry" or other devices afford perfect protection to their possessors, for the sense of smell and hearing are often more important in wild life than the sense of sight. The vision has a limited range and may be easily deceived by appearances but the senses of smell and hearing that the civilized races of mankind in a great degree, and the so-called savage races in a less degree have lost, are developed to a remarkable extent in the lower animals and especially those which have not been domesticated. Thus, if the wind be favourable, the presence even of a "protectively coloured" carnivore will be discovered by its prey long

before the former could come into the range of vision of the latter. But in spite of the limits to their usefulness "protective resemblance," and "mimicry" play a very important role in Nature.

Movement always attracts notice. The "jungle-folk" know the value of keeping perfectly quiet when they are convinced that their very lives depend on this. Hunters have often been fooled by the quarry which they had been chasing for miles suddenly entering a copse or a bush and vanishing mysteriously. What happens in such cases is that the game on entering a cover keeps perfectly quiet or "freezes" as the act is called, and the hunters fail to see it even though it might be within a few feet of them. This instinct of "freezing" is developed to a remarkable degree in the cat family including the domestic cat. The cat has all but ceased to be inimical towards the mouse family. Mouse hunting is indulged in more for sport than for livelihood. Milk, butter and other articles afford sufficient nourishment. Her stealthy movements and surprising agility added to her gift of "freezing" when no other expedient might avail her in time of danger has made her unpopular with every housewife.

(To be continued.)

### "A Message."

A message to the Scouts of Mysore,

I send with deepest feeling :

That the New Year may bring,  
Happiness and Blessing as was never before.

Past is buried in dim years gone.

Trouble and darksome hours are  
over ;

If you are burning with weariness's  
fever,

Drink the air of New Year's morn.

We've had our share of troublesome  
days ;

Which are visions of bygone hours

Dreamt or seen in olden towers ;

But now, clear are the different ways

So let us pack up our troubles in the  
old "kit-bag,"

To leave behind with the old rag-tag  
"And smile, smile, smile."

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**Physical Culture Corner.***(Continued from last issue.)***Muscles of the loins.**

There is not a set of muscles telling more on the strength of a body as a whole, than those of the loins. But perhaps the most important consideration in connection with these loin muscles is that at any time we may be called on to use them, in such a way, that if they are weak, they may be strained and permanently injured. We might as well term them the Boy-scout muscles—some one falls in a swoon, perhaps, and must be lifted; but in the effort to lift even the light form of a delicate girl, the muscles of the loins are severely taxed.

The best exercise for the loins is one which most of us have had 'a hand in'—Gardening. Digging, especially, is splendid work for the loins, though we cannot all of us enjoy in the public since our gardeners will have to find new places for themselves.

(10) Failing garden work, a chair with a rail half a foot from the ground is the very thing for loin work. Standing before the chair, its back towards you, lean over and grasp the lowest rail of the back, with the right hand. Then raise the chair steadily at arm's length, then steadily lower to the ground. Repeat with the left hand.

(11) Fill a net bag with some dumbbells, heavily, then standing with the legs straight but pretty far apart, and the bag just in front of you, raise it with both hands, swing it back between the legs; so soon as it has gone as far back as you find convenient, sway it forwards and upwards until you are holding it out at arms length, and repeat.

In the gymnasium weights may be used and pitched backwards, but care must be taken to see that your instructor does not watch you from behind in his zeal to see it correctly done. Another simple exercise which is effective, is the common exercise in school drill—the toe touching exercise. Every one ought to be able to touch his toes with the fingers without bending the legs; yet few men can do this comfortably.

The wobbling gait of most of our men and women is due to the lack of development of the side muscles of the waist. These muscles, we see beautifully delineated by the Greek sculptors. Hopping has been recommended by some, as very useful for these muscles; but a middle-aged person hopping half an hour at a stretch (on his way to his office for example), might attract some painful degree of attention. Even

in a garden, he might be suspected of showing signs of "going back" and might invite unpleasant comments.

(12) Putting up heavy dumbbells, that is thrusting them straight upwards from the shoulder is another exercise well suited for the purpose. It is best to push them alternately so that the hand is vertically over the other, which should be close to the chest. The body has to be swayed to adjust to this position. Chairs might replace the heavy dumb-bells, but the cost of furniture is very high now-a-days! Club swinging has some good effect on these muscles, and may be profitably indulged in as long as it is pleasant.

*(To be Continued.)*

—S. B. VASUDEVA RAO.

**Girl's Bravery.**

On 6th September 1922 at 1 p. m. Nandarani Dasi 8 years of age, daughter of Babu Ganendra Nath Sarkar, Station Master at Lalgolghat was standing on the verandah of her house which is only a few feet away from the banks of the Padma River. The river was in flood and the current was running very strongly. Nandarani holding the bamboo posts of the house with one hand was watching the current swirling by and swaying backwards and forwards when she suddenly over-balanced herself, fell into the river and was carried down stream by the current. Srimati Kamal Kumari Nundi, her sister, who was fortunately near at hand, with great presence of mind and bravery leapt into the river, and at great personal risk swam out to her sister and succeeded in bringing her ashore. On the recommendation of local officers the case was brought to the notice of the Royal Humane Society who have awarded a testimonial on vellum to Srimati Kamal Kumari Nundi in recognition of bravery in saving her sister from drowning at great personal risk.

*"The Telegraph", Calcutta, 21-10-22.**Sent by*MR. S. R. SRINIVASA RAO, S. M.,  
Hebbur.**Scouts, Alert !**

A fine opportunity for earning good money for your Troop Fund, and nice things for yourselves.

*For particulars apply sharp to*

THE MANAGING EDITOR,  
The Mysore School and Scout,  
Tippu Sultan's Palace,  
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**HEADQUARTERS NOTICES.***(Continued from page 1.)*

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23. Mohamed Auzum,  
Office Secretary,  
The Boy Scouts of Mysore.
24. M. S. Ibrahim Khan,  
Government A.-H. School,  
Shimoga.

**Kolar Scouts.**

At the recent Scout Day in Kolar, the Scouts entertained their elders to an interesting programme including the staging of Dr. Tagore's play "The Post Office." Messrs. C. B. Gopal Rao, Secretary, Local Scout Association, and G. Bhima Rao, Scoutmaster, seem to have taken much pains to make the function a success.

**Scout Census.**

Census returns for 1922 should be sent to Headquarters before the 10th of January 1923. Blanks can be obtained on application to the Organizing Scout Commissioner, Fort, Bangalore City.

**Leaves from a Scoutmaster's Note Book.****PROGRAMME OF 20" DRILL IN CAMP TO "SET UP" BOYS FOR THE DAY.**

1. Alert. Right, left and about turns, from twos, threes and fours; mark time, quick march, double, reform line, stand at ease, stand easy ... 7"
2. Open order in 4 lines; right or left incline ... 1"
3. Physical exercises—
  - (i) Breathing exercise (after double march ... 2"
  - (ii) Neck exercise or Toes exercise ... 1½"
  - (iii) Arms exercise ... 2½"
  - (iv) Trunk exercise ... 2"
  - (v) Combination exercise or "Gladstone's exercise" ... 2"
  - (vi) Lung exercises ... 2"

20"

N.B.—All the exercises given above should be very *briskly* and *smartly* performed.



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BANGALORE, DECEMBER, 1922. \*

### Editor's Page.

The Dewan's speech at the Fourth  
Bangalore Scout Anniversary Rally.

*Held on the 18th Nov. 1922.*

Mr. Shankaranarayana Rao, Mr. Subba  
Rao and Scouts of Bangalore,

It gives me great pleasure to be  
present here this evening at this Fourth  
Scout Anniversary Rally of the Scouts  
of the Bangalore City and to see for  
myself the substantial progress that you  
have achieved in scouting in this city.  
I have observed with great interest the  
smartness and efficiency with which  
the several troops have given their  
displays in Scout-craft and I wish to  
compliment the troops and the Scout-  
masters on the skill and thoroughness  
that they have acquired.

You have just now heard the inspir-  
ing Message which H. H. the Maharaja  
who takes a profound interest in the  
movement has sent to the Scouts in

the State. I am sure that you will all  
take His Highness's gracious message  
to heart and in your future career faith-  
fully try to live up to the high ideals  
that have been set before you.

Scouting in Mysore first made its  
appearance about four years ago.  
During this short time the movement  
has made substantial progress. It is  
no doubt true that up till now only a  
tenth of the student population has  
been brought within the movement.  
But it is gratifying to note that the  
quality of the work done has been  
substantial and of a high order. The  
results achieved here compare very  
favourably with those obtained in other  
parts of India, and this must be a  
source of great satisfaction to all well-  
wishers of the movement. Some of our  
Scouts have already signally distin-  
guished themselves by acts of gallantry,  
courage and public service which are  
the outstanding ideals of every true  
Scout.

I understand that there are at present  
in the Bangalore City 25 active troops  
consisting of 320 boys. I need hardly  
point out that there is a great scope  
for further development and that the  
boys now brought within the movement  
represent but a small portion of the  
student population in this city. It is  
the duty of the Headquarters staff to  
institute a vigorous propaganda to  
extend the movement further and to  
ensure that as many students as pos-  
sible come within its wholesome influ-  
ence. I am aware that in this task the  
Headquarters staff can hardly hope to  
achieve tangible results unless they  
secure in a large measure the sympathy  
and co-operation of the educated pub-  
lic at large. I, therefore, take this  
opportunity of appealing to them to  
come forward and interest themselves  
in this important movement. We want  
more men to come forward not only  
with financial help but also to take a  
direct share in the movement by train-  
ing themselves as Scoutmasters and  
thus taking a personal interest in devel-  
oping this movement. There must be  
many educated gentlemen in this city  
with some leisure, and they can hardly  
think of anything to which they could  
turn their leisure moments which is  
better worth their attention and interest  
than a movement like Scouting which  
seeks to train the youth of our premier  
city to become loyal, patriotic, and  
public spirited citizens.

The main aims of Scout Training  
are the Development of Character, Phy-  
sical Culture, Handi-crafts and Service.  
Every Scout is given a training which

improves his physique and his charac-  
ter and develops his natural faculties  
and talents, and it is the duty of every  
Scout, then, to apply them in the  
service of his fellow citizens and to  
the glory of his King and Country.  
In these days when so many conflict-  
ing ideals are attracting the youth of  
the country, I am convinced that there  
is no surer or brighter beacon light than  
the splendid all round ideal of the  
development of the youth that is held  
forth by the scout movement. The  
dreams and ambitions of youth are the  
fore-runners of the achievements of  
manhood. Scouting builds up youth,

"Straight, staunch and strong—  
a goodly vessel

That shall laugh at all disaster

And with wave and whirl-wind  
wrestle."

No movement can have higher ideals.  
I sincerely hope that as years go by  
this movement will gain in strength in  
the Mysore State under the fostering  
care of its august Sovereign Patrons  
His Highness the Maharaja and His  
Highness the Yuvaraja, and that it will  
fulfil in an increasing measure the high  
purpose for which it has been institu-  
ted and organized.

### Wanted—Men!

There isn't a lad but wants to grow  
Manly and true at heart,  
And every lad would like to know,  
The Secret we impart.

He doesn't desire to slack or shirk,

Oh! haven't you heard him plead?

He'll follow a man at play or work

*If only the men will lead!*

Where are the men to lead to-day?

Sparing an hour or two,

Teaching the lads the game to play,  
Just as a man should do.

Village and slum are calling come,

Here are the boys indeed,

Who can tell what they might become,

*If only the men will lead!*

—Methodist Education, Apl. 1922.

(Continued from page 3)

waiting inside and see her. Then go to  
bed. To-morrow morning you can go to  
their tent," said Gopal Rao.

The boy went in. Gopal Rao thanked  
Krishna and asked him to come on the  
morrow and tell him all about Scout-  
ing. He then bade him good night.  
Then Krishna took leave of the village  
Magistrate and went towards his tent.  
The mother of the boy seeing her son  
was very glad and blessed Krishna  
with all her heart.

V. ANANTHANARAYANAN,  
Scoutmaster, Anantapur



# News and Notes

## Bangalore City Scout Rally.

Saturday, 18th November 1922.

The Fourth Anniversary Scout Rally for Bangalore City was held on Saturday, the 18th instant at 5 P.M. in the grounds of the Government A.-V. School, Fort. A. R. Banerji, Esq., M.A., C.S.I., C.I.E., Dewan of Mysore, presided. A number of State Officers and leading non-official gentlemen of the City and some Scout Officers from the Civil and Military Station were present in the Shamiana which was put up to accommodate the guests. A large number of ladies also were present in a separate tent.

The several Scout Troops in the city arrived at the Rally grounds at 3 P.M. and each camped in a separate plot allotted for it. They pitched their tents or built their own huts, the most interesting of them being the zulu hut of the 13th Bangalore Troop, the camping ground of the 3rd Bangalore with its camp loom, kitchen and other *stunts*, and the handicrafts hut of the 21st Bangalore Troop.

The Dewan arrived at 5 P.M. and took post near the flag-staff. The Rally call was given by Mr. C. Subba Rao, M.A. (Hons.), Organizing Commissioner, when nearly 300 boys in uniform rushed from under their huts or hiding places with patrol yells and rallied round the flag. Then they marched past in single file. Dr. Tagore's song, Jana Gana Mana was sung and the Scouts were dismissed to their tents. The Dewan and the guests went round the huts, evidently pleased with each. When they came to the signalling tower built by the 27th and 28th Prahlada Troop of Bangalore they stood for a while examining it and were photographed in the group along with the boys. After the rounds, the guests resumed seats and a short display was given by individual Troops.

A "Welcome Signal" was given by the boys of the 21st Bangalore who figured themselves, like each letter in the word. Then the cubs of the 13th Bangalore Troop rushed forward and formed the spiral round the flag. The command "Banderlog" was given, when they ran wildly in different directions each doing what he pleased. Some showed mock fights, others somersaults, some ran and jumped, others skipped and tumbled. It was all confusion when one blast on the whistle brought them into a circle in a second. They then gave the grand howl and marched out of the grounds under their boy leader. Boxing and fencing were displayed in two rounds each by the Headquarter's Seniors, and then wrestling. A Senior Scout of the 3rd Bangalore Troop showed some feats in which he lifted a boy of 16 years in one finger and made another boy jump over his abdomen from a height of 6 feet. After the first aid show by the 10th and 15th Bangalore Troops, the Scouts of the 26th Bangalore Troop and those of Channapatna who had come to the Rally as guests, displayed a number of human pyramids which were highly appreciated by all.

The display over, the Scouts rallied near the flag again, the annual repetition of the Scout Promise was taken by all Scouts and Scouters. Mr. K. Shankaranarayana Rao, M.A., B.L., Chief Scout Commissioner, then read His Highness the Maharaja's message to Scouts. Mr. K. H. Ramayya, Local Scout Commissioner, read His Highness the Chief Scout's message. The Dewan rose to address the Scouts amidst loud cheers. He congratulated the Scouts on their smartness and splendid turnout and wished large numbers should join

the brotherhood as only very few were at present under the influence of the beneficent movement. He, then, appealed to the educated and the moneyed classes. More men of leisure were wanted as Scoutmasters and other Scout officers and for further propaganda more funds were necessary. He hoped there would be a great response to the call. Mr. C.S. Balasundaram Iyer, Inspector-General of Education and Chairman of the Executive Committee, Boy Scouts of Mysore, thanked the President for his kind presence on that evening in spite of multifarious engagements and appealed to the public about the necessity of wide expanse of the movement, whereas it now touched on the fringes of the vast mass of boyhood. The Rally terminated with the singing of the Mysore Anthem and loud cheers and cries of "Jai" to their Highnesses, and to the Dewan and other guests.

## Ahmednagar Boy-Scouts.

The Scouts of the 1st Chatrapati Troop, Ahmednagar, enacted on the night of 31st October a social Marathi play in aid of the Red Cross Society and Scout Troop Fund.

A large gathering of people watched the function with keen interest.

D. B. DAVARE, Patrol Leader,  
I. B. S. A. Club, Davare Lane,  
Ahmednagar.

A very interesting function took place at S. R. Nanjundiah's Hindu A. V. School on Saturday the 2nd inst. when, under the presidency of Mr. Ananda Rao S. Sirsi, the President of the Bangalore City Municipality, the Scouts of the 21st Bangalore Troop celebrated their third Anniversary. The function began at 5 o'clock with Tea prepared and served to the guests by the Scouts. Then there was an investiture, and a fine display of wrestling, followed by some feats of strength. The guests then adjourned to the seats provided for them in the open, and the regular business of the day began with the reading of the Report by one of the Patrol leaders of the Troop. Mr. K. H. Ramiah, B.A., our Local Scout Commissioner spoke words of wisdom in his usual rousing style, and was followed by Mr. C. Subba Rao, M.A., the Organizing Scout Commissioner, who placed before the audience the importance of scouting, and pleaded for a strong Troop Committee for the Troop. An influential Troop Committee was then formed with Mr. Ananda Rao S. Sirsi as the President, and Messrs. Netkallappa, and H. P. Krishna Rao as Vice-Presidents. The pleasant function was brought to a close by the very felicitous speech of the President. Our warmest congratulations to Mr. M. H. Ramachandra Rao, the very energetic Scoutmaster of the Troop, and Mr. S. Narasimhalu, his able Assistant.

The Scouts of the 10th Bangalore Troop celebrated their Anniversary at the National High School on Sunday the 3rd inst. Mr. Sankaranarayana Rao, M.A., B.L., Chief Scout Commissioner, presiding. The proceedings began with an investiture in the open. The assembled guests then went into the Hall of the High School, where some very clever sleight of hand tricks were shown by one of the Scouts. Another Scout displayed his mastery of ventriloquism, some of the heart-rending cries he made, having been particularly excruciating in their realism. Mr. Sampathigiri Rao, M.A., the Headmaster

of the School, then spoke eloquently on the life and life-work of Akbar the Great, the hero of the Troop. Mr. C. Subba Rao, M.A., spoke on Scouting. Mr. K. Sankaranarayana Rao, then rose and made a soul-stirring speech on the necessity at present for developing an organization like the Scout movement. With three cheers to His Highness the Maharaja, and the more to H. H. the Yuvaraja, Chief Scout, the meeting came to a close.

It may here be remarked that the 10th Bangalore Troop are the present holders of the Reddi Public Service Shield, the First Aid Shield, and the Sri Krishnaraja All India First Aid Mace.

Dr. Mrs. Annie Besant, Honorary Chief Scout Commissioner for India, accompanied by Raja Dharma Pravina K. S. Chandrasekhara Iyer, B.A., B.L., Chief Judge, paid a visit to the Headquarters of the Boy Scouts of Mysore, on Saturday the 9th instant. On her arrival, she was received by Mr. K. Sankaranarayana Rao, Chief Scout Commissioner, Mr. C. Subba Rao, Organizing Scout Commissioner, and Mr. K. H. Ramiah, Local Scout Commissioner, and was conducted round the buildings. She then reviewed the Boy Scouts of Mysore who had assembled in large numbers, and kindly made a short and impressive speech to them.

In connection with some volunteer work which about twenty-five Scouts (from the 5th and 21st Bangalore, the Maharaja's Own, and the 6th and 7th Tumkur Troops) did during the recent Star Conference at the Sankariah Hall, under the presidency of Dr. Annie Besant, we are very happy to publish the following letter received from the Secretary, Karnataka Division, Order of the Star in the East:—

"May I request you to kindly convey to the Scouts who took part in the arrangements of the Star Conference on the 9th and 10th instant, our warm and heartfelt thanks for their excellent work? It was a *strenuous and difficult piece of work* they had to do, and they managed it with *commendable tact, firmness, and courtesy*. Much of the success of the conference was due to them, and we are grateful to them for that." (Italics ours.) Well done, Scouts!

## Office Secretaries.

In connection with the re-organization of the Department, the appointment of two Secretaries to the Organizing Scout Commissioner was sanctioned and Messrs. Mohamed Auzum and N. Sree Ram have accordingly been appointed Secretaries.

## Four Fools in one.

Mr. Tim remarked playfully to his wife that he in her, possessed four fools. 'Who are they?' She asked. 'Beautiful, dutiful, youthfool, and delightfoot,' said he. 'You have the advantage of me, my dear,' She replied 'I have but one fool!'

Why are Teeth like verbs?  
Because, they are regular, irregular and defective.

Collected by MR. N. NARAYANA RAO,  
S. M., Maharaja's Own Troop.



## Nagaraj, the Patrol Leader.

(Continued from p. 10, No. 6, Vol. 5.)

*Dina.*—I say, will you please put an end to your hilarity. My heart is fettered with turmoil and pain and you take delight in merry spear-thrusts at my expense.

*Bhima.*—If you really feel your heart is so fettered, why not just unbutton your coat and shirt and give your heart the liberty you desire?

*Dina.*—When will you be done with all your insincere gossip?

*Bhima.*—I tell you candidly, as soon as the chin ceases to grow down the teeth and woman stops her idle chatter.

*Chandra.*—Fie, Bhima, why not just come to the point and cease your beating about the bush?

*Bhima.*—In the first place the topic I am about is so *unground* and blunt that you will grope in vain for a point. In the second, you ought to know that we are all in a plain and it is only my tongue that is active while my hands are as inert at present as the big slab that covers some worthless mortal in yonder graveyard. So you see that there is neither a bush nor do I beat about it.

*Chandra.*—I say, no more of your foolery please. How long am I to tell you that.

*Bhima.*—Yes, yes, no more of my foolery: while they say wise men often play the fool, why should not fools play the wise man?

*Dina.*—But a fool is a fool, even when he plays not the fool.

*Bhima.*—What a jingle of words that?

*Dina.*—You do not seem to be yourself to-day. Your ghost must have overtaken you.

*Bhima.*—Oh! you do me great honour by such an august designation. Wise men's ghosts are dumb but fools' ghosts as you say talk and talk, and if the talking persons are infinitely superior to the dumb ones, the fools are infinitely superior to the wise. Am I not a good logician?

*Chandra.*—I say, has your wit no bridle?

*Bhima.*—Neither a bit nor a bridle.

*Dina.*—Aye chap; Do you mean to say it is so unruly?

*Bhima.*—Why, it is a cursed wild colt, a Tartar jade, which would caper and kick till the day of the Deluge.

*Chandra.*—A wonderful specimen of a jesting Brahmin tribe, I say, you are.

*Bhima.*—Rather, the laughing tribe, or the laughed-at-tribe, of the laughter-

making-tribe, or perhaps all-the-three-in-one-tribe, or as you like it.

(Enter Patrol Leader.)

*P/L.*—How is it you are dallying here, and seem to ignore that precisely at three to-day our Scout Master is to hold the investiture ceremony for our Tenderfoots. I fear we have got to be prepared with the information about the promise and the laws and their significance.

*Chandra.*—Oh! yes; All our boys know it full well. But here is a Second-class Scout, from our sister troop. He



*Deeply Interested  
and Pleased.*

will be able to supplement our meagre knowledge of the subject. (Pointing to Bhima.)

*Bhima.*—Oh! yes. If I am right in my memory, the promise is somewhat thus: On my honour, if I have any, I promise, if that should be worth any thing, to do my duty to God, Crown and Country. To God we owe our duty because it is He who keeps our pot aboiling; and we ought never to forget Him in any time of distress.

*Chan.*—You fool! It is not because God gives you bread that you owe Him a duty. He is with you in all your troubles as well as your pleasures, and it is with a thankful heart that we look upon Him for past benefits conferred

and future help that He is bound to give.

*Bhima.*—And then, the second part deals with loyalty and patriotism. Our Scoutmaster said we must never entertain any thought, speak any word, or do any act which would be subversive to the best interests of our king and the country. But neither patriotism nor loyalty fetch any money or else our Shylocks would be the first to buy them and make a fortune out of them.

*Chandra.*—What hollow ideas are yours, I say. You love your king as you love your own father and your country as you love your own mother.

*Bhima.*—I believe we have next got to help others at all times. But I very much doubt if that is from a humanitarian interest we do it, or from any sense of duty for any past good, or in expectation of any sufficient return. But at any rate we have to obey the proverb "Charity begins at Home" and self-preservation, being the most primary instinct of man, we care first for our own safety. Is it not? My Scoutmaster was haranguing in a mighty voice that Service and not Self was to be our motto. I very much fear if that is feasible at all when we take the hard facts of life. To obey the Scout Laws is a task only possible to the Gods, in its entirety. I wish it modified to be a bit practical.

*Chandra.*—It is getting late, I say. We are to go on hike at 2, to the hill lock yonder. Our Scoutmaster will be waiting. Why not you also come in Bhima?

*Bhima.*—Then just wait, I will obtain permission from my Scoutmaster.

*Chandra.*—Yes. Do so.

(EXEUNT OMNES.)

### SCENE 2.

Hoisting of the Union Jack and Salute.

The Investiture.

All retire to bed. (After some time)

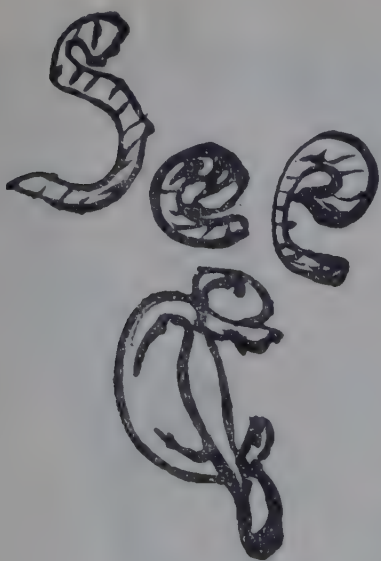
*P/L.*—Oh! the wretched things wonder I do not get any sleep to-night. It is past twelve and I see all my brothers are snoring like anything. There my Second moves. I say Chandra, you too seem to be as restless as I. Why not we just take a walk in this pleasant moon-light? Perhaps that will refresh us and lull us to sleep.

*Chandra.*—But, I doubt, leader, we ought to obtain permission of the Scoutmaster before we begin a nocturnal expedition as this. Let us go to him and see if he has got to say anything.

(They both go forwards to the S.M. tent but he is found to be fast asleep)

(Continued on page 11.)





### Politeness.

Mother-in-law :—Won't you have another piece of cake, Sham?

Sham :—No, thank you, madam.

Mother-in-law :—You seem to be suffering from loss of appetite. Are you?

Sham :—It is not loss of appetite, but what I am suffering from is *Politeness*.

### Penny wise and *pound-foolish*!

In a certain slaughter house, the butchers observed a peculiar rule that if any dog entered their market, its owner should be fined a penny.

One day, a lawyer's dog entered the market, and a butcher who had a grudge against the lawyer, caught hold of the animal and tied it up. He then went to the same lawyer for consultation, and asked him whether the owner of a dog which had committed a trespass, could be charged therewith. The lawyer referred to his books and advised the man to take the case up to court. The butcher rubbed his hands in glee, and said "now then, hand over a penny, your dog trespassed into my shop to-day!"

The lawyer coolly handed over the penny, and as the butcher pocketed it and was going away, called him back: "Hi, Mr. Butcher, not so fast! you cannot get out without paying my fee of a pound."

Verily, a case of penny wise and pound foolish!

—S. R. SUBBA RAO,

*St. Joseph's College, Bangalore.*

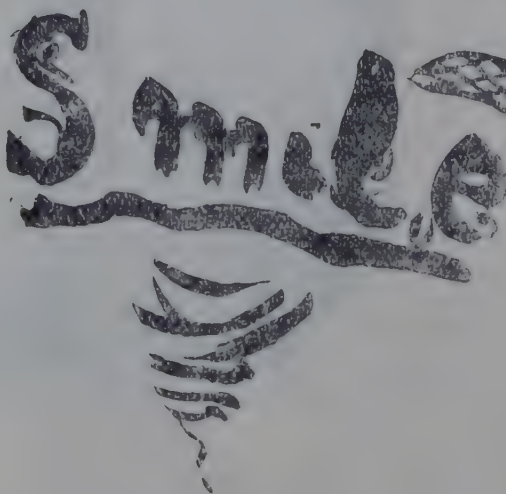
Am I able to tell you the word which I mean?  
'Tis done,—nothing more need be said;  
Believe me the word is as easily seen,  
And as quickly as this may be read.  
But lest you should wander for want of a clue,  
My first is a part of to be,  
My second, though never belonging to you,  
Is appropriate always to me.  
My third is an emblem of power and might,  
And wisdom and strength it implies;  
Should you be my third, with much eager delight,  
You would haste to remove my disguise.  
But are you my whole? What adamant soul,  
Can resist your all-conquering sway;  
The rage of the passion you softly control,  
And charm the blue devils away.

Answer :—

**Am-i-able.**

S. M. VENKATARAMAIAH,

*Second Year Higher.*



### Single-Handed.

The class had been given a rather difficult sum to do for some home-work, and strange to relate, Rangoo, the dunce of the class, was the only one with the correct answer.

"Did your big brother help you with this, Rangoo?" asked the teacher. "No Sir," truthfully replied Rangoo, "He did it himself".

—K. G. L. RAO, Kolar.

\* \* \* \* \*

Soldier :—(appearing at the back door of a house) Will you help an old soldier Lidy?

Lady :—Were you at the front?

Soldier :—Yes, but nobody answered me when I knocked.

—A. N. RAMA RAO,

### Riddles.

- I. I am a strange contradiction. I am new and I am old;  
I am often in tatters and oft decked with gold.  
Though I never could read, yet lettered am I found,  
Though blind I enlighten, though loose I am bound,  
I often die soon, though I sometimes live ages,  
And no monarch alive has so many pages.

II. What is that that burns to keep a secret?

III. What is the greatest of all riddles? Life, because we must all give it up, one day or the other.

IV. Why does a country which loses its king lose more than a king who loses his country?

Because the country loses a sovereign, but the king loses a crown.



### An Improvement.

Doctor :—You cough with much greater ease this morning. How is that?

Patient :—I ought to, I have been practising all night.

### Proper Help.

Mr. Biff :—Mr. Biff, there is a burglar at the silver and another in the pantry eating my pies. Get up and call for help.

Biff (at the window) Police! Doctor!

—C. A. KHUDDUS,

*Chitaldrug.*



Speech delivered by Mr. Ananda Rao  
S. Sirsi, B.A., LL.B., President,  
Bangalore City Municipality,  
at the 3rd Anniversary of  
the 21st Bangalore Troop  
(S. R. N.'s Hindu A.-V. School)  
on 2—12—1922.

#### SCOUTS AND GENTLEMEN,

I have much pleasure in thanking the authorities of the school for the honour they have done me in asking me to preside on this very interesting occasion.

I heartily rejoice in congratulating the Boy Scouts on the varied and delightful programme they have provided for us to-day and on the progress made by them during the year under report. Every institution which has for its ultimate object the improvement of the physique and the moral of the young and the gradual development of the manly and humane virtues among the rising generation, deserves our enthusiastic support and willing aid. The Scout system is now recognized in all civilized countries as a mighty instrument for the cultivation of qualities which would in the prime of life enable young men to fulfil their obligations as citizens of the Empire to their own satisfaction and of their countrymen and their Rulers. There is nothing higher in this world to be aspired after, than complete devotion to, and reliance on God, perfect loyalty to our gracious Sovereign and an invincible desire at all times to serve the lasting interests of our State and Country. The Scout movement stands nobly for these ideals. I have therefore no doubt that the more public spirited of our civic representatives, will always render the Scout movement, all the help which they can. Scouts and gentlemen, I wish the School and the Scouts a prosperous career in the future.

The Friends' Debating Society, Government High School, Hassan, met for the 6th time on Saturday, the 5th November 1922 under the presidency of the Rev. Mr. Boote.

The Subject for discussion was "Is ambition a vice or a virtue."

The Chairman delivered an eloquent speech after which the meeting terminated with three cheers to His Highness the Maharaja of Mysore.

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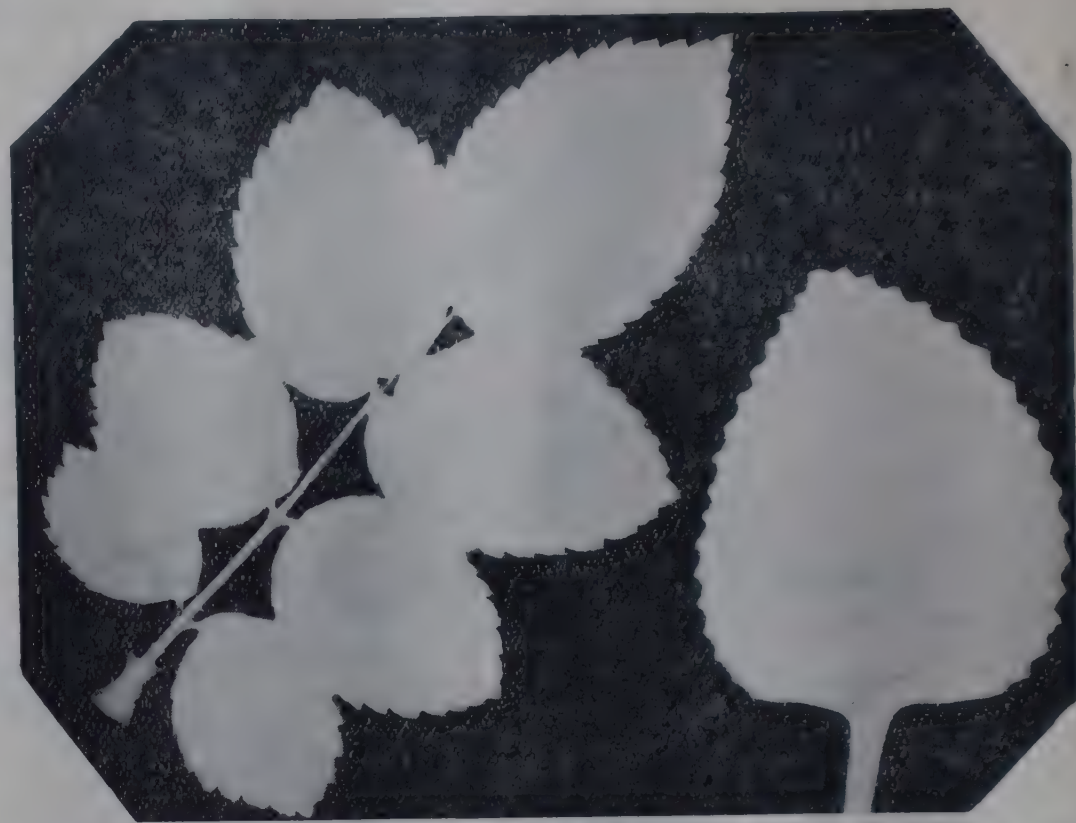


Photo of leaf taken without a camera (for method, please see page 9 of last Month's issue.)

#### The Scout's Task.

What can help the nations weal,  
Marred by fire and hate and steel?  
What the tasks they can fulfil,  
Who would save and may not kill?  
All that strengthens heart and hand,  
All that makes a nobler land,  
All that stirs the mind of youth  
To new hopes for light and truth,  
All that cleanses India's air  
From foul fogs that breed despair,  
All that rescues each man's life  
From the pains of useless strife,  
All that calls each human heart  
To be worthy of its part,  
These are works that build a state,  
Then come, *Scouts*, be wise and great!

M. SUBBARAO, IV Form,  
M. C. H. School, Mysore.

#### Scoutmasters, please note!

The Annual Census Returns of your Troops should be sent to the undersigned *on or before the 10th January 1923*, in the following form.

- (I) Name and Number of Troop:
- (II) Scoutmaster:
- (III) Assistant Scoutmaster:
- (IV) Names of Scouts in the Troop, classified as (a) Recruits, (b) Tenderfoots (c) Second Class Scouts (d) First Class Scouts (e) Maharaja's Scouts.
- (V) Proficiency Badges held by members of the Troop.

The Returns should contain information as it stood on the 31st December 1922.

C. SUBBA RAO, M.A.,  
Organizing Scout Commissioner,  
Tippu Sultan's Palace,  
FORT, BANGALORE CITY.

#### Notice to our Contributors.

1. MSS. should be legibly written on one side of the page only.
2. Descriptions of news and events must be brief.
3. All extracts and quotations must be acknowledged.
4. A free copy of the magazine will be sent to every contributor of stories, poems, articles and sketches, which are published in the magazine.

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Look out for a fine new Serial to commence in the January number!



**NAGARAJ, THE PATROL LEADER.***(Continued from page 8.)*

*P/L.*—I say, he is asleep, and I do not think it is proper to wake him up. I shall explain to him to-morrow morning why we did this. I am sure he will never question our good faith. Come on, we will go to the river-side.

*Chandra.*—All right. (They go to the river-side.)

[Another place.]

Dumb show. Passengers, an old man and old woman and a boy are beaten by robbers and are deprived of all their property. Robbers run away. Wailing.]

*P/L.*—Hark! What is that wailing about? See, it seems to come from this corner. Let us haste thither.

(They go.)

*Chandra.*—O! my God, this poor man's knee cap is broken and his arm fractured. What a terrible wound! This boy seems to lose his breath. Quick, leader.

(The leader fetches some water from the river and attends to the wounded man, while the Second gives artificial respiration to the boy. The old man feels relieved and the boy is recovered.)

*P/L.*—Chandra, just run up and get two of our Scouts (C. Exit.)

*Old woman.*—O! my heavenly sons, you have given me my life and my darling boy and my husband. May God be always with you.

(Chandra returns with Scouts 3 and 4.)

*P/L.*—We did nothing, Grandma, more than what is our pledge to do. We ought to help others at all times and such opportunities where we are needed, are for us, what cool drops of water on their parched throats are for forlorn passengers in some endless desert. But will you please tell us, grandma, how exactly you came about this catastrophe.

*Old woman.*—(Crying) We are natives of Rampur and were travelling to the neighbouring village of Sivpur. We did not carry any appreciable property with us but as we were approaching this place, three sturdy ruffians waylaid us, wounded my husband, kicked my boy and left him for dead, and stripped us of what little *samans* we carried. I had given up everything for lost and but for your timely and providential rescue there is no knowing if we would be breathing at this moment at all.

*P/L.*—Grandma, it is almost getting late, and I would suggest your accompanying me at present to our camp. I promise to give some food for your starving stomach and rest for your fatigued limbs.

*Old man.*—Dear, can you tell me where I am. Is our darling boy alive or dead? (Panting for breath.)

*Old woman.*—My lord, you would never have been here in this state of rescued and renewed life, but for the presence of these angels whom God has sent to minister to us. It was they that gave life to our boy and blood to your limbs.

*Old man.*—(Turning to the Scouts) My young kiddies, how noble and how generous you have been to us, afflicted mortals, you have neither cared for the bodily pain, nor for the immense trouble caused to your limbs at this late hour of the night. How I wish I had a dozen sons moulded of the same clay that you are, that I may dedicate them to the service of the motherland and rest my soul in peace. Your kindness and helpfulness are something heavenly.

*P/L.*—Grandsire, be pleased to

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accompany me in our arms, to our tent, and we will do what we can to relieve you of further trouble.

*Old man.*—As you please, my darlings.

(They lead him to the tent. The old man limps along while the woman and boy go with them.)

P.L.—No. 3, you will please give them proper sleeping accommodation, arrange for a mattress of straw, and spread my blanket over it, while No. 4 will prepare some hot coffee and give it to them. I will, meanwhile, go round to the S.M.s' tent and see to their further comforts.

(He leaves the 2nd in charge, and goes out alone.)

ಸರದಾರ:—ಇಲ್ಲ, ನಿನಗೆ ಕೆಲಸವನ್ನು ಕೊಡಲು ಸಾಧ್ಯವಿಲ್ಲ. ಹೆಸರುಗಳನ್ನೇ ನೆನಪಿಟ್ಟುಕೊಳ್ಳಲಾರದಷ್ಟು ಜನರು ಕೆಲಸಕ್ಕಾಗಿ ಬಂದು ಅಲೆಯುತ್ತಿರುವರು.

ಉಮೇದುವಾರ:—ಸ್ವಾಮಿ, ಹಾಗಾದರೆ ದಯವಿಟ್ಟು ಆ ಜನರ ಹೆಸರ ಲೆಖ್ಪನನ್ನೂ ಇಟ್ಟು ಕೊಳ್ಳುವ ಕೆಲಸವನ್ನಾದರೂ ಕೊಡಲಾರಿರಾ?

—S. R. S. RAO,

Scoutmaster.

ಪ್ರಬುದ್ಧ ಕರ್ನಾಟಕ.

ಸೆಂಟ್ರಲ್ ಕಾಲೇಜಿನ ಕರ್ನಾಟಕ ಸಂಘದಿಂದ ಪ್ರಕಟಿಸಲ್ಪಡುತ್ತಿರುವ ಉತ್ತಮತರದ ಸಾಹಿತ್ಯಪತ್ರಿಕೆ. ವಿನಾಯಕನಹಬ್ಬ, ದೀಪಾವಳಿ, ಸಂಕ್ರಾಂತಿ, ಮತ್ತು ಕಾಮನಹಬ್ಬ, ಈ ರೀತಿ ವರ್ಷಕ್ಕೆ ನಾಲ್ಕು ಸಂಚಿಕೆಗಳು ಹೊರಡುತ್ತವೆ. ಇದರಲ್ಲಿ ಶಿಲ್ಪ ಮತ್ತು ಸಾಹಿತ್ಯ ವಿಷಯಿಕವಾದ ಉಪನ್ಯಾಸಗಳೂ ಸಣ್ಣಕಥೆಗಳೂ ಗ್ರಂಥವಿಮರ್ಶೆಗಳೂ ಸಾಹಿತ್ಯವಿಚಾರಗಳ ಸಾರಾಂಶಗಳೂ ಅವುಗಳ ಮೇಲಣ ಅಭಿಪ್ರಾಯಗಳೂ ರಂಜಕವಾದ ರೀತಿಯಲ್ಲಿ ಬರೆಯಲ್ಪಟ್ಟು ಮುದ್ರಿತವಾಗುತ್ತಿವೆ.

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ರೂ. ಆ. ಪೈ.

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ಗೌ|| ಕಾರ್ಯದರ್ಶಿ,

ಕರ್ನಾಟಕ ಸಂಘ,

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"KNOWLEDGE IS MORE THAN POWER—IT IS VIRTUE."

VOL. 5.]

BANGALORE, JANUARY, 1923

[No. 8.

## Headquarters Notices.

**The Sree Krishnaraja Second All-India First Aid Trophy and Rally.**

The Sree Krishnaraja Second All-India Trophy for the Mace and Boy Scout Rally will be held in Channarayana about the middle of April 1923. It is hoped every troop in the State will compete for the Mace and send parties of Scouts for the other items of Scoutcraft competitions. Detailed rules and conditions are published separately in all Newspapers and through circulars to Scoutmasters. If your troop has not received one, ask for it.

**His Highness the Chief Scout's First Aid Shield.**

Competitions for this Shield also will be held in April along with the All-India Rally but will be limited to teams from within the State only. For special rules for the competitions, refer to circulars to Scoutmasters already issued.

**The Chief Scout Appeals.**

His Highness the Chief Scout has issued an Appeal in aid of the Mysore Boy Scout Fund. It is published elsewhere in this issue. You are requested to bring it to the notice of your parents, friends and well-wishers and secure their help towards its realization.

**New Local Scout Associations.**

Closepet has formed a Local Association of Parents and Elders for supervision and encouragement of Scout work. It was the direct outcome of the Closepet Scout Camp during Xmas holidays. By the way, the camp was invited to Ravanna Siddeswara Betta by the public of Closepet at the instance of Messrs. A. Krishnaswamy Iyengar, Sub-Divisional Officer, M. Rama Rao, Special Magistrate, P.

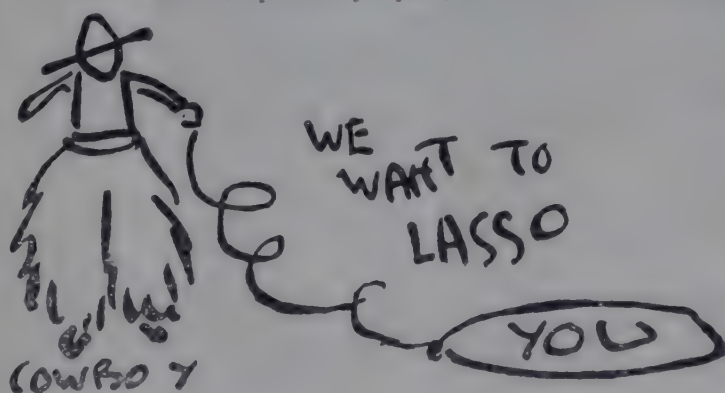
Krishna Rao, Amildar, and N. Subba Rao, Vice-President of the Taluk Board, the expenses of the 4 days camp being borne entirely by the people. It was after the camp that a public meeting was held and the Local Scout Association formed with the following office-bearers:—

Mr. A. KRISHNASWAMY IYENGAR,  
President.

Mr. P. KRISHNA RAO,  
Vice-President.

Mr. NANJUNDIAH,  
Secretary.

The Malleswaram Association which was long dormant was revived to activity. Under the presidency of Mr. Aiyasamy Iyer, Retired Executive



Engineer, the Association promises energetic work this year. Its Secretaries are Messrs. V. N. Kalyanpur and B. V. Navale, while Mr. N. N. Iyengar acts as Vice-President.

Tiptur has started one but details are not yet received.

**Examiners for Proficiency Badges.**

At the request of the Board of Honour, the following gentlemen have very kindly consented to be examiners for Scouts in Bangalore for the several Proficiency Badges noted against each. Others may be approached and we hope to be able to announce their decisions also shortly.

Mr. S. G. SASTRY, *Art.*  
Industrial Chemist.

- Mr. M. G. SINGLACHAR, *Agricultural Engineer.*
- „ S. G. SASTRY, *Craftsmanship.*
- „ S. G. SASTRY, *Carpentry.*
- „ W. DAVISON, *Industrial Chemist.*
- „ W. DAVISON, *Dairying.*
- „ M. G. SINGRACHAR, *Live Stock Expert.*
- „ M. G. SINGRACHAR, *Engineering.*
- „ S. G. SASTRY, *Agricultural Engineer.*
- „ S. G. SASTRY, *Entertaining.*
- „ S. G. SASTRY, *Industrial Chemist.*
- Dr. SRINIVAS PIEDPET, *Fireman.*
- „ Dr. SRINIVAS PIEDPET, *Health Officer.*
- Mr. W. DAVISON, *First Aid to Animals.*
- „ Mr. W. DAVISON, *Live Stock Expert.*
- „ B. V. RAMA IYENGAR, *Forestry.*
- „ B. V. RAMA IYENGAR, *Conservator of Forests.*
- „ W. DAVISON, *Horsemanship.*
- „ W. DAVISON, *Live Stock Expert.*
- Dr. M. K. VENKATA RAO, *Camping.*
- „ Dr. M. K. VENKATA RAO, *M.A., Ph.D.*
- Mr. G. H. KRUMBIEGAL, *Gardening.*
- „ Mr. G. H. KRUMBIEGAL, *Superintendent of Gardens.*
- „ S. G. SASTRY, *Music.*
- „ S. G. SASTRY, *Industrial Chemist.*
- Dr. M. K. VENKATA RAO, *M.A., Ph.D. Nature Study.*
- „ Dr. M. K. VENKATA RAO, *M.A., Ph.D. Nature Study.*
- Mr. S. N. HANUMANTHA RAO, *Principal, P. T. School.*
- „ Mr. S. N. HANUMANTHA RAO, *Path-finding.*
- „ D. B. RAMACHANDRA MUDR., *Supt., Govt. Print. Printing.*
- „ A. SRINIVASIAH AND T. SHAMA RAO, *Swimming.*
- „ M. G. SINGRACHAR, *Surveying.*
- „ M. G. SINGRACHAR, *Agricultural Engineer.*
- Dr. M. K. VENKATA RAO, *Signalling.*
- „ Dr. M. K. VENKATA RAO, *M.A., Ph.D.*
- Dr. M. K. VENKATA RAO, *Stalking.*
- „ Dr. M. K. VENKATA RAO, *M.A., Ph.D.*

**New Proficiency Badges.**

Six new proficiency badges have been added to the list already existing. They are:—Bird Study, Botany, Mason, Master-at-Arms, Textile Worker, Wireless Operator.

Badgers, look out!

C. SUBBA RAO,  
Organizing Commissioner.



# Chitta Suddhi and Prabhachandra.

(M. Rama Rao, B.A., B.L.)

## I

The Sangha met for the last time. The cave had been their home for six months past and everywhere the Sravanas had cleaned and made it more beautiful. The pond close by, the flowering trees, the sweet roots, all made Swarnagiri a happy home to the homeless Sravanas. Chitta Suddhi, the youngest of the band, was well beloved in the villages around and many were the gifts he got for the Sangha from pious men and women.

"Why should we move so soon? This is a pleasant place." Chitta Suddhi had given up the world; but sweet things somehow always found their way to his plate.

"Nay, brother, the pleasures of the world are not for us," answered the grave voice of an elder from the group.

"But the Guru is ill. He cannot walk. How can we move him?"

"The Guru's body is ill," corrected the grave elder again.

Chitta Suddhi tossed his head. His hair had been long, curls on curls, very dear to the maidens of his village and though now a grave Sanyasi with a shorn head, he could not get over the habit of tossing his head which he had learnt when young. A sharp reply was on his tongue when the whole Sangha was hushed into silence.

The great Srutakevali Bhadrabahu entered by a side door. His tall form weak and lean with sickness, ready to drop into mother earth, he already looked a corpse in his yellow clothes. He could hardly walk and Prabhachandra who led him had almost to carry him. The body was indeed dying, but the soul, the strong soul which had roused thousands to walk the path of piety, was there still. You had only to look at the eyes to forget the weakness of the body.

The great preacher sat or rather leaned back in his seat and the Sangha which had risen as one man when he came in, prostrated themselves saying "You are our Guru, our Lord."

Bhadrabahu had closed his eyes on sitting. The few steps he had walked tired him. Oh! the useless body which weakens when there is still work to do. But who are we to judge? God's will be done.

At a sign from their Guru, the Sangha sat, rows behind rows, the elders in front, younger men making

them way with respect. Only Prabhachandra stood behind the master ready to help, should the Guru need it. The kindly eyes of the Guru rested on the Sangha: a silent prayer passed his lips; and at a sign, Prabhachandra raised his grave voice and gave out the Dharma.

"Obedience should be given to father and mother. No living animal should be hurt. Truth should be spoken. The teacher should be honoured by the pupil."

The words were taken up by the whole Sangha and the holy chant was sung.

"Peace be to all."

As the holy words were caught up by the Sangha, Bhadrabahu seemed to grow stronger; he sat up and joined in the song, feebly at first but stronger and stronger every minute. The power of the Lord was again on him and the weakness of the body was forgotten.

The chant ceased and then the Guru spoke. "I have come to you, my brothers, to bid you farewell. The Dharma wants us to preach. We have spent six months here and it would be wrong to waste more time. I thought this body would grow strong again and kept you here hoping to go with you. But now I know this body is dead and I must seek another body to work for Dharma. So you will start to-morrow and travel to Punnata where the people are good and the news of the Dharma will be welcomed. May the Dharma guide you aright."

He ceased and there was not a dry cheek in the Sangha. Old men and young wept like children; for, the Guru was their God on earth, their father, mother, their all. But the order had been given and their duty was to obey.

The Sangha rose and prostrated and Bhadrabahu's tall form towered in the dim light of the cave as he stood and blessed them in the name of Dharma. Oh! the Godlike peace in those eyes, the love, the calm: surely he was more than man.

## II

The Sangha started. The leader who had led them from the North, who had taught them and made the path of virtue clearer, that leader now lay dying in the cave with only Prabhachandra to care for him. All the rest were ordered to leave. The Sangha was in grief but obedience is the first

virtue. Chittasuddhi alone was angry.

"We would not leave a sick cov like this" he said in anger. "Why should we not stay till the Guru passes away? It can only be a few days more."

"The teacher should be honoured by the pupil" corrected a grave elder "and true honour is true obedience."

"Nay, but Prabhachandra stops. Why not some more?"

"The Guru had promised a boon to Prabhachandra and this was the boon asked by him, to stay with the Guru till the end" answered the elder.

"But Prabhachandra cannot dig roots or serve. He was a mighty Emperor: at his words all kings trembled and were silent: The Conqueror of Nandas to live alone and nurse a sick man. He has never worked and how can he live by himself and how can he wait upon the Guru?" went on Chittasuddhi.

"Better than some who think well of themselves" replied the elder with a smile. "You are wrong to think of Emperor Chandragupta who died when Prabhachandra was born. The Guru's order has been given and we are here to obey it. The Sangha must go to Punnata and the Dharma must be preached."

## III

Bhadrabahu lay dying. No wish remained to him. He had worked hard as God had ordered and now that the Lord wanted him to leave this body, he was ready.

"As a man throws away his old clothes and puts on new ones, so do we throw away old worn-out bodies and take on new ones."

There was no sorrow and as Prabhachandra chanted the beloved Dharma in his master's ear, he knew the end was near. For twelve days the Guru had lain without food or water. "The time is come and why waste good cloth in patching up a coat that is so soon to be thrown aside?" he had said.

The end was come. The morning sun had just arisen. Prabhachandra bathed the Guru and repeated the Dharma while the Guru nodded silently following the chant. At the end "Peace be to all", the Guru closed his eyes and the great spirit departed.

Prabhachandra bowed his head in silent prayer. Twelve years of silent prayer, penance and preaching had to pass before this ex-emperor, who found peace in the yellow robe that peace which he could not get by conquest in the

(Continued on page 3, vi. 3.)



**Physical Culture Corner.***(Continued from last issue)*

**Muscles of the arms.** Let us now consider the arm in detail.

**The shoulders and upper arm.** For strengthening the shoulder muscles, exercise with the clubs is invaluable. Flinging the hammer or any other weight is very good work for the upper back and the triceps. Swinging it upwards and forwards, the muscles over the shoulder and the deltoid are brought into play still more effectually. Rowing is a good exercise for the shoulder muscles but tends to round the shoulders forward, unless combined with other stretching exercises. There is no better exercise than Rope Climbing for the arm muscles. When 'hand over hand' climbing is used the deltoids, biceps and the pectorals get plenty of work. This is the quickest way to develop these muscles. The feet must be rarely used in this exercise.

A man in good condition ought to be able to lift his body steadily by the action of his arms. By training, one arm will lift the body easily, and athletes are able to lift the body by means of a single finger, but those, for whom I am writing, may be content without achieving that feat, unless they have an extra finger.

Boxing and fencing are alike excellent for the shoulder and upper arm, but both arms must be used in the latter. The biceps is strengthened in all exercises in which weights are raised by bending the arm at the elbow, and bringing the hand towards the shoulder or chest.

(13) Firmly grasp the bars of a window above the head as far as the arms can reach, and leaving the body limp, raise the body with the help of the biceps alone, and lower slowly to former position.

(14) Rest the toes on a chair with the hands resting on the ground, thus taking up a sloping position. Slowly raise the body until the arms are completely stretched, then lower as before.

To give even better work to the triceps, walking on hands with the feet balanced in the air, may be used to great advantage, by those who have mastered this noble art, though it is a less dignified and less speedy method of progress than the normal one.

The fore-arm and wrist.

(15) The exercise which I have found tell most directly on the fore-arm is that of lifting a chair at arm's length, the chair's back being vertical and the chair held by a handgrip on

the lower leg either of the back or the front. The grip required strengthens the fore-arm muscle.

(16) A splendid exercise for the muscles of the wrists and fore-arms is to hold the clubs out at arm's length hanging vertically down, the palm side of the wrist being uppermost, and the shoulders of the club next to the thumb, then steadily raising the clubs to the horizontal position in a line with the arms, lowering them slowly and thus repeating.

Fencing hardens and strengthens the muscles of the wrist and the fore-arm specially. Brandishing a poker or any heavy club with the wrist movement in a warlike manner will give suppleness and a steel wrist, though our friend

ing :--

- (i) No boy should enter water whose physical condition seems to indicate that swimming may be harmful to him.



might be frightened out of their wits, if they chance to surprise us in that mood. Next we are to consider the muscles of the hand. After all the hand is more of a "grasping nature" than anything else, and so has a better 'grip' developed than the muscles to open the hand.

The hand can be made better looking if we give it this other work.

(17) Place the tips of the fingers under a heavy book, then work the fingers as in playing on the piano, so that each finger is called on in its turn, to lift the weight. A very little of this exercise will go a long way to correct any unshapely hand.

S. B. Vasudeva Rao.

*(To be continued)*

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**Judging Heights.****I Method.**

When the sun shines, the tree or the building will, of course, throw a shadow. We can then either pace the length of the shadow, or measure it with our staff, the length of which, in feet and inches, we should always know. We may then place the staff upright in the ground, (proving by means of a plummet line, which may be easily made with a string and a stone at the end that the stick is upright), and measure the length of the shadow cast by the stick.

Suppose that we found the shadow cast by the tree to be 40 feet and the length of the shadow of the staff 4 feet, and that the staff was  $5\frac{1}{2}$  feet long. Then by simple proportion we say, "as the length of the shadow cast by the staff is to the height of the staff, so is the length of the shadow cast by the tree to the height of the tree." Putting this in figures, it becomes,  $4 : 5\frac{1}{2} :: 40$  to the height of the tree. By multiplying, as in rule of three, the second and third together, and dividing by the first, we obtain 55 ft. for the height of the tree.

**II Method.**

In case the sun is not shining, or we cannot conveniently make use of the shadow, another simple method is to place the staff in the ground, then to lie down and place the eye close to the ground, so that the top of the tree coincides with the top of the staff.

Draw figure E to represent the eye. A B the staff and C D the tree; and A the top of the staff, and C the top of the tree, are in line when seen from E.

Then measure E B and E D, also A B, the height of the staff; suppose E B 2 yards, A B 1 yd. Then,  $E B : A B :: E D : C D$ ; that is as  $2 : 1 :: 50 : 25$  yds. or height of the tree.

**The Narasimharaja Medal.**

The following resolution of the Headquarters Executive Committee of the Boy Scouts of Mysore, passed at a meeting held on Thursday, the 16th instant, is published for the information of the Scouts.

"That Scout Ananthanarayana of the Markandeya Troop, Nanjangud, be awarded with the Narasimharaja Medal for gallantry, for having saved the life one of Subbabhakta, at great risk to his own."

J. D. SAMPATH KUMARAN,

Scoutmaster,

5th Bangalore Troop.

*(Continued from page 2, Col. 3.)*

world, joined his Guru. His dead body lies in the basti named after his imperial name. But if you wish to know the peace that lived in the heart of Bhadrabahu and Prabhachandra, go and stand before Gomateswara and gaze long into his calm eyes and may be, some of his peace will enter your soul.

Peace be with you !!



# "The Dispatch Runner"

(A DISPLAY FOR SCOUTS)

*Cast of characters.*

Narayan. P/L } Scouts of the Eagle  
Gopi Ramu } Patrol who undertake  
Krishna. P/L } The challenging  
Hari. } chasers. "Hounds."

Kesava Babu—The father of Krishna and the Chairman of Kalyan Municipality.

Mahadevan—Scoutmaster.

Scene:—A forest 6 miles off Kalyan. The house of Kesava Babu.

SCENE I.

Enter Mahadevan, the Scoutmaster, with the "Hounds" and the "Eagles".

*Mahadevan*:—Friends, to-day is our competitions day. I have told you the various ways of avoiding detection and the easiest means of carrying messages without being interrupted. I would just like to see how much my instruction has been assimilated by you. I have arranged to send a written message to our Municipal Chairman of Kalyan, Kesava Babu, and I would like that this is taken to him, at the latest by this evening at 6. It is 4 o'clock now and you have still 2 hours before you. The distance is not much to traverse. Now I leave it to you, to choose who will be the dispatch runners and who the chasers. If the runners succeed in taking my letter to Kesava Babu in time and without being detected, they carry off our Chairman's medal and if the chasers find out the message in their possession and thus prevent the message, they win the medal. Now come up. Tell me who will be the bearers of my message?

*Narayan*:—We shall take the dispatch, Sir.

*Mahadevan*:—Well; and Krishna and his patrol will be the chasers. Krishna (*turning to Krishna*) you are the most proper person to see that Narayan fails to take the message to your father. You are lithe and agile like a gazelle and only Narayan with his tricks and pranks can attempt to elude you. Now we will see. You are well matched!

*Narayan*:—But, Sir, may we know what the conditions of our errand are.

*Mahadevan*:—Well, I will tell you—you are now entrusted with a written message from me to be taken to Kalyan, and delivered to Krishna's father, our Chairman. You are given a start of 15 minutes. You may do any trick you choose. Krishna and his Patrol will be your chasers. As soon as they

see you, they will hit you with a tennis ball and that means that you have been found out. But that is not all. They have not succeeded until they have found the message in your possession. You must see that you are not caught before reaching our Chairman's house and even if you are caught, see that you hide the message somewhere to escape your rivals finding it. There is a gold medal for your success, and your rival chaser will get it in case you fail. While the pursuers search you they shall not detain you more than five minutes. At a time and place of your own choice.

"Peace be to all."

As the holy words were caught up by the Sangha, Bhadrabahu seemed to grow stronger; he sat up and joined in the song, feebly at first but stronger and stronger every minute. The power of the Lord was again on him and the weakness of the body was forgotten.

The chant ceased and then the Guru spoke. "I have come to you, my brothers, to bid you farewell. The Dharma wants us to preach. We have spent six months here and it would be wrong to waste more time. I thought this body would grow strong again and kept you here hoping to go with you. But now I know this body is dead and I must seek another body to work for Dharma. So you will start to-morrow and travel to Punnata where the for nothing but can play in this affair."

*All*:—Certainly, Sir.

*Mahadevan*:—And I suppose you know the conditions of the race clearly.

*All*:—Yes, Sir.

*Mahadevan*:—Shall I begin?

*All*:—Yes, Sir.

*Mahadevan*:—Narayan, (he writes a message) here is the message for you. Take care that you do your best to get the medal. Now you can start with your Scouts. I give you a start of a quarter of an hour.

(Exit Narayan with the message in hand accompanied by Gopi and Ramu.)

*Mahadevan*:—(Turning to Krishna) My dear Hounds! See that you are none-the-less agile and quick. I expect you to be the best hounds to track out my message from them. I hope you will do your best.

*Krishna and Hari*:—We will, Sir.

(*Exeunt Omnes*)

(*To be continued*)

P. VENKATESIAH,

Y.M.C.A. Hostel,

Madras.

## The Maharaja's Own Troop.

The Third Anniversary of the 27th and 28th (Prahlada) Bangalore Troop was celebrated on Sunday, the 14th instant, at 4-30 P.M., in the Tippu Sultan's Palace, Fort, Bangalore City. Mr. C. S. Balasundaram Iyer, B.A., Inspector-General of Education and Chairman, Headquarters Council, Boy Scouts of Mysore, presided. A large number of parents and other sympathizers were present.

The programme of the evening began with a display of "A Day's Camp," showing what Scouts do in a camp. Scouts were seen marching in their camp kit and soon they arrived into hut built entirely out of green leaves and wooden logs and spars prepared by the Scouts themselves. The morning ablutions, camp orders, camp dinners and teas, with rest and "Lights out" and sentry work all was gone through one after the other condensing a day's programme within the compass of an hour. Great dramatic effect was produced by robbers attacking a party of travellers and when the Scouts were out to help, their huts were set ablaze. Bringing relief to the wounded men, tracking the thieves to their dens and putting down the fire gave the people an opportunity of what Scouts are able to do, though all this make believe. They learn by doing and the whole show, which was in the open air, had a very realistic appearance.

After this out-of-doors programme, the audience adjourned to the spacious and historic hall of the Tiger of Mysore, where an hour's entertainment awaited the people. Recitations and Magic by one of the Scouts were much appreciated. The report of the work of the troop was read by Mr. M. H. Krishna Moorthy, Scoutmaster, and it was a bright and hopeful record of splendid progress achieved, which won for the troop the coveted name of the "Maharaja's Own Troop." Then Mr. K. Sanjiva Kamath, B.A., B.L., High Court Vakil, Madras, delivered his address and said he brought the good wishes of the neighbouring Presidency and as a token, presented the Headquarters with a photo of the Provincial meeting at Madras. Mr. C. Subba Rau, Organizing Scout Commissioner, then made a short speech emphasizing the need for more men as workers and more financial support for the movement. Mr. P. M. Basappa spoke on behalf of the public outlining the benefits on Scouting as evidenced by his brother's example, who began as a Scout some three years back and now is a Maharaja's Scout with a number of proficiency badges and a good leader. Arising amidst cheers, the president Mr. C. S. Balasundaram Iyer congratulated the troop on excellent record of progress and the admirable way in which the two young Scoutmasters managed the affairs of the combined troop. He acknowledged Mr. Kamath's gifts in suitable terms and wished that through mutual visits and interchanges like a strong bond of unity and fellowship would be created among the Scout Organizations in India. After a vote of thanks by Mr. K. Shankararayana Rao, the Mysore Anthem was sung and amidst loud cries of Jai for Their Highnesses and the guests of the evening, the meeting terminated at 7-30 P.M.

## Child Industry.

Two gentlemen while walking before an industrial house—

Mr. A to B:—"Though established for years his business is still a Child Industry."

Mr. B:—"What does he do?"

Mr. A:—"Makes Baby carriages."



# Leaves from the Note-book of a Scoutmaster.

(Continued.)

## CAMPING HINTS.

It is hoped that the following hints will be useful in the conduct of a Scout Camp. Of course, it will not be possible to provide here for all contingencies, neither can it be said that what suits one place and one set of boys will be suitable everywhere. In fact, one of the pleasures of camp life is thinking out of details for oneself, and making oneself as comfortable as possible with a minimum of "extras."

(1) For a camp to be enjoyable, it is best to select a site near to the town, with a small wood close by to cut fire-wood or build huts.

(2) In India, it is quite possible to avoid having to carry tents if the site selected has an open "mantapam" where the lads can make themselves comfortable for the night. It is however suggested that Local Scout Associations keep a few portable tents which they might hire to individual troops whenever necessary.

(3) The following equipment should be carried to camp if it is to be an "overnight" camp.

Bucket, Lantern, candles, matches, hammer, axe, rope, flag; kitchen utensils (each patrol may carry whatever is necessary for its own purposes), and a few small bags.

In addition, each Scout should have his single carpet, blanket, a change of shirt and shorts, a knife, water-bottle, knapsack or haversack, hank of cord, towel, soap, tooth-powder and staff.

Each Scout should, of course, carry his own things, and should help in carrying a portion of the general kit.

(4) While in camp, it is best to keep to the plainest food. Campers should remember that they go out not to eat and grow fat, but to learn camp-craft. Care should be taken to see that, while in camp, only water that has been boiled and cooled, is drunk.

(5) Health in camp: Much of the present hesitation of parents to send their boys to camp will be removed if Scoutmasters will see that the site selected is on high and dry ground, with a good supply of water near by. Scoutmasters would also do well to see that the boys come warmly clothed. With plenty of simple food, and a common sense routine of work, it

would be quite easy to have a successful 36- or 48-hour camp, such as is made a condition precedent to the earning of II class Badges in most troops.

(6) Scoutmasters should take great care as regards arrangements for swimming while in camp. In their enthusiasm, the lads are likely to overrate their strength and get into difficulties. So, the Scoutmaster should always remember how great his responsibility is, and should take the following precautions when the boys go out swimming:-

(i) No boy should enter water whose physical condition seems to indicate that swimming may be harmful to him.



MAHARAJA'S OWN TROOP.

(ii) There should be no attempt at learning to swim when a big party of boys is in water for bathing.

(iii) All the boys should strip for swimming, and have only a bathing suit or a pair of shorts on before entering water.

(iv) There should be a "picket" of at least two of the best swimmers ready stripped, standing along the brink of the water, ready to jump in and help, at a moment's notice.

(v) Boys should not be allowed to enter water when it is too cold, neither within a couple of hours after a meal.

(vi) Bathing for over 15 minutes should not be allowed in any case, and when the boys are out of water, a tally should be taken to see that all are safe.

The Scoutmaster may think that the present at above are hard conditions, especially if he himself is not a swimmer. But the responsibility is very great, and if any accident should occur as a result of negligence to any of the above precautions, the Scoutmaster is liable to be held criminally responsible for gross neglect.

(7) The following programme of a 36-hour camp, for tenderfoots preparing for their second class, is suggested, and it is hoped that, with alterations here and there, it may be used as a basis.

## PROGRAMME OF 36-HOUR CAMP FOR TENDERFOOT SCOUTS PREPARING FOR THE 2ND CLASS TEST.

Obviously the excursion has to start out in the early hours of a morning, and return in the late hours of the next evening, if the best has to be got out of a 36-hour outing.

*Saturday.*

5-45 A.M. Scouts assemble at appointed place for starting.

6 A.M. Roll-call; inspection of kit (discarding of everything extra); short instructions as to Scout behaviour on marches, etc.

6-15 A.M. Note whether Asst. Scoutmaster, or Troop Leader has got all special things, like flag, etc., ready.

6-20--6-35 A.M. Light tiffin (Coffee and Uppittu).

6-40 A.M. Invocation, form twos, and march out.

8-10 A.M. Arrive at destination (about 5 miles distant).

8-20 A.M. Erect flag.

8-30 A.M. Issue rations\* to Patrols, with instructions to have only simple food cooked, but plenty of it, and be ready for breakfast (or mid-day meal) at 11 A.M.

11--12 noon. Breakfast and clean-up.

12 noon--1-30 P.M. Games like "word-making and word-taking."

1-30--3 P.M. "Silence in camp".

3--4 P.M. Common tiffin in the afternoon.

4--4-20 P.M. Issue rations for night meal. Arrange for one of each patrol to be left behind, and a sentry for camp.

4-30 to 6-30 P.M. Take out rest of party for hill-climbing, noting matters of interest. Faggots for camp fire.

6-30 P.M. Return to camp: Lower flag for night. Arrange night sentries and pass-word. (Continued on page 11.)

\* The morning's sauces, and 'sides' like chatney, to be reserved in moderate quantities for the supper, in well-tinned vessels.



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AND

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## THE MYSORE SCHOOL AND SCOUT MAGAZINE,

Tippu Sultan's Palace, Fort,  
Bangalore City, South India.

BANGALORE, JANUARY, 1923.

### Editor's Page.

#### The Tumkur District Educational Conference.

The Tumkur District Educational Conference and Exhibition was held on the 21st, 22nd and 23rd December 1922, in the local A.-V. School, under the presidency of Mr. C. S. Balasundaram Iyer, B.A., Inspector-General of Education in Mysore. As many as close on a thousand teachers from the different schools of the District were present, and arrangements for their boarding and lodging were made by the Conference Committee.

The first day of the Conference opened with addresses and speeches, the most notable having been the Welcome Address by Mr. S. Rama Rao, B.A., Headmaster of the Collegiate High School, Tumkur; the very interesting Report of his District by Mr. G. Sridharamurti, B.A., District Inspector of Education, Tumkur, in which the

gentleman made special mention of the progress of Scouting in his district (other Districts, please note!—Ed.); the opening speech of the President, and the several papers on matters of educational interest like some Aspects of Ancient Indian Education and Educational Reform in India, read respectively by Mr. A. Venkatesiah, B.A., and Mr. P. K. Anantanarayan, M.A., L.T. The representations on educational wants and needs made by the leading non-official gentlemen present were then heard. The Evening was spent in games and sports, and a Scout display, all on the High School Grounds.

The second morning, there were demonstrations of high Educative interest in connection with Kindergarten and Elementary Education, conducted under the guidance of Mr. L. Koneri, B.A., L.T., Headmaster of the local District Normal School. In the afternoon, resolutions in connection with the pay and prospects of schoolmasters, the revision of the S.S.L.C. Scheme, the retention of the Kannada L.S. Examination, etc., were passed, some of the enlightened public citizens like Messrs. K. Rangiar and C. Krishna Rao, Advocates, taking part in the discussions. We should here like to make mention of the paper on Health read by Mr. Varada Iyengar, and the very interesting essay on Female Education by Miss Ambujammal, Headmistress of the Empress Girls' School.

The Conference came to a close on the morning of the third day with a series of Demonstrations in the Collegiate High School, in Physics, Chemistry, Natural Science, Mathematics, History and Commerce.

The Exhibition that was held in connection with the Conference was on a large scale, as many as 2,500 exhibits having been shown, mostly from the District, and some from Bangalore and Mysore.

Great credit for the smooth carrying out of this huge Conference of teachers—probably the first of its kind—is due to the Conference Committee headed by Mr. G. Sridharamurti.

Apart from the results that may accrue from the actual Resolutions passed, the Conference is of unique value in as much as it tended to the realization by all grades of teachers—from the Lecturer of the Collegiate classes to the humble V.E. Schoolmaster—of their common brotherhood in the holy cause of education, and of the fact that no grade of them can exist fully without the others. Just as

the demonstration of Science and Commerce in the High School was a sort of "eye-opener" to the Village Schoolmaster, the many ingenious ways of catching hold of the child-imaginations and gradually developing it, as put in daily practice by the Elementary teachers, must have struck the masters of the High School and Collegiate Classes. Again, the free expression of opinion as between the Head of the Department, and the Subordinates thereof is not without its moral value, leading to bind the two together in a firm bond, if possible, of love and respect. We wish that there would be many more such conferences in the future.

### Greetings From Canada.

Here is a letter from the Editor of the *Canadian Boy* who sends greetings to all Indian brother Scouts and I pass it on to you.

"The All-India First Aid Troop competition at Nandy must indeed have been an interesting occasion. We have as yet had no such similar gathering of Scouts from all parts of Canada; and you are to be congratulated on its organization and success."

Because of our somewhat limited staff and pressure of other work it has not been possible recently to give the time and attention necessary to the editing of a monthly overseas Scout news department, but we hope shortly to be able to add this much desired feature to *Canadian Boy*. The pictures kindly sent by you will help us.

Again thanking you for your kind letter and the excellent pictures, and wishing you and all our India Scout brothers success and happiness and good Scouting.

Sincerely yours,  
Frank E. L. Coombs

### We want to Lasso You.

Did you notice the picture on the First Page? Yes, we do want to lasso you in if you are not a subscriber yet to the *School and Scout*. We want more readers, more supporters and yet more supporters. We shall refer to you again but in the meanwhile—Dyb: D—your best.

### Peeps into Scouting in India

PRICE 6 As. ONLY.

Now on sale. Can be had at—

The Tippu Sultan's Palace,

Fort, Bangalore City



### "Protective Resemblance" and "Mimicry"

(Continued from last issue.)

The use of colour, markings, etc., is not confined merely for escaping from enemies; many carnivores take advantage of these gifts in killing their prey. The lion like other desert animals is sand-coloured. It is not easily perceived when lying in wait for its prey amidst arid sandy wastes, and brown and seraggy desert vegetation. The tiger with its vertical stripes on a yellow ground is scarcely visible in the tall grass of the forest where it may be crouching. The leopard, the jaguar and other spotted cats generally prefer to wait for their victims on boughs overhanging tracks in the jungle. The spots or crescentic markings on their tawny coats very much resemble the checkered shade cast by the trees when the light streams down through the foliage.

The polar bears, the arctic foxes possess white fur which harmonises prevailing white of the snowy wastes of the Northern regions.

The giraffe with its tall neck, lanky legs, and spotted hide blends with the trees amidst which it stalks about, picking a dainty leaf here and a juicy shoot there.

The sloth, from which the word meaning indolence or laziness is derived, is an ape-like creature which hangs on to leafy boughs by means of the great claws with which its hands and feet are provided. This is exclusively arboreal in habit and does not leave the trees even to slake its thirst, but contents itself by licking the dew or other moisture off the leaves. The fur of the sloth is greenish in colour and effectively hides it in the foliage in which it nestles.

Coming lower down in the scale of the animal kingdom, many of the reptiles are characteristically adapted to their environment. The common green snake lives on trees or shrubs

coiled round green twigs. Some of the other snakes like the Python, the Boa Constrictor entwine themselves round big trees and are scarcely to be distinguished from the huge twiners of the American forests. Members of the same species of some Indian snakes like the Russel's viper or "Kollakumandala" and saw-scaled viper or "Kalluhavoo" of Mysore are differently coloured to suit their habitat. The "Kalluhavoo" is in some instances brown, in others buff coloured, in others again grey with white spots. Variations also occur in

### The Chamarajapet-Shalapur present at Local Scout Association

The above Association had its annual camp at Devarayanadurga for 4 days during Christmas holidays. The camp was organized by 60 Scouts from five different troops, 6 troop masters and a few distinguished guests. The camping ground was situated near the Forest Lodge at the foot of the hill, surrounded by a mountain range amidst dense forest and picturesque scenery. Training in pioneering, woodcraft, nature study and mountaineering was given in addition to the usual camp tests. Throughout the camp smartness and punctuality were observable. Three excursions, one to Devarayanadurga, one to the hill opposite and another to the forest proper, were arranged. Many interesting games were

played in the evenings on the spacious camping grounds. The "camp fire" created much interest and, as it did, included many humorous talks, magic, fancy dress and comic recitations. The sentries were watchful during nights and almost every Scout got his chance to do his duty. Mr. K. V. Desikan of the Mysore Chronicle was in charge of the food arrangements who did every thing most satisfactorily. A donation of Rs. 130 was given to the Association by Mr. K.S. Raghavan, Proprietor, The Reliance Motor Works, Tumkur, and it was used for camp expenses. Mr. Raghavan who is very keenly interested in Scouting personally attended the camp to make the necessary arrangements and to look to the comforts of the Scouts. The Association is grateful to Mr. Raghavan, as the success is entirely due to him. Credit is also due to Mr. M. H. Krishnamurthy, the Assistant Secretary, who was deputed to be the camp officer for running the camp under perfect discipline and order. After closing the camp on the 30th ultimo, Mr. M. H. Krishnamurthy followed by nine Scouts covered the

distance of 52 miles from the Durg to Bangalore on foot in a day and a half with only 2 halts.

K. SINGALACHAR,  
Secretary,

ತಾಯಿ: ರಾಮೂ, ಸ್ವಲ್ಪ ತಂಗಳು ಅನ್ನವಿದೆ. ಅದನ್ನು ತಿನ್ನುತ್ತೀಯೋ, ಅಥವಾ ರೊಟ್ಟಿಮಾಡಿಕೊಡಲೋ, ಇಲ್ಲ, ಬಿಸಿ ಅನ್ನವಾಗುವ ವರೆಗೂ ಕಾಯುವಿಯೋ?

ರಾಮೂ:—ಅದಕ್ಕೇನಮ್ಮ ಯೇಚನೆ, ನಾನು ಈಗ ತಂಗಳನ್ನು ತಿನ್ನುತ್ತೇನೆ. ಅಪ್ಪರಲ್ಲಿ ರೊಟ್ಟಿಮಾಡು. ಬಿಸಿ ಅನ್ನವಾಗುವ ವರೆಗೂ ರೊಟ್ಟಿ ತಿನ್ನುತ್ತಿರುತ್ತೇನೆ.

S. R. SUBBA RAU,  
St. Joseph's College, Bangalore.

## The Boy Scouts of Mysore

### An Appeal in Aid of the Mysore Boy Scout Fund

BY

His Highness Sir Sri Kantirava Narasimharaja Wodeyar Bahadur, G.C.I.E.,  
Yuvaraja, Chief Scout of Mysore.

I am sure the citizens of our State have been observing the rapid growth of the Boy Scout Movement and the immense benefit it has brought to the boyhood of Mysore. For the further development of the movement in order to extend its usefulness to all parts of the State and to help the education of our boys in character and citizenship, more funds are imperatively necessary. It is an erroneous notion that Scouting can be carried on without funds or with the little funds the Government are able to grant. It is desirable that ultimately the movement should be carried on as a thoroughly unofficial and private organization and with this end in view and as a first step towards realizing this ideal, it is proposed to collect a sum of Rupees two lakhs as a permanent fund for the Boy Scouts of Mysore. In view of the imperative necessity, I, as Chief Scout, appeal to all public-spirited citizens of the Mysore State to contribute liberally to this fund which will be utilized for training Mysore's boyhood in the ideals of right conduct and useful citizenship.

Those who contribute Rs. 1,000 and above will be Mahaposhakas, Rs. 500 and above, Poshakas and Rs. 100 and above, life members; other Subscribers being ordinary members of the fund.

All cheques and remittances may be made direct to me and they will be duly acknowledged.

Chamundi Vihar, }  
Mysore.

Kantirava Narasimharaja Wodeyar,  
Chief Scout.

the "Kollakumandala". In this connection it may be of interest to consider whether the snake really exercises a mesmeric influence on the unwary bird or beast that should have the misfortune suddenly to find itself in the vicinity of the reptile. The death-like stillness which it can preserve, coupled with its deceptive colouring imposes on its victims which merely notice the restless bifid tongue going in and out of its mouth. The birds or other small creatures mistake this for a possibly edible insect or

(Continued on page 11.)



## Little Peter of Lucerne.

Summer evening over 500 years ago when the Swiss people were trying to overthrow the foreign yoke of Austria, a little boy of Lucerne was taking a bath in the cool water of the lake. After taking his bath he fell asleep in the meadow beside the water. The sound of footsteps awakened him so he listened as to whose they were. He sat up and saw armed men pass along the shore among whom he could clearly distinguish the Austrian Ruler whose government the Swiss so much hated. His heart began to palpitate with fear but like a true Scout, he took courage and followed them.

The sound disappeared and he could not hear any noise at all save the blowing of the gentle and cool wind. Peter strained his ears to catch a sound. He knew that the Austrians were marching towards the town.

Hark! What was that? A light appeared quite near him. He wriggled along the ground towards it and he could see that the Austrians were entering a cave which he knew would lead towards the middle of the town. He judged that some traitor must have revealed its existence to the Austrians.

He could clearly hear them discuss their plans to enter and capture the

rebel city. He now realized that, if at all his city were to be saved, it was through him and none else. He knew well that the townsmen were preparing to sleep and that they were quite innocent. He made up his mind to run and tell them at once without a moment's delay. Just then he heard some footsteps. He was discovered! Rough hands dragged him back. A cry broke out "A spy"! Clash of arms indicated their intention of putting him to death. They accused him of watching them and called him a traitor.

"No" said Peter. "I was asleep on the bank of the lake, when you passed this way. I was wakened by the noise, and followed you and saw the light."

"That is a story! No, no; some one has sent you to spy. We allow you two minutes grace to tell his name. If you do not answer, *you shall die*." One minute, two minutes passed. Peter did not answer.

Then one of the band who seemed more merciful than the rest, said:

"He's only a child. We'll make him take an oath not to tell to any *living* soul what he has seen or heard. We will set him free."

He was set free and a moment later he was bounding along the shore to the town and went straight to the townhall.

He gazed in horror at a few men in the Council Chamber. He was thinking how to tell the news without actually breaking his oath to his enemies. He walked up to the big hearth in the middle and said:

"Hearth, I have discovered a dreadful thing which I can tell *no living body*, but I can tell you."

He then poured forth to the hearth all he had seen and heard. The people thought that he was wandering in his wits. But they soon saw the matter when he ended.

So when the Austrians made their attack, it was not a sleeping city which they found but a resolute garrison. They were also able to drive back the Austrians. Henceforth it remained free.

So three cheers to little Peter of Lucerne!

R. K. LUCKOOR,  
Seringapatam.

### Hard Job.

Bald Customer:—"A shilling for a hair cut! Why? You will hardly have any to cut."

Barbar:—"May be, Sir, But look, what a hard job I'll have to find it."

### Am Seven.

Teacher:—"What's that took place 700 years ago?"

Student:—"How can I know, Sir, I am only seven?"

## New Books for Scouts.

		RS.	A.
1.	<b>What Scouts Can Do.</b> More Yarns by the Chief Scout (Sir Robert Baden Powell) ..	1	12
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3.	<b>The Garland of Life.</b> Poems of West and East. By James H. Cousins ..	1	0
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6.	<b>Ode to Truth.</b> By James H. Cousins ..	0	8
7.	<b>The Play of Brahma.</b> An Essay on the Drama in National Revival. By James H. Cousins ..	0	12
8.	<b>The Silken Tassel.</b> By Ardeshir F. Khabardar ..	2	8
9.	<b>Verse and Nothing Else.</b> By T. L. Crombie ..	0	12

Theosophical Publishing House, Adyar, Madras.

Indian Book Shop, George Town, Madras.



# The Boy Scouts of Mysore.

**Sri Krishnaraja All-India First Aid Trophy and Boy Scout Rally.  
CHANNAPATNA, 1923.**

## PROVISIONAL RULES.

At the invitation of the public of Channapatna, Sri Krishnaraja All-India First Aid Trophy and Boy Scout Rally will be held in Channapatna from about the 15th of April 1923. The Trophy which consists of a Silver Mace presented by the Kolar District Board last year will be open for competitions, under the following conditions, to all Scout Organizations in India, Burma and Ceylon. Further information regarding the Trophy and Rally will be published from time to time in all papers and also can be had on application to the Organizing Scout Commissioner, Tippu Sultan's Palace, Fort, Bangalore City.

1. The trophy is open for competition to scouts belonging to any provincial or State Scout Organization in India, Burma and Ceylon.

2. Each competing troop may send not more than one team which shall consist of four boys of the age of not less than 16 or more than 21 years.

3. Each troop wishing to enter a team must notify the same not later than 15th March 1923 to the Organizing Commissioner, the Boy Scouts of Mysore, Tippu Sultan's Palace, Fort, Bangalore City, and remit an entrance fee of Rs. 5.

4. The competitions for the trophy will be held approximately between the 15th and 20th of April 1923.

5. Each competing team shall be distinguished by a separate number. The identity of the team shall not be disclosed to the judges.

6. The teams shall be judged throughout on the basis of the latest editions of the "Indian Manual of First Aid," "Problems in First Aid", published by the St. John Ambulance Association, as also of "First Aid to the Injured," published by Rao Saheb Dr. U. Rama Rao of Madras.

7. The Competition will be divided into :—

(a) A team test consisting of stretcher drill, first aid to and carriage of the sick and wounded.

(b) An individual test, partly oral and practical and partly

written in the treatment of the wounded, sick and injured.

8. The total number of marks will be 1000 which will be allotted as follows :—

Team test—400. Individual test: oral and practical—400, 100 for each competitor; written—200, 50 for each competitor.

9. Details of treatment must be in strict accordance with the nature of the test and of the supposed surroundings and marks be credited or forfeited accordingly.

10. The competitions shall be judged by a Board of not less than five eminent members of the medical pro-



fession. There shall be a Moderator, who will control the conduct of the examination and collate the results furnished by the judges. In the event of a tie he will submit the tying teams to a further and uniform test.

11. There will be a Trophy Committee consisting of the representatives of some of the competing Scout Organizations and other gentlemen who will supervise the conduct of the competitions and settle all matters in doubt or dispute which may arise from time to time. The decision of this Committee in all matters will be final. The judges will be ex-officio members of the Committee.

12. Teams must be correctly dressed in full Scout uniform.

13. No one except officials conducting the competitions and persons

introduced by them may be present at the tests.

14. The Challenge Trophy will be held for one year by the Scout Organization to which the winning troop belongs. Such Organization shall insure it against fire, theft or loss in transit, and shall be held responsible for returning it in good condition at the end of the year. If the Challenge Trophy is won by the same provincial or State Organization during three consecutive years, it will be its permanent property.

15. The right is reserved by the Headquarters Executive Committee of the Boy Scouts of Mysore to withhold the Challenge Trophy for competition if less than nine teams appear for the trophy in any year and from time to time make alterations or amendments to these conditions as may be found desirable.

C. SUBBA RAU,  
*Organizing Scout Commissioner,  
The Boy Scouts of Mysore.*

## XIth Mysore Troop.

About 20 Scouts of my Troop went on an excursion to Balmuri Shankha about six miles away from our Head Quarters on Friday, the 29th December 1922, and camped there for the night and the following day. Balmuri Shankha is a very old sacred place on the bank of the river Cauvery where there is a small Shiva temple surrounded by one side the Cauvery with its dangerous whirlpool in the mid-river; the place derives its name from this whirlpool; and on the 3 sides, with huge forest trees. Adjoining the temple there are spacious mantapams erected for giving shelter to devotees that visit the shrine. The place being lovely and 2 miles away from a village called Belagula is an ideal place for camping. My Scouts spent their camp life safely during the night, with their pleasure—giving camp fire and by doing sentry duty by batches. They cooked their food and made a regular feast in that Jungle and returned to Head Quarters on the evening of Saturday, the 30th idem. Mr. Sanjeeviah of Belagula was very kind in supplying my Scouts with vessels and other requirements. We are very much thankful to him.

G. MUKUNDA,  
*Scoutmaster, XI Mysore.*

## New Home.

Owner :— "How do you like the new home?"

Resider :—"Not much. There is a hole in the roof above my bed and the rain comes in. What would you advise me to do?"

Owner :—"Sleep under the bed."

P. NAGESHA RAO,  
Student, VI. A, G. H. S.,  
Chitaldrug.



## “ಸಿರಚಿತ್ತ” ಅಥವಾ “ಸುತಪ್ರೇಮ.”

(ಎಲ್. ಗುಂಡಪ್ಪ, Vಫಾರಂ, ಚಿಕ್ಕಮಗಳೂರು.)

“ಚಿಕ್ಕಮಗಳೂರಿನಲ್ಲಿ ಪ್ಲೇಗಿನ ಗಲಾಟೆ ನಿಪರೀತ. ದಿನ ಘಾಂಧಿ ಹತ್ತು ಹದಿನೈದು ಜನರು ಯಮಸದನಕ್ಕೆ ತಡೆಯಿಲ್ಲದೆ ನಡೆಯುತ್ತಿರುವರು. ಇಷ್ಟು ಮೂವತ್ತು ಜನರಿಗೆ ಅಕ್ಕನವತ್ತು ಬರುತ್ತಿರುವುದು. ಸ್ಕೂಲುಗಳನ್ನೆಲ್ಲಾ ಮುಚ್ಚಿಬಿಟ್ಟಿರುವರು. ಹುಡುಗರೆಲ್ಲರೂ ಕೂಡಲೇ ತಮ್ಮತಮ್ಮ ಊರುಗಳಿಗೆ ವಾಯುವೇಗದಿಂದ ನಡೆದುಬಿಟ್ಟಿರಂತೆ. ಅವರಿಗಾಗಿ ಎರಡು “ಸೈವಲ್ ಮೋಟಾರುಗಳು” ಹೊರಟಿದ್ದವಂತೆ. ಆದರೂ, ಈ ಹಾಳು ಹೈಸ್ಕೂಲಿನನ್ನೂ ಮುಚ್ಚಿಲ್ಲ. ಅದೇನೋ ಒಂದು ಪರೀಕ್ಷೆಯಂತೆ. ಆದಾದಲ್ಲದೆ ರಜಾ ಸಿಕ್ಕುವುದಿಲ್ಲವಂತೆ. ನಮ್ಮ ರಾಮನಿಗೆ ‘ಪರೀಕ್ಷೆ ಇಲ್ಲದಿದ್ದರೂ ಚಿಂತೆಯಿಲ್ಲ. ಅಲ್ಲಿಗೆ ಹೋಗಬೇಡ’ ಎಂದು ಎಷ್ಟೋಬಗೆಯಲ್ಲಿ ಹೇಳಿದೆ. ಅನುಭವಿಸದೆ ಬುದ್ಧಿಬಂದೀತೆ? ಹಿರಿಯರ ಮಾತಿನಲ್ಲಿ ಗೌರವವುಂಟೆ? ಹಾಳುಪರೀಕ್ಷೆಗೆಂದು ಹೋಗಿ, ಮನೆಯಲ್ಲೆಲ್ಲರಿಗೂ ಯೋಚನೆಯನ್ನು ತಂದಿಟ್ಟು, ನೋಡಿ, ಕೃಷ್ಣಪುನವರೆ! ಇದಂಥಾ ಆಭಾಸ. ನಿನ್ನದಿನ ಸಣ್ಣಗೌಡ ಹೋಗಿದ್ದ. ಅವನು ತಿಳಿದು ಬಂದು ಹೇಳಿದ್ದರಲ್ಲಿ, ಐವತ್ತು ಜನ ಸತ್ತರೆಂತಲೂ, ಇನ್ನು ಇನ್ನಾರುಜನರಿಗೆ ಜ್ವರಬಂದಿದೆ ಯೆಂತಲೂ ಗೊತ್ತಾಯಿತು. ಏನು ಮಾಡುವುದಕ್ಕೂ ತೋಚುವುದಿಲ್ಲ. ಆಳನ್ನಾದರೂ ಕಳುಹಿಸಿ, “ಫೇಲಾದರೂ ಚಿಂತೆಯಿಲ್ಲ. ಕೂಡಲೇ ಹೊರಟು ಬರಬೇಕು” ಎಂದು ಹೇಳಿಕಳುಹಿಸಬೇಕೆಂದು ಮಾಡಿದ್ದೇನೆ. ಮನೆಯಲ್ಲಿ ಹೆಂಗಸರು ಹಲಬುವುದನ್ನು ನೋಡುವುದು ಅಸಾಧ್ಯವಾಗಿದೆ. ಕಾಲ ಹೀಗಾಗಿ ಹೋಯಿತು. ಏನುಮಾಡುವುದು?”

ಈ ರೀತಿ ಮು|| ಸಣ್ಣಪುನವರು ಹೇಳಿದರೋ ಇಲ್ಲವೋ ಕೃಷ್ಣಪುನವರು ಕೇಳಿ ಅಲ್ಲೇ ಕುಸಿದು ಬಿಟ್ಟರು. ಅವರಿಗೆ ಆಕಾಶವೇ ಕಳಚಿ ಬಿದ್ದಂತಾಯಿತು. ಮತಿಘಟ್ಟಕ್ಕೆ ಹೋಗಬೇಕೆಂದು ಹೊರಟು ಸ್ವಲ್ಪದೂರ ಬಂದಿದ್ದಾರೆ. ಕೈಯಲ್ಲಿ ಒಂದು ದೊಡ್ಡಗಂಟು, ಹೆಗಲಮೇಲೆ ಒಂದು ಕೆಂಪುಪಾಲು. ಬಲಗೈಯಲ್ಲಿ ಒಳ್ಳೆಯದೊಂದು ಬೆತ್ತ. ಹಿಂದಿರುಗಲಾರರು, ಸ್ವಸ್ಥವಾಗಿ ಮುಂದೆ ನಡೆಯಲಾರರು. ಮಾರನೆಯದಿನ ಅಲಂಘ್ಯವಾದ ಪಿತೃಕಾರ್ಯವಾದ್ದರಿಂದ, ಮತಿಘಟ್ಟಕ್ಕೆ ಹೋಗದಿದ್ದರೆ ತೀರದು. ಆದರೆ ಚಿಕ್ಕಮಗಳೂರಿನ ಯೋಚನೆಯು ಒಂದು ಹೆಜ್ಜೆಯನ್ನೂ ಮುಂದಿಡಗೊಡಿಸಲಿಲ್ಲ. ಸ್ವಲ್ಪಹೊತ್ತು ಚಿಂತಿಸಿ, “ಸಣ್ಣಪು, ನೀನು ಕಳುಹಿಸುವ ಆಳಿನ ಸಂಗಡಲೇ ನಮ್ಮ ಹುಡುಗನಿಗೂ “ಕೂಡಲೇ ಹೊರಟು ಬರಬೇಕೆಂದು” ಹೇಳಿಕಳುಹಿಸುತ್ತೇನೆ. ನೋಡು, ನನಗೆ ನಿಲ್ಲುವುದಕ್ಕೆ ಪುರಸ್ತಿಲ್ಲ. ಬೇಡವೆಂದರೂ ಕೇಳಲಿಲ್ಲ. ನಮ್ಮಕಾಲದಲ್ಲಿ ಹುಡುಗರನ್ನು ಹೊಡೆದು ಬಡಿದು ಮಠಕ್ಕೆ ಕಳುಹಿಸಬೇಕಾಗಿತ್ತು. ಈಗಲಾದರೋ, ಎದ್ದು ತಿರುಗಾಡುವುದೇ ತಡ. ಸ್ಕೂಲಿಗೆ ಓಡುತ್ತೇನೆ. ಬೇಡವೆಂದರೂ ಬಿಡುವುದಿಲ್ಲ. ‘ವ್ಯವಹಾರಕ್ಕೆ ತಕ್ಕಷ್ಟು ಇಂಗ್ಲಿಷು ಸಾಕು. ಸಂಸ್ಕೃತಾಭ್ಯಾಸಮಾಡುತ್ತಾ, ಗೃಹಕೃತ್ಯವನ್ನು ನೋಡಿಕೊಂಡು ಮನೇಬಾಗಿಲಿನಲ್ಲಿ ಸುಖವಾಗಿರು’ ಎಂದರೆ ಕೇಳದೆ, ಎಲ್ಲೆಲ್ಲೋ ಹೋಗಿ ಎಷ್ಟು ತೊಂದರೆಗೊಳಿಸುತ್ತಾರೆ! ಈಗಿನ ಕಾಲದ ಮಕ್ಕಳ ಸ್ವಭಾವವೇ ಹೀಗೆ. ದೇವರು ಮಾಡಿಸಿದ್ದಾಗಲಿ. ಆದರೆ, ಮರೆಯದೇ ನಮ್ಮ ಹುಡುಗನಿಗೂ ಹೇಳಿಕಳುಹಿಸಬೇಕು, ಕಂಡೆಯಾ” ಎಂದು ಹೇಳಿ ಮೆಲ್ಲನೆ ಗಂಟನ್ನು ಹೆಗಲಿಗೇರಿಸಿ ಮುಂದಾದರು. ಸಣ್ಣಪುನವರೂ ಕೂಡ ದುಗುಡದಿಂದ ಮನೆಯಕಡೆ ನಡೆದರು.

ಮು|| ಶಾಮಣ್ಣನವರು ತಾವೂ ಮತಿಘಟ್ಟಕ್ಕೆ ಹೋಗಬೇಕೆಂದಿದ್ದುದರಿಂದ, ಅವರನ್ನೆದುರು ನೋಡುತ್ತಾ, ಕೃಷ್ಣಪುನವರು ಅಲ್ಲಲ್ಲಿ ಕಳೆತುಕೊಳ್ಳುತ್ತಿದ್ದರು. ಎಷ್ಟು ಹೊತ್ತು ಕಾದರೂ ಅವರು ಬರಲೇ ಇಲ್ಲ. ಆಗ ಮೆಲ್ಲನೆದ್ದು, ಕಚೇರಿ ಮುಂಭಾಗದ ಮಾರ್ಗದಿಂದ ಪೇಟೆಯನ್ನು ದಾಟಿ, ಸೇತುವೆಯ ಸಮೀಪಕ್ಕೆ ಬಂದರು. ಅಲ್ಲಿ ಸಿಕ್ಕಿದ ಒಬ್ಬಬ್ಬರು ವೈಶ್ಯರನ್ನು ವಿಚಾರಿಸಲು, ಅವರು ಸಣ್ಣಗೌಡನ ಹೇಳಿಕೆಗೆ ಎರಡರಷ್ಟು ವಿಷಯಗಳನ್ನು ಉಪಮಾನೋತ್ತೇಕ್ಷೆಗಳೊಡನೆ ಸಾಲಂಕಾರವಾಗಿ ವರ್ಣಿಸಿದರು. ಚಿಕ್ಕಮಗಳೂರಿನ ಪ್ಲೇಗಿನ ವಿಚಾರವೇ ಮನಸ್ಸನ್ನೆಲ್ಲ ಸಂಪೂರ್ಣವಾಗಿ ಆಕ್ರಮಿಸಿತು. ಸೇತುವೆಯನ್ನು ದಾಟಿ, ಸುಂಕದ ಕಟ್ಟೆಯವರೆಗೆ ಬಂದರು. ಅರೋಚನೆ ಇನ್ನೂ ತೊಲಗರಲ್ಲಿ ಹೀಗೆಯೇ ಕ್ರಮಕ್ರಮವಾಗಿ ಕೈಮರ, ಕುಲುಮೆಮನೆ, ೨೭ ನೇಮೈಲಿಕಲ್ಲು, ತೋಪು ಮಹಾನವಮಿ ಮಂಟಪ, ೨೬ ನೇಮೈಲಿಕಲ್ಲು, ಇವುಗಳನ್ನು ದಾಟಿ ಮುಂದಾದರು ಇಲ್ಲಿ ಒಂದು ಸೀಳುದಾರಿ ಒಡೆಯು

ತ್ತದೆ. ಇದರಲ್ಲೇ ಸದಾ ತಿರುಗುವುದು ಇವರಿಗೆ ಸ್ವಭಾವ. ಈ ದಿನ ಅದನ್ನು ದಾಟಿ ಮೂರುಮಾರುಮುಂದೆ ಹೋದಮೇಲೆ ಜ್ಞಾಪಿಸಿಕೊಂಡು ಮತ್ತೆ ಹಿಂದಿರುಗಿದರು. ಅಮೇಲೆ ಕಾಲು ದಾರಿಯಲ್ಲಿ ನಡೆದು ಮತ್ತೆ ರಸ್ತೆಯನ್ನು ಸೇರಿದರು. ಅಂತೂ ಇಂತೂ ಬೇಲೂರನ್ನು ಬಿಟ್ಟು ನಾಲ್ಕುಮೈಲಿ ಪ್ರಯಾಣ ಮಾಡಿದಂತಾಯಿತು. ಇಷ್ಟಾದರೂ ಚಿಕ್ಕಮಗಳೂರು ಮನಃ ಪಟಲದಲ್ಲಿ ಚಿತ್ರವಾಗುತ್ತಲೇ ಇತ್ತು. ಹೀಗೆ ದೀರ್ಘಾರೋಚನೆ ಮಾಡಿದನಂತರ, “ಹಡುಗನೇನೂ ಚಿಕ್ಕವನಲ್ಲ. ಅಲ್ಲದೆ ಮು||.....ವರ ಪೋಷಣೆಯಲ್ಲಿರುವುದರಿಂದ ಯೋಚನೆಗೆ ಕಾರಣವಿಲ್ಲ. ಪ್ಲೇಗು ಜೋರಾಗಿದ್ದರೆ ಕಾಗದಬರೆಯುವುದಲ್ಲದೆ, ಕೂಡಲೇ ಹೊರಟು ಬರಬೇಕೆಂದು ಖಂಡಿತ ಹೇಳಿರುವುದರಿಂದ, ಬಂದೇ ಬರುತ್ತಾನೆ” ಎಂದುಕೊಂಡು ನಿಶ್ಚಿಂತೆಯಿಂದ ಮುಂದರಿಯಲು ಪ್ರಾರಂಭಿಸಿದರು.

ಅಕಸ್ಮಾತ್ ಅದಿನ ಗಾಡಿ ಸಿಕ್ಕಿರಲಿಲ್ಲ. ದಾರಿಯಲ್ಲಿ ಗಂಟನ್ನು ಹೊರಬೀಕಾಗಿದ್ದುದರಿಂದ ಸ್ವಭಾವವಾಗಿಯೇ ನಿಧಾನವಾದ ಇವರ ನಡಿಗೆಯು ಇನ್ನೂ ನಿಧಾನವಾಯಿತು. ಹಾಗೂ ಹೀಗೂ ಸಾಯಂಕಾಲದಲ್ಲಿ ಬೇಲೂರಿಗೆ ೧೨ ಮೈಲಿ ದೂರದಲ್ಲಿರುವ ಚಟ್ಟಹಳ್ಳಿಯನ್ನು ತಲಸಿ, ಅಲ್ಲೊಬ್ಬ ಸಭ್ಯನಾದ ಗೌಡನ ಮನೆಯಲ್ಲಿ ವಿಶ್ರಮಿಸಿಕೊಂಡರು. ಬೆಳಗಿನ ಜಾವದಲ್ಲಿದ್ದು, ಸಪ್ತೆಂಬರ್ ೨೭ ನೇ ಮಂಗಳವಾರಸೂರ್ಯೋದಯ ಸಮಯಕ್ಕೆ ಸರಿಯಾಗಿ ಮತಿಘಟ್ಟವನ್ನು ತಲುಪಿದರು. ಅಲ್ಲಿ ಮಾರದನೇ ದಿನ ನೆರವೇರಬೇಕಾಗಿದ್ದ ಪಿತೃಕಾರ್ಯಕ್ಕೆ ಬೇಕಾದ ಪದಾರ್ಥಗಳ ಸಿದ್ಧತೆಯಲ್ಲಿ ಚಿಕ್ಕಮಗಳೂರಿನ ವಿಷಯವೇ ಮನಸ್ಸಿಗೆ ಬರಲಿಲ್ಲ. ಬುಧವಾರ ಪಿತೃಕಾರ್ಯದ ಗಲಾಟೆಯಿಂದಲೂ, ಮುಂದಿನೆರಡುದಿನಗಳು ಇತರ ವಿಚಾರಗಳಿಂದಲೂ ಇದು ಮರೆತುಹೋಯಿತು. ಶನಿವಾರ ಸಂಜೆ ಗಾಡಿಯಮೇಲೆ ಬರುತ್ತಾನೆಂಬ ನಿರೀಕ್ಷೆಯಿಂದ, ಹೆಚ್ಚು ಮನೋವ್ಯಥೆಯುಂಟಾಗಲಿಲ್ಲ. ಚಿಕ್ಕಮಗಳೂರಿಗೆ ಮರದ ಸಾಮಾನಿಗೆಂದು ಹೋಗಿದ್ದ ಶಿವನಂಜನೆಂಬ ರೈತನು ತಾನು ಪೇಟೆಗೆ ಹೋಗಿದ್ದಾಗ, ಮುಕ್ಕಾಲುಪಾಲು ಅಂಗಡಿಗಳು ಮುಚ್ಚಲ್ಪಟ್ಟಿದ್ದವೆಂದೂ, ಮಾರ್ವಾಡಿಗಳೆಲ್ಲಾ ಮನೆಗಳಿಗೆ ಬೀಗ ಹಾಕಿಕೊಂಡು, ತಮ್ಮ ಸೀಮೆಗೆ ಹೋಗಿದ್ದರೆಂದೂ ಹೇಳಿದನು. ಇದು ಇವರಿಗೆ ಹೇಳಲಸಾಧ್ಯವಾದ ಗಾಬರಿಯನ್ನುಂಟುಮಾಡಿತು.

“ಪರೀಕ್ಷೆಯಿಲ್ಲದಿದ್ದರೆ ಸೋಮವಾರವೇ ಹೊರಟು ಮಂಗಳವಾರವಾದರೂ ಊರಿಗೆ ಬರಬೇಕೆಂತಲೂ, ಹಾಗಿಲ್ಲದಿದ್ದರೆ, ಶನಿವಾರ ಹೊರಟು, ಬೆಳವಾಡಿಗೆ ಬಂದು, ಅದಿನ ಅಲ್ಲಿ ವಿಶ್ರಮಿಸಿಕೊಂಡಿದ್ದು, ಭಾನುವಾರ ಅಲ್ಲಿ ಕಾಫಿಗೂ ನಿಲ್ಲದೆಜರೂರಾಗಿ ಆ ಗಂಟೆಯೊಳಗೆ ಮತಿಘಟ್ಟವನ್ನು ತಲಪುವಂತೆ ಹೊರಟು ಬರಬೇಕೆಂತಲೂ ಖಂಡಿತ ಹೇಳಿರುವುದರಿಂದ, ನಾಳೆ ಬೆಳಗಿನ ವರೆಗೂ ನಿರೀಕ್ಷಿಸೋಣ” ಎಂದು ನಿಶ್ಚಯಿಸಿ ನಿಶ್ಚಿಂತರಾದರು.

ಆ ದಿನವೂ ಎಂದಿನಂತೆಯೇ ನಿಯೋಚನೆಯಾಗಿ ಕಳೆದು ಹೋಯಿತು. ಭಾನುವಾರ ಪಾತಕಕಾಲ ಎಳುಗಂಟೆಯೊಳಗಾಗಿ ಊರುಮುಂದಿನ ತೋಟಕ್ಕೆ ಹೋದರು. ನೀರು ಕಾಯಿಸುವ ಹಡೆಯನ್ನು ಬೇರೆಜನರುತಂದಿಟ್ಟು ನೀರು ತುಂಬಿದರು. ಪದ್ಧತಿಯಂತೆ ಕೃಷ್ಣಪುನವರು, ಒಲೆಹತ್ತಿಸಿ ಉರಿ ಹಾಕುತ್ತಾಕುಳಿತರು ಅಲ್ಲೆಲ್ಲೇ ಕೆಲವು ಹುಡುಗರು ಅಡುತ್ತಿದ್ದರು. ಸ್ನಾನದಮನೆಯಲ್ಲಿ ಇವರೊಬ್ಬರೇ ಇದ್ದರು. ನೀರು ಕಾಯಿತು; ಸ್ನಾನಕ್ಕಳಿದರು. ಅಗ ಇದ್ದಕ್ಕಿದ್ದ ಹಾಗೆಯೇ ಪ್ಲೇಗು ಜ್ಞಾಪಕಕ್ಕೆ ಬಂದಿತು. ಎಷ್ಟು ಹೊತ್ತಿಗೆ ಮನೆಗೆ ಹೋದೇನೋ! ಎಂಬ ಆತುರಹೆಜ್ಜೆಯಾಯಿತು. ಅಹ್ಲಿಕ ಮುಗಿಯುವದರೊಳಗೆ ರಾಮಸ್ವಾಮಿಯ ಒಳಗೆ ಬಂದನು. “ನಿಮ್ಮಣ್ಣ ಬಂದನೇ?” ಎಂದು ಕೇಳಿದರು. ಇಲ್ಲ ಎಂದು ಉತ್ತರಬಂದಿತು. ಅನಂತರ ತೋಟವನ್ನು ಬಿಟ್ಟು ಮನೆಯನ್ನು ಸೇರುವಷ್ಟರಲ್ಲಿ ಆ ಗಂಟೆಯಾಯಿತು. ಫಲಹಾರವಾದಮೇಲೆ ನಡುಮನೆಯಲ್ಲಿ ಒಂದು ಮಂಡಲಿಗೆಯಮೇಲೆ ಬಂದುಕುಳಿತು, “ಎಲಾಮರಿ, ಊರುಬಾಗಿಲಿಗೆ ಹೋಗಿ ನಂಜುಂಡ ಬರುತ್ತಾ ಇರುವನೋ ಇಲ್ಲವೋ ನೋಡಿಕೊಂಡು ಬಾ,” ಎಂದರು. ಅದಕ್ಕೂ ಸಮಾಧಾನಕರವಾದ ಉತ್ತರ ಬರಲಿಲ್ಲ; ಹೊರಗೆ ಬಂದರು. ಬಹಳ ಹೊತ್ತಾದಂತೆ ತೋರಿತು. “ಇನ್ನರ್ಧಗಂಟೆ ನೋಡೋಣ,” ಎಂದು ಒಳಗೆ ಹೋದರು. ಹೀಗೆ ದಿಡುಸಾರಿ ಒಳಗಿನಿಂದ ಹೊರಕ್ಕೂ ಹೊರಗಿನಿಂದ ಒಳಕ್ಕೂ ಸುಳಿದಾಡಿದರು. ಇಷ್ಟು ಹೊತ್ತಿಗೆ ಗೋಪಾ

ಲಕರು ಗೋಗಣವನ್ನು ಮೇಯುವುದಕ್ಕೆ ಹೊಡೆದುಕೊಂಡು ಕಾಡುಗಳಿಗೆ ಹೊರಟರು. ದನಗಳಗುಂಟಿನಲ್ಲಿ “ಕರೀಹಸು ವಿನ ಸಗಣೆ ನಷ್ಟದು. ಹಂಡತ್ತಿನ ಸಗಣೆ ಮುಟ್ಟಿದೇಡು” ಎಂದು ವಿಧವಿಧವಾಗಿ ಕೂಗುತ್ತಾ ಹೆಣ್ಣು ಮಕ್ಕಳು ಕಂಕುಳಲ್ಲಿ ಮಂಕದಿಗಳನ್ನು ಹಿಡಿದುಕೊಂಡು ಸುತ್ತಾಡುತ್ತಿದ್ದರು. ಕೃಷಿಕರು ಉತ್ತು ಬಳಲಿ, ಗುಡಿಸಲುಗಳಲ್ಲಿ ವಿಶ್ರಮಿಸಿಕೊಳ್ಳುತ್ತಿರಲು, ಮನೆಯಲ್ಲಿ ಹೆಂಗಸರು ಅವರಿಗೆ ಆಹಾರವನ್ನು ತೆಗೆದುಕೊಂಡು ಹೋಗಲು ವಯಸ್ಕರಾದ ಹೆಣ್ಣುಮಕ್ಕಳನ್ನು ನಿರ್ಬಂಧಿಸುತ್ತಿದ್ದರು. ಸೂರ್ಯನು ಧಾರ್ತರ ಅಕ್ಕಕ್ಕಗಳನ್ನು ಕೋಪದಿಂದಲೋ ಎಂಬಂತೆ ದೆಂಕಿಯುಕಡೆಗಳನ್ನು ಉಗುಳಲು ಪ್ರಾರಂಭಿಸಿದನು.

ಇಂಥಾ ಮಧ್ಯಾಹ್ನ ಕಾಲದಲ್ಲಿ ಕೃಷ್ಣಪುನವರ ಮನಸ್ಸನ್ನು ಚಿಕ್ಕಮಗಳೂರಿನ ಪ್ಲೇಗಿನ ಜ್ವಾಲೆಯುಕ್ರೂರವಾದ ಸೂರ್ಯ ರಶ್ಮಿಗಳಂತೆ ಸುಡುತ್ತಲಿತ್ತು. “ಇಷ್ಟು ಹೊತ್ತಾದರೂ ಇನ್ನೂ ಬರಲಿಲ್ಲವಲ್ಲಾ” ಎಂದು ಯೋಚಿಸಿ ಸಾಕಾಗಿ “ನೇ|| ರಾಮ ಭಟ್ಟರನ್ನು ದಯವಿಟ್ಟು ಬಂದು ಹೋಗಿ ಸೇಕೆಂದು ಹೇಳಿ, ಕರದುಕೊಂಡು ಬಾ” ಎಂದು ಶಾಮಸ್ವಾಮಿಗೆ ಹೇಳಿದರು. ಸ್ವಲ್ಪಹೊತ್ತಿನಮೇಲೆ ರಾಮಭಟ್ಟರು ಸ್ನಾನ ಮಾಡುತ್ತಿರುವರೆಂದು ತಿಳಿಯಬಂತು. ಅವರ ಅಹ್ಲಿಕ ಮುಗಿಯುವದರೊಳಗಾಗಿ ಮೂರುಸಾರಿ ಹೇಳಿಕಳುಹಿಸಿದರು. “ಏನು ವಿಷಯವೋ ತಿಳಿಯೋಣ” ಎಂದುಕೊಂಡು, ಕೃಷ್ಣಪುನವರ ಮನೆಗೆ ಬಂದರು. ಉಚಿತವಾದ ಸತ್ಕಾರಗಳನ್ನು ಮಾಡಿ “ಪ್ರಶ್ನೆ ಹೇಳಿ” ಎಂದು ಕೃಷ್ಣಪುನವರು ಕೇಳಿದರು. ರಾಮಭಟ್ಟರು ಹೊರಗೆ ಬಂದು ಪಾದಚ್ಚಾಯಿಯನ್ನು ಎಣಿಸಿ, ಒಳಗೆ ಬಂದು ಸ್ವಲ್ಪ ಹೊತ್ತು ವಿನನ್ನೋ ಯೋಚಿಸುತ್ತಾ ಕುಳಿತರು. ಅಮೇಲೆ “ನೀವೇನೂ ಭಯಪಡಬೇಡಿ, ಹೊರಟಿದ್ದಾನೆ, ಜರಲಗ್ನ ವಾಸ್ತರಿಂದ ಪ್ರಯಾಣೋನ್ಮುಖನಾಗಿಯೇ ಇದ್ದಾನೆಂದು ತೋರುತ್ತದೆ” ಎಂದು ಮುಂತಾಗಿ ಇವರಿಗೆ ಸಮಾಧಾನ ಹೇಳಲು ಪ್ರಾರಂಭಿಸಿದರು.

ಅಷ್ಟುಹೊತ್ತಿಗೆ ಸಾಮಾನ್ಯವಾದೊಂದು ಗಂಟನ್ನು ಹೊತ್ತು ಕೊಂಡು ಬಂದು, ಅಗಸರ ಬೈರನು ನಡುಮನೆಯಲ್ಲಿ ಕೃಷ್ಣಪುನವರಿಗೆ ಸ್ವಲ್ಪದೂರದಲ್ಲಿಟ್ಟನು. ಜೋಯಿಸರೂ ಹೇಳುವುದನ್ನು ಕೇಳುತ್ತಿದ್ದ ನಂಜುಂಡನ ತಾಯಿಯು ಅಶ್ಚರ್ಯ ಪಟ್ಟು, “ಗಂಟು ಯಾರದು?” ಎಂದು ಕೇಳಿದಳು. ಚಿಕ್ಕಮಗಳೂರಿಂದ ಅಯ್ಯಾವರು ಬಂದು ಕೋಡಿಹತ್ತ ಕುಂತವೆ ಅವರ ಗಂಟೆ ತಂದಿವಿ” ಎಂದು ಗಟ್ಟಿಯಾಗಿ ಹೇಳಿ, ನಿಲ್ಲದೆ ಹೊರಟುಹೋದನು. ಮಾತುಗಳು ಕೃಷ್ಣಪುನವರಿಗಾಗಲಿ, ಜೋಯಿಸರಿಗಾಗಲಿ, ಕೇಳಿಸಲೇ ಇಲ್ಲ. ಒಗೆಯುವ ಚಿಟ್ಟಿಗಳನ್ನು ತೆಗೆದುಕೊಂಡು ಹೋಗಲಿಲ್ಲವೆಂದು ಅಗಸನಮೇಲೆ ವಿಪರೀತ ಸಿಟ್ಟಿತ್ತು. ಮಕ್ಕಳಮೇಲಿನ ಪ್ರೇಮಪ್ರವಾಹದಲ್ಲಿ ಅದೆಲ್ಲೋ ಕೇಜ್ಜಿಹೋಯಿತು. ಜ್ಯೋತಿಷ್ಯವನ್ನು ಕೇಳಬೇಕೆಂಬ ಸ್ಥಿರಚಿತ್ತದಲ್ಲಿ ಅಗಸನಮಾತುಗಳು ಪ್ರವೇಶಿಸಲು ಜಾಗವೇ ಸಿಗಲಿಲ್ಲ. ವಿನೋದಕ್ಕಾಗಿ ನಂಜುಂಡನ ತಾಯಿಯು ಈ ವಿಷಯವನ್ನೇ ತಿಳಿಸಲಿಲ್ಲ. ರಾಮಸ್ವಾಮಿಗೂ, ಅವನ ತಮ್ಮನಿಗೂ ಕೂಡ ಈ ವಿಷಯವನ್ನು ಹೇಳಬೇಡಿರೆಂದು ತಿಳಿಸಿದಳು. ಆದರೆ ಚಿಕ್ಕಹುಡುಗನು ನಗುತ್ತಾ ಬಂದು ದೊಡ್ಡಪ್ಪನ ಎದುರಿಗೆ ನಿಂತನು. ಕೃಷ್ಣಪುನವರಿಗೆ ಈ ನಗೆಯ ಅರ್ಥವೇ ತಿಳಿಯಲಿಲ್ಲ. ಇವರು “ವಿಳೆ ನಗುತ್ತೀಯೆ?” ಎಂದು ಪ್ರಶ್ನೆ ಮಾಡಿದಷ್ಟು, ಹುಡುಗನ ನಗೆ ಜೋರಾಯಿತು. ಕಡೆಗೆ ವ್ಯರ್ಥವಾಗಿ ಕಾಲಕಳೆಯುವದರಲ್ಲಿ ಮನಸ್ಸಿಲ್ಲದೆ, ಜ್ಯೋತಿಷ್ಯವನ್ನು ಕೇಳಲು ಪ್ರಾರಂಭಿಸಿ, ಹುಡುಗ ಬರಲಿಲ್ಲವೆಂದು ವಿಧವಿಧವಾಗಿ ಹಲಬಲು ನೊದಲುಮಾಡಿದರು. ಜೋಯಿಸರೂ ಕೂಡ ಮತ್ತೆ ಮತ್ತೆ ಲಗ್ನ ನಕ್ಷತ್ರಗಳನ್ನು ನೋಡಿ ಎಣಿಕೆ ಮಾಡುತ್ತಾ, ತತ್ಪಲಗಳನ್ನು ಒಂದೊಂದಾಗಿ ಹೇಳುತ್ತಿದ್ದರು.

ಅಷ್ಟರಲ್ಲಿ ಚಿಕ್ಕಹುಡುಗನು “ಅಣ್ಣಯ್ಯ ಬಂದ” ಎಂದು ಅನಂದದಿಂದ ಕೂಗಲು, ಕೈಯಲ್ಲಿ ಬೆತ್ತವನ್ನು ಹಿಡಿದು ಕೊಂಡು ನಂಜುಂಡನು ಒಳಗೆ ಪ್ರವೇಶಿಸಿದನು. ಹುಡುಗರ ಮತ್ತು ನಂಜುಂಡನ ತಂಗಿ ಲಕ್ಷ್ಮೀದೇವಿಯ ನಗೆಗೂ ಜೋಯಿಸರ ಮತ್ತು ಕೃಷ್ಣಪುನವರ ಅಶ್ಚರ್ಯಕ್ಕೂ ವಾರವಿಲ್ಲವಾಯಿತು. ನಡೆದ ವಿಷಯವನ್ನೆಲ್ಲಾ ಕೇಳಿ ಎಲ್ಲರೂ ಅನಂದದಿಂದ ನಕ್ಕರು. ಯೋಗ ಕ್ಷೇಮವನ್ನು ವಿಚಾರಿಸಲು, ಚಿಕ್ಕಮಗಳೂರಿನ ವಿಷಯಲ್ಲಿ ತಾವು ಕೇಳಿದ್ದೆಲ್ಲಾ ಬರವರ್ಣನೆಯೆಂದು ತಿಳಿಯಿತು. ಸ್ವಲ್ಪಹೊತ್ತಿಗೆ ಅಂಚೆಯವನ ಒಂದು ಕಾಗದವನ್ನು ತಂದನು. ನಂಜುಂಡನು ಚಿಕ್ಕಮಗಳೂರಿಂದ ಬರೆದುದಾತತ್ತು. ಹಳ್ಳಿಗಳ ಅವಸ್ಥೆಯೇ ಹೀಗೆ ಇಷ್ಟು ಪ್ರೀತಿಯುತರಾದ ತಂದೆತಾಯಿಗಳು ದೇವರೆಂಬುದರಲ್ಲಿ ಸಂದೇಹವೇನು?



# ಮಡಿಬ್ರಾಹ್ಮಣ ಮತ್ತು ಕಳ್ಳರು.

(Continued from page 5.)

Sahucar D. Banumiah's Collegiate High School, Mysore.

(1) Several students of the above School—mostly Scouts—under the guidance of Messrs. M. Ramachandrasetty, B.A., and A. S. Rangaswamiengar, B.A., had gone on an excursion to the Chamundi Hills on 23rd December 1922 and having delighted themselves with the various sceneries on the hills, they all returned home at 8 P.M.

(2) On the 20th December 1922 there was a meeting of the Junior Debating Society when an essay on "Scouts and Social Service" was read by a student of the IV Form under the Chairmanship of Mr. Venkatasubban, Scout Master, M. C. High School, Mysore. The learned Chairman impressed well the importance of the movement on the minds of the students provided the true spirit of the movement is clearly understood.

(Continued from page 7.)

worm and are seized when they are in sufficient proximity of the watchful reptile. It is possible that the shining unwinking eyes may excite the curiosity of some animals which in their laudable efforts at an investigation may be suddenly interrupted by the snapping jaws of the snake. It is incredible, however, that the snakes possess any mesmeric power commonly attributed to them. Individuals belonging to the same species are often differently coloured and marked in conformation to their habitat. Thus the chain-viper or the Russel's viper known as "Kollakumandala" in Mysore is in some instances brown, in others almost black, and yet others grey. Variations also occur in the cobra, and the saw-scaled viper or the "Kalluhavu", and the Python or the "Hebhavu".

S. B. KRISHNASWAMI RAO.

## Rates of advertisement in the Mysore School and Scout Magazine.

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Full page	20	0	0
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ತಂದೆ:—ಮಕ್ಕಳಿಗೆ ಧೃವಚರಿತ್ರೆಯನ್ನು ಹೇಳಿ, "ನೀವೂ ಆ ಧೃವನಂತೆ ಆಗಬೇಕು" ಎಂದನು. ಮಕ್ಕಳಲ್ಲಿ ಒಬ್ಬ:—“ಅಪ್ಪಾ ಹಾಗಾದರೆ ನೀನು ಉತ್ತಾನಪಾದರಾಜನಂತೆ ಇಬ್ಬರು ಹೆಂಡಿರನ್ನು ನುಡುವೆಯಾಗಬೇಕಲ್ಲಾ!”

ಎಸ್. ಸೀತಾರಾಮಯ್ಯ.

7 to 8 P.M. Songs, after seeing that camp requirements like water are satisfied.

8 to 8-45 P.M. Supper.

8-45 to 9-15 P.M. Star-gazing if possible.

9 to 10 P.M. Camp-fire.

10 P.M. Silence call.

Sunday.

6 A.M. Wake up, camp.

6-30 A.M. Hoist flag.

6-45—7-5 A.M. Coffee and Uppittu (arrange overnight as to morning coffee work).

7-5 to 7-25 A.M. Drill.

7-30 to 8-30 A.M. Competitions in hut-buildings, etc., for party left in camp for the morning meal, etc., the others going out for their Scout practices, under guidance of Troop Leader or Asst. Scoutmaster.

8-30 A.M. Issue rations for mid-day meal.

11-30 A.M. Midday meal and clean up.

12-30 to 1-30 P.M. Games, etc., like Kim's game or singing contest.

1-30 to 3 P.M. Silence in camp.

3 to 4 P.M. Coffee and Uppittu.

4 to 4-30 P.M. Strike camp, roll-call, inspection of kit, etc.

4-30 to 5 P.M. Short talk to all on results of Excursion; value of such excursions; loyalty; and thankfulness to God.

5 to 5-10 P.M. Lower flag: Anthems.

5-15 P.M. March back; Scout pace for 1st mile for those not carrying things; "tarry till others come up"; exchange loads, etc; line up at ½ distance; "Grand Howl" if in unfrequented and lonely surroundings; march forward.

7. Fall into line for final dismissal.

Note.—When parties are divided, one for camp work and another for outing it smooths all difficulties if the Scoutmaster be with one party, and the assistant, with the other.

In the next issue, it is hoped to give some hints as to the different aspects of a camping hike to which the particular attention of the party should be directed by the Scoutmaster. In the meanwhile Scoutmasters are requested to correspond with the managing Editor on this very important portion of Scouting work.

A.V.R.

## Marking Time.

Scout:—"Shall I mark time with my feet, Sir?"

Scout Master:—"Did you ever hear of marking time with the hands?"

Scout:—"Yes, Sir, our clock does it."

## Good Luck.

Mr. Pieless:—"I am always lucky when I have not got money."

Mr. Doesn't know:—"Why so, old fellow?"

Mr. Pieless:—"Because I can't lose any."

S. R. SUBBA RAO,  
St. Joseph's College,  
Bangalore.

We are happy to be able to publish the names of the gentlemen who are helping the cause by being members of the "Sri Krishna" Hebbur Local Scout Association.

ಮು|| ರಾ||

.. H. ಶೇಷಗಿರಿ ಅಯ್ಯರ್, ಜವಳಿ ಅಂಗಡಿ ಸಾಹುಕಾರ್ ಮತ್ತು ಜರ್ನಾಲ್‌ದಾರರು.—ಪ್ರೆಸಿಡೆಂಟ್.

.. H. ರಾಮಶೇಷಯ್ಯ, ಹೆಡ್‌ಮಾಸ್ಟರ್, A.V. ಸ್ಕೂಲ್.—ವೈಸ್‌ಪ್ರೆಸಿಡೆಂಟ್.

.. H. ವೆಂಕಟರಮಣಯ್ಯ, ಜವಳಿ ಸಾಹುಕಾರ್.—ಟ್ರೆಜರರ್.

.. H. ರಾಮಣ್ಣ, ವಿಲೇಜ್ ಯೂನಿಯನ್ ಚೇರ್ಮನ್.—ಮೆಂಬರ್.

.. ಪುಟ್ಟಣ್ಣ ಶೆಟ್ಟಿ, ಕಂಟ್ರಾಕ್ಟರ್.—ಮೆಂಬರ್.

.. ನರಸಿಂಹಶೆಟ್ಟಿ, ಜಿಲ್ಲೆ ಅಂಗಡಿ ಸಾಹುಕಾರ್.—ಮೆಂಬರ್.

.. H. ಭೀಮರಾವ್, ಪೌಂಡ್‌ಕೀಪರ್.—ಮೆಂಬರ್.

.. ನರಸಿಂಹ ನಾಯಕ್, ಟಾಡಿ ಕಂಟ್ರಾಕ್ಟರ್.—ಮೆಂಬರ್.

.. H. ಸೂರ್ಯನಾರಾಯಣರಾವ್, ಜರ್ನಾಲ್‌ದಾರ್ ಮತ್ತು ಟೀಚರ್.—ಮೆಂಬರ್.

.. B. P. ಮೂರ್ತಿರಾವ್, ಶೇಕ್‌ದಾರ್.—ಮೆಂಬರ್.

.. H. ಪುಟ್ಟಶಾಮಯ್ಯ, ದಫೇದಾರ್.—ಮೆಂಬರ್.

.. ಯಜಮಾನ್ ದೊಡ್ಡಬಸಪ್ಪ, ಜವಳಿ ಸಾಹುಕಾರ್.—ಮೆಂಬರ್.

S. R. ಶ್ರೀನಿವಾಸರಾವ್, (ಸೆಕ್ರೆಟರಿ ಮಾಸ್ಟರ್) ಸೆಕ್ರೆಟರಿ.—ಲೋಕಲ್ ಸೆಕ್ರೆಟರಿ ಅಸೋಸಿಯೇಷನ್.

[Will Secretaries of other L.S.A.'s kindly send us lists of their members for publication?—Editor.]



ಪ್ರಬುದ್ಧ ಕರ್ಣಾಟಕ.

ಸೆಂಟ್ರಲ್ ಕಾಲೇಜಿನ ಕರ್ಣಾಟಕ ಸಂಘದಿಂದ ಪ್ರಕಟಿಸಲ್ಪಡುತ್ತಿರುವ ಉತ್ತಮತರದ ಸಾಹಿತ್ಯಪತ್ರಿಕೆ. ವಿನಾಯಕನಹಳ್ಳಿ, ದೀಪಾವಳಿ, ಸಂಕ್ರಾಂತಿ, ಮತ್ತು ಕಾಮನಹಳ್ಳಿ, ಈ ರೀತಿ ವರ್ಷಕ್ಕೆ ನಾಲ್ಕು ಸಂಚಿಕೆಗಳು ಹೊರಡುತ್ತವೆ. ಇದರಲ್ಲಿ ಶಿಲ್ಪ ಮತ್ತು ಸಾಹಿತ್ಯ ವಿಸಯಿಕವಾದ ಉಪನ್ಯಾಸಗಳೂ ಸಣ್ಣಕಥೆಗಳೂ ಗ್ರಂಥವಿಮರ್ಶೆಗಳೂ ಸಾಹಿತ್ಯವಿಚಾರಗಳ ಸಾರಾಂಶಗಳೂ ಅವುಗಳ ಮೇಲಣ ಅಭಿಪ್ರಾಯಗಳೂ ರಂಜಕವಾದ ರೀತಿಯಲ್ಲಿ ಬರೆಯಲ್ಪಟ್ಟು ಮುದ್ರಿತವಾಗುತ್ತಿವೆ.

ವಾರ್ಷಿಕ ಚಂದಾ ಅಂಚೆಯವೆಚ್ಚ ಬೇರೆ.

ರೂ. ಆ. ಪೈ.

ಪೋಷಕರಿಗೆ	೩	೦	೦
ಸರ್ಕಾರಿ ಸಂಸ್ಥೆಗಳು, ವಾಚನಾಲಯಗಳು ಮತ್ತು ವೃತ್ತಕ ಭಂಡಾರಗಳಿಗೆ	೨	೦	೦
ಸಾಮಾನ್ಯ ಚಂದಾದಾರರಿಗೆ	೧	೦	೦

ಗೌ|| ಕಾರ್ಯದರ್ಶಿ,

ಕರ್ಣಾಟಕ ಸಂಘ,

ಸೆಂಟ್ರಲ್ ಕಾಲೇಜು, ಬೆಂಗಳೂರು.

13 ನೆಯ ಬಾಲಚಾರ ಸೈನ್ಯ.

13 ನೆಯ ಬಾಲಚಾರ ಸೈನ್ಯದ ಸದುಪದೇಶ (Investiture) ಮಹೋತ್ಸವವು ಟಿಪ್ಪು ಸುಲ್ತಾನ್ ಅರಮನೆಯ ಮೈದಾನದಲ್ಲಿ ಈ ತಿಂಗಳ 11 ನೆಯ ತಾರೀಖು ಗುರುವಾರ ಸಾಯಂಕಾಲ 5½ ಘಂಟೆಗೆ ಬಾಲಚಾರ ಸೈನ್ಯದ ಮುಖ್ಯ ಸೇನಾ ನಾಯಕರ ಅಧ್ಯಕ್ಷತೆಯಲ್ಲಿ ಹೀಗೆ ಜರುಗಿಸಲ್ಪಟ್ಟಿತು:—

ಮೈಸೂರು ರಾಜ್ಯಪತಾಕಿಯು ನೆಡಲ್ಪಟ್ಟಿತು. ಬಾಲಚಾರರೆಲ್ಲರೂ ಅದರ ಮುಂಭಾಗದಲ್ಲಿ ನಿಂತು ವಂದಿಸಿ ತಮ್ಮ ಪ್ರಮಾಣ ವಚನಗಳನ್ನು ಭಕ್ತಿಭಾವದಿಂದ ಸ್ವೀಕರಿಸಿದರು. ಮತ್ತು ಮುಖ್ಯ ಸೇನಾ ನಾಯಕರಿಂದ ಉಪದೇಶ ಕ್ರಮವನ್ನನುಸರಿಸಿ ಕೇಳಲ್ಪಟ್ಟ ಪ್ರಶ್ನೆಗಳಿಗೆಲ್ಲಾ ಸದುತ್ತರಗಳನ್ನು ಕೊಟ್ಟರು. ಬಳಿಕ ಯೋಗ್ಯತಾನಿರ್ಣಯವನ್ನು ಸೂಚಿಸುವ ಬಿರುದುಗಳನ್ನು ಪಡೆದರು. ಕಡೆಯಲ್ಲಿ ದೇವತಾಪ್ರಾರ್ಥನೆಯನ್ನೂ, ನಮ್ಮನ್ನಾಳುವ ಶ್ರೀ ಮಹಾರಾಜ ಶ್ರೀ ಕೃಷ್ಣರಾಜ ಒಡೆಯರ್ ಬಹದ್ದೂರ್ ರವರಿಗೂ ಮತ್ತು ನಮ್ಮ ಬಾಲಚಾರ ಸೈನ್ಯದ ಪ್ರಧಾನಪ್ರಭುಗಳಾದ ಶ್ರೀಮಹಾರಾಜ ಕಂಠೀರವ ನರಸಿಂಹರಾಜ ಒಡೆಯರ್ ಬಹದ್ದೂರ್ ರವರಿಗೂ ಶ್ರೇಯಃಪ್ರಾರ್ಥನಾಜಯಘೋಷವನ್ನು ನೆರವೇರಿಸಿ, ಮಹೋತ್ಸವವನ್ನು ಪರಿಪೂರ್ಣಮಾಡಿದವು.

ಎ. ಎ. ರಾಮರಾವ್

13 ನೇ ಬಾಲಚಾರಸೈನ್ಯ.

ಕಂಠೀರವ ವಿಜಯ.

ಪ್ರಸಿದ್ಧಿಯನ್ನು ಹೊಂದಿದ ರಣಧೀರ ಕಂಠೀರವ ನರಸಿಂಹರಾಜ ಒಡೆಯರವರು ತಿರುಚನಾಪಲ್ಲಿ ಜಿಲ್ಲೆಯ ವೇಷದಿಂದ ಹೋಗಿ ಕಾಳಗವನ್ನು ನಡೆಸಿಬಂದು ಖ್ಯಾತಿಯನ್ನು ಪಡೆದದ್ದು ಎಲ್ಲರಿಗೂ ತಿಳಿದ ವಿಷಯವೇ ಆಗಿದೆ. ಈ ಮಹನೀಯರ ಚರಿತ್ರೆಯನ್ನು, ಬಾಲಚಾರರಿಗೆ ತಕ್ಕಂತೆ ಕನ್ನಡಿಸಿ ಒಂದೊಂದು ಸಣ್ಣ ಗದ್ಯನಾಟಕವನ್ನು ಮು|| ರಾ|| ಮೈ. ರಾ|| ಶ್ರೀನಿವಾಸಮೂರ್ತಿ, ಬಿ. ಎ., ಇವರು ಬರೆದಿರತಾರೆ. ಮೈಸೂರು ಬಾಯರ್ ಸ್ಕಾಟು ಹೆಡ್ ಕಾರ್ಟರ್ ಕಮಿಟಿಯವರು ಇದನ್ನು ಮೆಚ್ಚಿ, ನಮ್ಮ ಬಾಲಚಾರರಲ್ಲಿಯೂ, ಇತರ ಸ್ಕೂಲು ಬಾಲಕರಲ್ಲಿಯೂ, ಫೈರ್, ಸ್ಪೈರ್, ದೇಶವಾತ್ಸಲ್ಯ ಇತ್ಯಾದಿ ಗುಣಗಳನ್ನು ವರ್ಧಿಸಿ, ನಮ್ಮ ಸೀಮೆಯ ಮಹತ್ತರನ್ನು ಕೊಂಡಾಡಲು ಯೋಗ್ಯರನ್ನಾ ಮಾಡಬಲ್ಲೆಂದು ತಿಳಿದು, ಪ್ರತಿಯೊಂದು ಸ್ಕೂಲಿನಲ್ಲಿಯೂ, ಅಲ್ಲದೆ, ಪ್ರತಿಯೊಬ್ಬ ಬಾಲಕ ಬಾಲೆಯರಲ್ಲಿಯೂ ಒಂದೊಂದು ಪುಸ್ತಕ ಇರತಕ್ಕದೆಂದು ಅನುಮೋದಿಸಿದ್ದಾರೆ. ಪ್ರತಿಯೊಬ್ಬರಿಗೂ ನಮ್ಮ ಪೂರ್ವಚರಿತ್ರೆ ಗೊತ್ತಾಗಲೆಂದು, ಲಾಭ ಆಸೆ ಇಲ್ಲದೆ, ಈ ಪುಸ್ತಕದ ಬೆಲೆ, 4 ಅಣೆಗಳ ಮಾತ್ರ ಇಡಲ್ಪಟ್ಟಿದೆ. ಎಲ್ಲರೂ ಇದನ್ನು ತರಿಸಿ ಓದಿ, ಸಂತೋಷಪಡುವರೆಂದು ನಂಬಿದೆ.

ಇದರ ಕಾಪಿಗಳು ಟಿಪ್ಪು ಸುಲ್ತಾನರ ಅರಮನೆಯಲ್ಲಿರುವ ಸ್ಕಾಟು ಕಮಿಷನರ ಅಫೀಸಿನಲ್ಲಿಯೂ ಗ್ರಂಥಕರ್ತರಲ್ಲಿಯೂ ದೊರೆಯುತ್ತವೆ.

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# THE MYSORE SCHOOL and SCOUT MAGAZINE.

"KNOWLEDGE IS MORE THAN POWER—IT IS VIRTUE."

VOL. 5.]

BANGALORE, FEBRUARY, 1923

[No. 9.]

## Headquarters Notices.

### The Sri Krishnaraja All-India Trophy.

#### Provisional Rules.

At the meeting of the Headquarters Executive Committee held on Saturday, the 10th instant, the following changes have been made in the Provisional rules on the representation of many Scouts and Scouters outside the State:—

**Date:**—The Rally and competitions will be held in the 2nd week of May 1923, to suit the convenience of Scouts in the British Provinces who have examinations till the first week of May.

**Age:**—To conform to Scout age, the age limit for competitors has been fixed between 14—18 years. Those below 14 may come for the Rally but will not be eligible for competitions for the Mace.

**Rule 3:**—"for 20th March" read "5th April."

**Rule 13:**—last line, instead of three consecutive "years" substitute "competitions"

It is hoped these changes will meet a real want and encourage more teams to compete.

#### Rally Committee.

A largely representative committee has been formed and Scouters from all Provinces are requested to serve therein. The following gentlemen have already testified their willingness to be on the Committee and information from others is awaited.

Mysore : Dr. B. K. Narayana Rao, B.A., M.B., C.M., L.R.C.P., D.P.H., D.O., Ophthalmic Surgeon; Capt. Y.V.K. Murti, Dr. A.S. Bellimal, M.B., C.M.; M. Subbiah, President, District Board; Rev. Geo. Wilkins, Civil and Military Station; Madras : K. Sanjiva Kamath, B.A., B.L.; G. T. Thaddeus, B.A., Calicut; T. Streenivas, Bar-at-law, Hyderabad (Deccan); B. T. Char, B.A., Bombay; A. Easwaran, B.A., Trichur; R. Thiagaraja Iyer, M.A., L.T., Pudukottah; Satyanand Roy,

Lucknow; Capt. A. J. Langley Moone, Lucknow; V. G. Barpute, Indore; Pandit Sri Ram Bajpai, Seva Samiti Scouts, Allahabad.

#### Reception Committee.

A strong Reception Committee will also be formed consisting of representatives from all parts of the Bangalore



Turn it upside down and see it frown!

District. Mr. B. Venkoba Rao, B.A., Deputy Commissioner, Bangalore District, has kindly consented to be the Chairman of the Committee.

#### Another Gallantry Award.

The Executive Committee, the Boy Scouts of Mysore, have passed the following resolution awarding the Sri-Narasimharaja Medal to Scout S. B. Vasudeva Rao.

"That the Narasimharaja Medal for

gallantry be awarded to Maharaja's Scout S. B. Vasudeva Rao for his courageous behaviour in rescuing Mr. Edwards and his daughter at the Trivandrum Park from the dangerous attacks of two footpads."

We congratulate Mr. Vasudeva Rao on the receipt of this high honour.

#### Swimming Tournament.

The Swimming Tournament for the Barton Cup, which had been postponed will be held in April next. The same conditions as before hold good except for a few modifications. For details, ask your Scoutmaster.

#### Warrants Issued.

H. H. the Chief Scout has been pleased to issue the following warrants of several grades for the current Scout year:—

Lt.-Col. R. F. J. Weeks, V. D., District Commissioner, K. G. F.

Mr. O. V. Rajagopal, Contractor, Asst. District Commissioner, K. G. F.

Mr. C. Rajagopal Mudr., D. M. O., Honorary Surgeon.

Mr. S. Venkatesiah, B.A., B.L., District Commissioner, Hassan Dt.

Mr. A. V. Ramanathan, B.A.,

S.D.O., Dt. Commissioner,

Nanjangud.

Mr. A. Ranga Rao, District Commissioner, Shimoga Range.

Mr. G. Sridhara Murty, B.A., District Commissioner, Tumkur Dt.

Dr. M. K. Venkata Rao, M.A., Ph.D., Commissioner for Senior Scouts.

Mr. P. S. Purnaiya, B.A., District Commissioner, Hunsur Range.

#### Registration.

The following new troops and associations are registered at Headquarters: Tirthahalli, Sagar, Saklespur, Harihar, Hosadurga, Kadur, Birur, Chikmagalur (High School), Honnali, Bangalore (Municipal School) troops, Nanjangud, Siddicutta, Robertsonpet, Belur and Saklespur, Local Scout Associations.

Robertsonpet and Hebbal—Senior Corps.



# The Dispatch Runner.

(A DISPLAY FOR SCOUTS)

(Continued from last issue)

## Scene II

(Enter Narayan and his Scouts)

*Narayan.*—Friends, we are now put to a really hard test. We are to take this message to Kalyan. Certainly our opponents are fleet of foot and this 15 minutes start will be nothing as they are sure to overtake us. Full permission is given to them to search any part of our dress or body and I am losing confidence in myself about the success of our mission.

*Gopi.*—But if we keep this message carefully wrapped up and tied in a corner of our turban, do you think they can find it out, granting as you say they will overtake us?

*Narayan.*—But there is nothing to prevent them from doing so. Krishna especially is a very careful fellow and will never leave any stone unturned to find our message out.

*Ramu.*—Then, why not keep it in our boots; sir, surely that would not strike him, that we have it there?

*Narayan.*—But Krishna is sure to try us in all ways. That can easily be found out. I cannot accept that.

*Ramu.*—Then we will keep it under our socks. He won't take the trouble of asking us to remove our socks.

*Narayan.*—Oh! no. He will do that and much more.

*Gopi.*—And why not try to keep the message in my tuft. I am sure nobody will have the discourtesy to bid me undo my tuft.

*Narayan.*—Ah! that is all mere impossibility. Once he asks you do it, you are undone. He finds out the message, we are defeated and not only is a gold medal lost, think of that, but our patrol that has been so long maintaining its superiority will be a by-word among our Scouts. We have to be very guarded. The slightest mistake means our downfall.

*Ramu.*—Then do you mean to say we must give up our attempts?

*Narayan.*—Ramu, why are you in such a hurry? Wait! we will think over the matter. (Looks at his watch) Oh! it is time. We are only half a mile from our camp and it is already 15 minutes. Our Hound patrol would have started in pursuit. One thing strikes me however, by which I think, with my conjuring tricks, I will be able to succeed. I will just fold the message into a small cylindrical tube and insert it into my fountain cap. Perhaps that will be the best.

*Ramu and Gopi.*—Capital. All we want is the medal by fair means. Any way will be good.

(Narayan folds the message and inserts it into the cap of the fountain pen.)

*Gopi.*—There come running our pursuers (pointing to a direction), Leader, why not we hide ourselves somewhere?

*Narayan.*—But we ought to have done it earlier. It is now too late. We can only wait and take our chance. (Just then a ball hits Narayan. They stop. Krishna and Hari overtake them.)

*Krishna.*—There, you are after all caught. Now fellows, we will see who has a chance for the medal. We will search these two youngsters first. Now Hari, you look to Ramu and I will see to Gopi.

*Hari.*—Ramu, take away your shirt, let us see if you have it in your pockets. (Ramu gives the shirt. Hari searches the pockets. He does not find it.)

*Hari.*—And then your turban. (The turban is given but there too it is not found.)

*Krishna.*—I say, Hari, we will have to examine these fellows' boots and socks. They may conceal the message in them. (The boots and socks are undone. They do not find it there either.)

*Hari.*—These chaps have not got it on them. We will try our friend Narayan.

*Krishna.*—Well, friend, will you oblige by permitting us to search your shirt?

*Narayan.*—Oh, by all means. (They search the pockets. It is not there.)

*Krishna.*—Now please undo your turban, boots and socks. (There too it is not found.)

*Krishna.*—I say, these fellows are playing a trick on us. They have not brought the message at all with them. They are unnecessarily trying us.

*Hari.*—But Ramu might have it in his tuft of hair. (Ramu unties his tuft. It is not there.)

*Krishna.*—I say, what is the use our killing time like this. He has not got the message and even if he has it we will see how he is able to produce it before my father. He is bound to fail. Come on, we will go to Kalyan. (They all go. Narayan and his Scouts want to go in haste.)

*Krishna.*—This fellow looks a magician. He has not got the message at all but yet he wants to go in haste to

Kalyan. It is wonderful. I say, are you mad? Will you not allow us to follow you?

*Narayan.*—Oh! yes. Come along. You will be very good company.

(They all go)

## Scene III.

[Enter Narayan and his Scouts with Krishna and his Scouts.]

*Krishna.*—Narayan, do you know what my father gave me for my birthday?

*Narayan.*—What did he give you?

*Krishna.*—He gave me a good watch and a 'Swan' fountain pen. What is your pen?

*Narayan.*—It is also a "Swan".

*Krishna.*—Well, let me see it.

*Narayan* (to his Scouts).—Friends I am caught. (He gives the pen. Krishna sees the pen, the nib and the barrel.)

*Krishna.*—I say, this is exactly like mine. Just the medium point nib 'Swan', manufactured in England, by Mabie Todd. Exactly the same I say same clip.

*Narayan.*—Let me see your pen and mine. (Both pens are given to Narayan. By just a sleight of hand Narayan gives his own pen to Krishna and retains Krishna's pen himself.) Krishna is it beautiful prototype of my pen. Very rarely we get such good pens. You take your pen. (Krishna pockets Narayan's pen without looking at it. And now let us proceed.

(They go a short distance.)

*Hari.*—But, leader, did you look at the pen of Narayan. The message might be in the pen's cap.

*Krishna.*—Oh! I quite forgot, my friend. Let me see the cap of your pen. (Narayan gives the pen.)

*Ramu* (to Gopi).—Our leader is caught. (Whisper.)

(Krishna sees in and out of the pen's cap but does not find the message.)

*Krishna.*—I say I already told you. This fellow is 'humbugging'. He has not got the message with him.

*Narayan.*—I tell you candidly. I have not got the message now with me but if you follow me to your father's house, I will make it come. Just see.

*Hari.*—Leader, are we not losing our chance for the medal?

*Krishna.*—Why do you fear? The medal is ours, seeing that Narayan has not got the message with him. Why are you afraid? Come on.

(All follow)

P. VENKATESIAH,  
Y.M.C.A. Hostel, Madras

(To be continued)



# Leaves from the Note-book of a Scoutmaster.

(Continued.)

"Aspects of Excursion to be utilized."

- (A) Smaller virtues to be inculcated :—
- (a) Punctuality.
  - (b) Learning to make yourself comfortable with as few things as possible.
  - (c) Coming under discipline.
  - (d) Resourcefulness.
  - (e) Cheerfully submitting to be left behind for work, while a portion goes out to enjoy itself.
  - (f) Observance of due solemnity at raising and lowering of flags, etc.
- (B) *Natural Scenery* and (1) the subconscious understanding of its philosophical significance (Note the word *Sub-conscious*. I believe in the *realizing* of philosophy by Scouts, however vague it might be, rather than its pedagogical expounding. Set the minds of boys thinking by an apparently chance word or phrase, and "allow Nature to do the rest").
- (2) Noting of Nature's ways in her flora and her fauna.
- (C) *History*.—Let the boys realize how great their ancestors must have been. Let them take a proper pride in the traditions of their history. Evoke emulative feeling.
- (D) Infusion of ideas of Loyalty, and the greatness of their present Sovereign.

(Note.—As I have said already, let the instruction "soak in" naturally. Let there be no compulsory "immersion".)

## II

What should I do to ensure Scouts following the 3rd and 7th Scout Laws :—

3rd Law : "A Scout's duty is to be useful, and to help others."

7th Law : "A Scout obeys orders of his parents, patrol-leader or Scoutmaster without question."

(a) In the case of the 3rd Scout Law, I would make it a point, whenever I had a talk on Scouting with the boys, to show them how all that we were doing was but the means to an end, the service of humanity in general. I would also advise the boys keeping Good Turn Diaries, and whenever I had an odd five minutes, I would inspect these, and read out nice portions therefrom making humorous commentaries thereon. I would sometimes ask my boys to adjudge on the best good

turn, and would show them that very often the most picturesque was not the best good turn. Thus while gently exciting their emulation, I would see that they remembered this duty of theirs.

Personally, I have found that this habit of serviceableness can be inculcated by ourselves doing small acts ostensibly unconscious of the presence of our boys, of service, on our rambles. It is surprising to see how soon the spirit 'catches' the boy who would keep back from helping up a dirty little child when it had stumbled, or helping to lift the load of a coolie on to his head, being the first to do such acts when the next opportunity occurs, after once he has seen you do it quite as a mere matter of course.

I am of opinion that it is self-consciousness, or shyness that often keeps a boy from doing small acts of service. When once he realizes that such acts are mostly unnoticed, and even when noticed are taken as mere matters of course by the general public, the innate goodness in him comes out, and he becomes serviceable, not because you have trained him, but because he cannot but be serviceable if he is to be true to himself.

(b) 7th Scout Law.

In the case of obedience without question, my personal experience as a teacher has been very happy, and so I would follow the same policy in Scouting, as I adopt in my relations with my students.

The first thing to remember is, that the only way of getting unquestioning obedience is by getting the boys to love you, and to realize that nothing that you told them to do would be against their best interests. To ensure such realizing, I would take advantage of the very strong attraction that form and solemnity have for the young mind. I would, as it were, cut myself up into two personalities while quite free with my boys on all possible occasions. I would assume an air of grave solemnity whenever I had to do with them directly as their Scoutmaster e.g., when giving the rally call, and falling them in line. While seeming not to notice small disobediences, I would manage to make the culprit understand (in course of later casual conversation, for example) that his disobedience has not passed my ken.

On every possible occasion, I would give my orders and directions through the patrol leaders until the boys began to look upon the directions of their leaders as having the same weight as my personal wishes in the matter. I would all along show how dignified, and gentlemanly, and noble it is to learn to obey.

But, no real habit of obedience can be inculcated by one who issues orders without knowing his own mind. Be slow to order, but once you have ordered, never change. Show, however, in unimportant matters, that you are open to reasonable correction; but so behave that the boys note that your unbending is not due to any mutinous spirit on their part, but that you are really paying yourself a compliment by such unbending. A.V.R.

## The Fountain of Eternal Youth.

(An extract.)

The Scout-Leader has his own Individual Fountain of Youth,  
Watch him and compare him with other men of his age,  
His step is lighter, his eyes brighter and his complexion ruddier,  
He is not dominated by fear, but has confidence in himself and others like a boy,  
He watches the trees, the birds, the sky, the waters and you can see that they talk to him as all Nature does to childhood, filling his soul with a great satisfaction.

His mind does not run in ruts.

He gets as much fun out of his Fountain of Youth

What is the Secret of his Fountain of Youth?

Simply keeping near to youth;

Talking with boys, camping with boys, keeping with boys.

He reads boys' books, boys' magazines. He becomes a boy again—a boy with a big purpose accelerated by full experience.

The Fountain of Youth is accessible to all.

It bubbles and sprouts all about us. Some men kick about it like a cat with wet feet.

What they need is to plunge in and stay in.

N. NARAYANA RAO,

Scoutmaster, Maharaja's Own Troop.

## Riddle.

Sea without water.  
Towns without houses.  
World without inhabitants.

Answer—Map.

S. R. SETHU MADHAVA RAO.



## Two Unknown Heroes

BY J. D. SAMPATHKUMARAN, A.S.M., 5th Bangalore Troop.

It was in the middle of autumn of 1921 that myself and my chum took a walking tour to an adjoining village. The day we chose for the trip was what we call Amavasya—to make it more plain, a new-moon day. At about 2 o'clock in the evening we started. We had to pass by the side of a tank, whose beauty was and is even to-day appreciated and admired by the passers-by.

This tank is so very beautiful that it cannot but attract the travellers as well as the peasant to itself. Commanding the tank, stands a huge beautiful banyan tree, whose tender leaves seem to invite, particularly in summer, the shelter-seeking traveller to its shade. Nor does it allow him to pass on without imploring the tribute of a sigh.

We remained there for a short time, after which we began to proceed further.

The village was on a hill. It rises from the ground to a height of three hundred feet. We had to climb up two ascents in order to complete the journey. We climbed up the hill with vigorous steps and with extreme delight. We had to pass on through various herbs, some of which are used as medicinal plants. A walk through these parts is, I am sure, sufficient to cure the sick and the weak.

On our way to the summit, we saw some shepherds with their flocks of sheep returning homeward. We heard the lowing of the herd and the barking of the dogs. We began to make a survey of the picturesque scene. We said in another place, the flowers were falling one by one. The fall of these flowers in regular succession cannot but fascinate the beholder to a great extent. I made a careful scrutiny of the spot, where I saw the image of God embowered. Images of various descriptions were seen at the spot—cows, bulls, human forms, hands and legs—everything either made of wood or stone. The flowers were seen dropping in regular succession upon the head of that 'Deity'. My chum was familiar with the old myths, he was pleased to narrate the story of the God. He began by saying "that this God was the son of the two Hindu Gods Shiva and Vishnu", the Destroyer and the Preserver. By the side of this God all wayfarers used to halt and break a cocoanut or more which would please him. Each and every one look at him with a reverential awe.

Rocks of immense sizes were seen there. We sat on a big rock for some time enjoying the beautiful scenery. We saw below us lands and fields, villages and hamlets, small rivers with their various windings and a big river in the yonder field meandering—in a word, everything that an observer could picture.

We were pleased with everything that we saw. We resumed our journey homeward. When returning to the city we heard far away cries of distress. A man has fallen into the most dangerous part of that beautiful tank, where so many had been drowned, and from where no one ever remembered having seen any victim saved. This man was without doubt to be one more of the numberless victims of the murderous tank. A crowd rushed to the tank, but no one dared to attempt the rescue of the poor man struggling for his life. All on a sudden a man, a clever swimmer, is seen approaching nearer and nearer to the drowning man; he seizes him and brings him three-fourths way to the tank bund. The efforts of the rescuer become more and more slack, he shows signs of complete exhaustion, for a few minutes more he is able to keep the victim above the water. Then all on a sudden another man jumped into the tank, caught hold of the two and dragged them safely to the shore. The first hero was alright and the victim was unconscious and he was given artificial respiration and I am glad to tell you he was alright. I came to know the names of two heroes—Mohan and Chandrasekharan—two Boy Scouts.

Again we resumed our journey homeward. Suddenly we heard the jackals howling. This distracted our attention and we looked upwards. We saw the birds returning to their nests. Then we also thought of returning home. And so we commenced our retreat.

### N. B. and P. S.

During a heavy shower, a business man, carrying a wet umbrella, entered a hotel to pay a call to some one upstairs. Placing the umbrella to drain, he wrote upon a bit of paper and pinned it to the umbrella.

'N. B.—This umbrella belongs to a man who strikes a two-hundred and fifty pound blow. Back in 5 min.'

He went upstairs and after an absence of 15 min. returned to find his umbrella gone but in its place a small note.

'P. S.—Umbrella taken by a man who walks ten miles an hour. Won't be back at all.'

✓ "Protective Resemblance" and "Mimicry"

(Continued from last issue.)

The chameleon is proverbial for changing its colour; within certain limits it does so to suit its surroundings. Pigment cells which can be dilated or contracted at the will of the animal are regularly disposed in its skin. At the expansion of one or other set of these cells one or other colour results. The chameleon is very slow in its movements and but for this providential device it would indeed be helpless. The green lizard is properly fitted for an arboreal life.

The crocodiles and alligators possess heavy armour consisting of horny scutes supported by bony plates beneath. During the hours of sunshine they lie asleep on a sand-bank or in the mud, having all the appearance of weathered tree trunks. The deception is so perfect that animals which come to drink at ponds and rivers infested with these saurians do not discover their mistake until the terrible jaws of the monsters close on them.

The frogs that inhabit marshy places have mottled greyish or greenish coats sometimes with abundant warts. When they are not moving they are only with difficulty made out in their *habitat*. Some of the toads are brown or green and seek shelter in crevices in tree trunks or in the sheath-like leaf-stalks of the plantain leaves.

All the fishes are more or less protectively coloured. The black or dark brown backs of most of them render them inconspicuous from above. Their white bellies seen from beneath harmonise with the light streaming down from above. Many of the true fishes that inhabit the coral reefs are pink, blue, white, grey, violet or a mixture of several colours to suit the many hues of the corals which shelter them. Some fishes are known to possess the power of rapidly changing their colour at will. A few others are perfectly transparent and some are even blue and opalescent and thus escape observation in sea water.

Some pelagic molluscs like the "sea hare" are almost transparent. This glassy transparency is shared by many of the crab-kind or crustaceans. One variety of the fresh-water cray-fish is found in some of the tanks in Bangalore and is especially in evidence in the Kempambudhi tank. The trials of the novitiates of the Dolphin Club are considerably added to by these unseen

(Continued on page 5, col. 1, bottom.)



## Physical Culture Corner.

(Concluded from last issue)

*The muscles of the legs:*—Many imagine that the muscles of the legs get all the development that they require from walking. The result is that we seldom see the lower limbs so well developed as they ought to be. The effect of exercise is felt in few muscles more quickly than in the muscles of the leg. There are many who are afraid of their shorts for fear of showing out their undeveloped calves.

A well-formed leg (or preferably a pair) is of the utmost importance for a Scout who has to spend his days in shorts. Exercise tells much on the grace of the movement of the legs, hence a Scout can never afford to be awkward in this respect. Let us begin with the muscles of the upper thigh, taking first those in front. The most easily obtained exercise for the front thigh muscles is fast walking. Walking sharply, with the body held well upright, and taking hills with special energy, the thighs are well exercised.

(17) First standing upright with the feet close together, lower the body

pretty sharply, till the tips of the fingers touch the ground on either side of the feet, on which spring sharply upright again. Repeat the *dip* from ten to twenty times.

(18) Go through similar movement without lifting the heels from the ground as the body comes down. The shoulders should be well squared as the body rises to the upright position.

Thirdly, there is a form of exercise for the upper thigh muscles which belong rather to the nature of an athletic *Stunt* than to that of systematic exercise. Standing on the left foot, hold out the right leg at right angles to the body, now steadily sink till you are on the left foot. You may perhaps sit unexpectedly on the floor, but persevere for all that until you can comfortably sit down on one foot and steadily rise therefrom with the other leg all the time parallel to the horizon. If you can do this without every time proving the existence of the "Force" of gravity, you can invite your friends to do likewise, and if they have not practised, they will interest you very much by their failures.

Jumping is an excellent exercise for the upper thigh muscles. It is far better to practise easy jumping for some time than to try for a short time how high one can jump.

(19) Put a light stick across one chair seat to another, placing it so that it will fall if not cleared, then if your room is large enough run lightly round and jump over the stick continuing your circuits till you begin to feel tired and out of breath. Take the jumps with both feet, as lightly as possible, so that any one in the room underneath would not know you were jumping at all. If at any time you make the mistake of jumping backwards and forwards instead of in one direction (the safer side), I am sure you will not like to repeat it!

Walking uphill, mountain climbing, and swimming with the 'frog kick' are all good for the thighs.

*The thigh near the knee.*

One of the best exercises for these muscles is that of touching or trying to touch the ground with the fingers without bending the knees. A little steady practice every day will increase the bending power.

Going upstairs, too, is good work, and though it is not easy to go in steadily for this exercise—because there are always other people who want to

use the stairs—very few people know how to go upstairs properly. The average person, if you notice, goes upstairs, as if kicking through the top of the step were the object to be specially aimed at. "I would have the art of getting upstairs taught at school before drilling, and the average absurdity known as calisthenics.

The foot should not be driven at or along the top of each stair, but should be rested on it lightly, the weight of the body then brings down the spring of the foot nicely until, when the other foot has taken its stair in the same easy way, the spring recovers itself and lightly lifts the body on. I would sooner see a man hauled upstairs like a sack of potatoes as see (aye, and hear and feel) him shuffle and kick himself in the average way of "getting upstairs."

*From knee to toes:*—The first exercise I would suggest is a very simple one, but shows what the work is, for which the calf muscles are intended.

(20) Walk a hundred steps on the toes, letting the body sink well at each step as the heel draws near the ground, and be 'springly' raised as the heel rises. It is the rising and sinking of the heels which give the calf work. Stand erect and rise as high as possible on the toes and lower the heels, and repeat this a good number of times.

Skipping, as I have formerly said, is a capital exercise for the calves as well as for 'wind'.

Hopping is one of the best exercises for hardening the calf muscles, but persistent hopping, however privately indulged in, will be regarded as rather an objectionable nuisance.

The ankles and feet, to the toe-tips, will be sufficiently worked by the exercise for the legs given generally, and also from many recommended for the upper half of the trunk.

Early morning is the best time for exercise and should always be followed by a Cold Bath, with a brisk rub down.

S. B. VASUDEVA RAO  
(The Scout Physical Culturist)

### In Lighter Vein.

Visitor:—What brought you to this place, my friend?

Convict:—Sneezing.

Visit:—Sneezing?

Convictor:—Yees Sar; it woke the gentleman up an' he nap-ped me.  
(Cole's Fun Doctor.)

Teacher:—Now Kan, spell Needle.

Kan:—N-e-i-d-l-e.

Teacher:—Wrong. There's no i in the needle.

Kan:—Well, 'tain't a good needle then.

S. B. KRISHNASWAMI RAO.

(To be Continued.)



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### Editor's Page.

#### Interesting Historical Stories.

We wish to draw the attention of our readers to the very interesting and instructive historical stories from the pen of Mr. M. Rama Rao, Special Magistrate, Closepet. Last month, the story of Emperor Chandragupta's last years as a Buddhist mendicant was pictured to us in a most eloquent style; this time we have the origin of the Kadambas told in a telling manner. They call back to our minds the glories of our ancient traditions and usages and hold vividly to our imagination the old modes of life and the ideals which animated their every day actions. Mr. Rama Rao holds a facile pen and sure enough he will continue his series of stories. In the meanwhile, we recommend to every boy the careful study of the stories. As pieces of literature for students' composition, they are excellent.

#### Your Health.

The Physical Culture corner contributed month after month by Scout Vasudeva Rao is another feature worth your notice. He says *why* you should grow strong and shows *how*. The effectiveness of his method is amply demonstrated by his encounter with the two footpads at Trivandrum Park, the story of which has now become so familiar to you. He lays stress on the elegance and grace of right movements and the beauty of forms. Every Scout who reads this will not fail, we are sure, to make a pilgrimage direct to our Physical Culture Department to grow strong. The weak go to the wall; none but the strong deserve success. India demands you should be strong and healthy.

#### Troop Funds.

A letter from Bombay brings the news that the Scouts of the National Boy Scout Association staged Dr. Tagore's play, "The WATER-FALL," and collected more than Rs. 1,500, in addition to other subscriptions and donations. A goodly sum, indeed! While professional acting is to be deprecated, staging as an art is an excellent trainer of the young and some of our ambitious troops may take lesson from this and try some short or big pieces during vacation time at troop concerts for troop funds. Dr. Tagore's Plays are good for Scouts, but nearer home, we can take up safely our "Kanteerava Vijaya" which was such a success during the Dasara at Mysore. While requiring great skill and intelligent to pose as kings, ministers and other characters which you are not, this play brings forth Mysore's greatness in its olden days and is worthy of study of every Mysore Boy and Girl. Well, you may choose and you may have a varied programme but we suggest this as a means for equipping your troop and Club Room.

#### Kannada Articles.

Many contributors to School and Scout have a tendency to write in English only; while the Kannada section was intended to fulfil a long felt want, it does not find many contributions, somehow. Some contributions received are of a very philosophical character, whereas we would prefer articles on Scouting, stories of School or Scout life, news of camps and such other things of boyish interest. We feel our boys require more of life than gloomy forebodings and invite life-giving action stimulating adventure stories and articles and hope for a good response.

#### A Scoutmaster's Letter to his Patrol Leader.

Dear Brother Kanshi,

It gives me great pleasure to read that all the Scouts of your Patrol have passed their Tenderfoot tests and hope that under your guidance they will soon be ready for their 2nd Class tests.

Last night when I was going to the bazaar I met by chance the father of a boy of your Patrol. He informed me that he had admitted his son to your Patrol with the idea that his habits would improve, but he was sorry to remark that no perceptible change was noticed by him in the condition of his son. I was very much ashamed to hear these statements from a father.

Many times I have informed you that our success depends upon the change that we bring about in the character of the boys under our control. We should watch every boy closely and set him on the right path of life. If we can't make a boy a better boy then Scouting is useless and it is not worth while spending our time and energies on a useless game.

Following are some of the useful habits which every Scout should acquire during the Scouting period.

1. He should be obedient and faithful to his parents.
2. He should not quarrel with his brothers and sisters in his own house.
3. He should not be obstinate.
4. He should treat his dependants courteously and politely.
5. He should perform his religious duties well.

Besides this, he should practise the Scout Laws in his house also.

You will find that these habits make good boys, and we aim at making good boys.

Ask every boy of your Patrol to practise the habit of saying "Namaste" and such other words of respect to his parents early in the morning. At first he will hesitate, but when he has practised it, he will produce a remarkably gentle impression upon the minds of his parents. They will begin to praise you and your work in Scouting. Besides, ask your Scouts to obey their parents cheerfully and joyfully. "Prompt obedience is a Virtue." When you do things grudgingly or half-heartedly, you really insult the great Virtue. If the execution of certain orders is against your conscience then raise a gentle and mild protest and your parents will certainly listen to your objections. Gentleness works wonders. It conquers every harshness.

(Continued on page 8, col. 2).



## B. P. on the Gramophone.

### ADDRESS TO THE PUBLIC.

*Ladies and Gentlemen,*

I have been asked to explain to you what the Boy Scout movement is. It is a tall order to compress in a three-minutes talk an ideal that is being followed by over a million and a half of boys. The movement primarily is a brotherhood of service of boys and men, a school of character and citizenship, of personal efficiency for the good of the community. This sounds "high-falutin'" for what is, as we know it, a band of bare kneed rascals with cowboy hats and staves in their hands. But remember, you cannot give them character through ordinary classroom methods. You have to use other means. The boys are eager to join in a jolly game of brotherhood, with its healthy camp life and handy pioneer training. Their moral character is developed by our method of self-government under a code of chivalry in the Scout law. Their spiritual character is developed by their being brought face to face with the wonders and beauties of nature. The boy is naturally active rather than passive in temperament and we give him opportunities of performance rather than of profession. Scouts all make themselves efficient not merely for their own good but in order to be helpful to the community, in other words, to be trained to be good citizens. Character is far more essential to a successful career of a man. Character of its individual members is essential for the character of the nation, and character the nation is similarly essential to its welfare. As a school of character therefore the Scout movement is non-military, non-sectarian, non-political and non-class. On these lines the movement has come in the space of twelve years to be adopted by every civilized country. The brotherhood spirit has thus grown up automatically. It is forming a personal tie not only between the states of the British Commonwealth but also between the different foreign countries. It may just apply that tone which is needed to make the form of the League of Nations a living force such as will render war impossible in the future. The movement is growing everyday in size and in effect: all we want are more men in this great brotherhood of service to do this joyous work for God, their country and the boys, a work that all who try it can testify is well worth while.

### ADDRESS TO THE BOY SCOUTS.

*Scouts,*

Why are you so deeply proud of yourselves? You are, you know, however much you may grin and say that you are not. It is not the uniform and it is not the badges. Those are all cranks (?) and a Scout is not crankish though he may be proud. I think you are proud because you know this, that although you are only a boy, you can, through your training as a Scout, do a man's work and show a man's pluck when the call comes. You proved this in the great war. Twenty-eight thousand of you took up the duties of coast watching and others of you did other duties in your thousands thereby releasing a large number of men to go to the front. A hundred thousand of you who were old enough, or *nearly* old enough, joined up and went on service. Ten thousand never came back but gave their lives for the country. Jack Cornwall, V. C., was a Boy Scout and so were eleven others who won the Victoria Cross. Those are the things that make you proud for being in our great brotherhood of Scouts. Now those of you who are Tenderfoots or Second class must remember this, and carry out your motto 'Be prepared', *i.e.*, to train yourselves to be strong, active and clever, because then, if at any time you are called upon, you know you will be able to lend a hand and do man's work for other people and your country. I don't mean that you should train especially to be soldiers or sailors but to be what is better still, *good, useful, cheerful* citizens; that is what you should aim for. *Practise* the Scout Law in your everyday life, don't merely *know* the law by heart, *do* it, and you will be happier boys and better men. Think daily on your promise as a Scout to do your duty to God and the King, to obey the Scout law and to help other people at all times.

Good Luck to you and good camping!

SIR ROBERT BADEN POWELL.

'What kind of boys go to Heaven?' asked the Superintendent of the Sunday School.

'Dead boys,' yelled the youngest member of the Infant class.

(Continued from col. 3.)

N.B.—The Scout referred to in the above letter is Mr. S. B. Vasudeva Rao, a Maharaja's Scout of the Mysore Boy Scouts Association, who is now at Trivandrum. He is a regular contributor both "School and Scout".—ED.

### A BRAVE BOY SCOUT.

SIR,

Yesterday when I was at the public park with my daughter at about 7 P.M., near the off end of the lake, I was assaulted by two footpads who were drink-sodden and I might have not come out of the scrape with any good results, had it not been for a timely occurrence. One of the footpads had closed in with me, while the other edged towards my daughter, and all that I could do was only to keep my man off me.

I had in my days figured in the rings as a dashing fighter but now my age came in my way.

It was at this moment that an athletic youth sprang to my aid from nowhere. He shot a terrific left hook at my man's jaw, which would have graced a professional boxer, and the man was floored.

Then he turned to the other man who was trying to make good his escape, and a little scuffle ensued, but the boy got the better of him, and again I saw a blow which pugilistic pads would have loved to see, and the second ruffian crumpled with a "right upper cut" in the stomach. The fellow fell all in a heap and as he fell he let fall the purse snatched from my daughter.

I turned to thank my brave rescuer and was astonished to see so much boxing and courage in an Indian youth, and I confess now I will have a higher regard for them.

He said that he was a Boy Scout from Mysore and he had learnt self-defence in the movement. That was all I could get from him, and I forgot to ask him his name since I had to escort my daughter home, I could not ask him for further particulars. I left him with the street roughs, telling him I would fetch the nearest police.

To my surprise, when I returned with a constable in a short time, all the three had disappeared.

I believe that no harm could have come to the brave boy, as he showed mighty cleverness in using his fists. It was my duty to have found out the unknown to thank him, but I was in a haste for the train.

Since the Scouts are very touchy about the rewards, I think the best way of thanking them is to publish this incident which speaks for itself.

I suggest before I close, that the authorities concerned should see that the park is patrolled by policemen.

J. W. EDWARDS,  
Colombo.

(Continued in col. 2, bottom.)



### Wolf Cub.

#### The 13th Bangalore Pack.

The Cub Pack, started in connection with the 13th Bangalore, Sri Krishna, Troop had its investiture on the 2nd instant in the Tippu Sultan's Palace grounds. The Scouts of the troop also were mustered strong to encourage their younger brothers. After saluting the flag, the cubs gave their grand howl to welcome the Scout Commissioner, Mr. C. Subba Rao, M.A. (Hons.), who was to invest them and then practised Bunderlog and other dances. The Commissioner asked a few questions on the meaning of the law and promises and explained them in detail in Kanarese. Afterwards the Cubs took their promise and each was given his badge with the motto—Do Your Best. The Mysore Anthem was then sung in chorus and amidst cheers to their Highnesses, the day's function came to a close.

A. N. RAMA RAO,  
Asst. Cub Master.

### Believe babble rather than bray.

Mr. R (to his deaf old neighbour)—Good-morning, neighbour, will you kindly lend me your ass?

Neighbour (very loudly and confusedly)—Well, I have lent him out already.

Mr. R.—Have you, really?—Why, I just heard him bray. Neighbour—that may be. But, at the same time, you ought to believe me rather than my ass.

### The Prescription.

The Doctor—Have you followed my prescription?

The Patient—No, for if I had, I should have broken my neck!

The Doctor (astonished)—what do you mean?

The Patient—The fact is, Dear Doctor, I threw the prescription out of the window.

D. R. ANIRUDDHA RAO,  
Dargigudi Extension, Shimoga.

### Clever Lad!

"Why is a watch like a river, Mr. Dandy?"

"I do not know. Tell me."

Punto: "Because it never runs long without winding!"

"Say, Govind, why is the figure nine like a Peacock?"

"Because it is nothing without its tail. Ha! Ha!"

S. R. SUBBA RAO,  
St. Joseph's College,  
Bangalore.

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### The Kadambas.

Once upon a time there was a great king at Kanchi. He was a friend to learned men and many scholars came to Kanchi to see him. Every week, the king sat on the throne and heard the scholars and gave them rewards.

In the tenth year of his reign, Trinetra, for that was his name, invaded the Banas, and easily drove their king out of a large part of his country. King Trinetra held a great Durbar at Talagunda and gave rich presents to his soldiers. Many scholars from Haiga came to this Durbar and the king was pleased with their learning. He built a great Agrahara for them and gave lands to all the scholars who were willing to live at Talagunda.

The Agrahar became a great seat of learning and students came there from distant countries to study philosophy. Learned men of Rome, Gandhara, and Bengal came there to teach and to learn too, and the fame of Talagunda spread far and wide.

#### II

Twenty years passed and we find Nanaksha, Trinetra's grandson on the throne at Kanchi. He was a wise man also and walked in the footsteps of his grandfather.

On the day of Durga, a great feast was held at Kanchi and learned men came from all parts to take part in the festivities. Men of Talagunda were there, strong tall Brahmans who could beat any one in learned debate. Mayura Sarma, the student of the year, with his youthful face and eager eyes, was there and every one was loud in praise of his learning and ability. The king gave him the golden bangle as a sign of victory and presented him with rich shawls.

Mayura Sarma and his fellow-students were wild with delight. They came out of the Durbar Hall, wild and shouting with joy. All talked together and no one cared to hear. "Honour to Talagunda, the home of the wise", they shouted.

(Continued from page 6, col. 3).

that it faces. If boys are gentle they will draw out more kindness from their parents than they can otherwise do. But these virtues can be learnt at home as they say "Charity begins at home". Let the Scouts turn their homes into little heavens on earth and then we shall be able to enjoy the sweet bliss of true and noble companionship which scouting aims at, and for which we are all trying. Yours in the Brotherhood,

R. RAMAN, S.M.,  
Com. Scout Troop, Delhi.

Just then a troop of horsemen turned into the main street. They were in a hurry to go to the palace. They were to present arms before the king and were afraid to be late. So they pushed through the students.

Mayura Sarma who was in the front received a blow on his head. The students ran away leaving their books, clothes and presents in the road. The horsemen rode on without caring to see if any one was hurt.

Mayura Sarma was deeply angry. It was a shame that the scholar whom the king had honoured should be beaten by a trooper. What was the use of learning? What was the good of *Tapas*? In this world military power alone is great. Thus thought Mayura Sarma.

#### III

Mayura Sarma, the scholar, became Mayura, the bandit. From the hills round Talagunda, his men looted all the kingdoms around. The fellow students who once took pleasure in the story of Vedas, now became men of war. They conquered all the country around Talagunda and set up a great kingdom.

In the ten years, Mayura Sarma again entered Kanchi, but this time he came as a king visiting a king. The Palava Nanaksha came out to welcome him and gave his daughter in marriage to Mayura. Thus began the great Kadamba dynasty which ruled in the west of Mysore for nearly a thousand years.

M. RAMA RAO, B.A., B.L.

### A Riddle.

I. ನನ್ನ ಹೆಸರು ನಾಲ್ಕು ಅಕ್ಷರವುಳ್ಳದ್ದಾಗಿದೆ.

ನೊದಲನೆಯ ಅಕ್ಷರಕ್ಕೆ ಒಳ್ಳೆಯದು ಎಂಬ ಅರ್ಥ ತೋರುತ್ತೆ.

ಎರಡನೇ ಅಕ್ಷರ ಕೆಟ್ಟದ್ದು ಎಂಬ ಅರ್ಥವೊಡುತ್ತೆ.

2,1,3 ನೇ ಅಕ್ಷರಗಳನ್ನು ಸೇರಿಸಿದರೆ ಪುನುಹ ಹಾಗುತ್ತೆ.

2,4 ನೇ ಅಕ್ಷರಗಳನ್ನು ಸೇರಿಸಿದರೆ ಒಂದು ಪ್ರಾಣಿಯ ಹೆಸರಾಗುತ್ತೆ.

3,4 ನೇ ಅಕ್ಷರಗಳನ್ನು ಸೇರಿಸಿದರೆ ಲಯದೇವತೆಯ ಹೆಸರಾಗುತ್ತೆ.

2,3,4 ನೇ ಅಕ್ಷರಗಳನ್ನು ಸೇರಿಸಿದರೆ ಮಗಳೂ ಎಂಬ ಅರ್ಥ ತೋರುತ್ತೆ.

II. ನಾನು ಹುಟ್ಟಿದ್ದು ಬಿಳಿಸಂವತ್ಸರ, ದೊಡ್ಡತಿಂಗಳು, ಹೊಸ ದಿವಸ. ಒಂಟಿಕ್ಕಣ್ಣು ವಾರ, ಮನಸ್ಸೆಂಬ ನಕ್ಷತ್ರ ನಾರೀ ಜನ್ಮಲಗ್ನದಲ್ಲಿ ಹುಟ್ಟಿದೆನು. ದಯವಿಟ್ಟು ನನ್ನ ಹೆಸರನ್ನೂ ಜನನ ಕಾಲವನ್ನೂ ತಿಳಿಸಿ.

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## NEWS AND NOTES.

## Hassan

"Mr. Balasundaram Iyer, the Inspector-General of Education, came to this place (Hassan) on the 12th of December at about 12 noon. The Scouts had assembled in the T. B. to welcome him. The next day they had arranged to stage a drama in the Vanivilas Institute.

There was a large and distinguished audience present and the Inspector-General watched the function with great interest. It may be stated without any exaggeration that the local Amateur Dramatic Association members did much to make it a success and the Scouts are highly thankful to them. The Scoutmaster has every reason to believe from talks with some of the townspeople that this effort of the Scouts for a display is being much appreciated by them.

The next day the distinguished visitor stated his intention of inspecting the troops. He was also kind enough to say that the previous day's function pleased him much. By about 8 A.M. next morning the troops had the honour of being reviewed by him. A group photo was then taken and after singing the national anthem and proposing cheers to His Highness and the Inspector-General the Scouts dispersed.

M. V. KRISHNIENGAR,  
Scoutmaster, High School, Hassan.

## "Prahadas on Hike."

Scout:—"Sir, if Prahada be the devoted Bhakta of Narasimha and the Scriptures declare Vishnu to be Bhaktavatsala, why should not our Troop, the very embodiment of Prahada, pay the tribute due to its patron God at Devarayadurg, and worship His feet with deep devotion?"

Scoutmaster:—"It sounds well my boy, but, are you not aware of the long distance with its ups and downs, and the thick wood which intervenes? Remember brother Scout, the forest is said to be haunted by fierce animals like tigers, leopards, etc."

Scout:—"Are we not degrading ourselves by saying that we are unfit for woodcraft? Is not the loyalty of a Mysore Scout doomed if he were to be frightened at wild beasts, while he is wearing invincible Gandhabarunda? (being reminded of the History of the Mysore flag). Therefore, dear sir, let us go to the temple of Narasimha and please Him with our unswerving devotion, and bathe in the showers of His blessings."

Scoutmaster:—"A true Scout. Well, Ramu, are all of my young brothers of the same true metal?"

Scout:—"A Scout is a brother to every other Scout. Therefore, we are the members of the same family and wherefore this question, sir?"

It was 5 o'clock in the evening. The necessary permission from parents was obtained, and a Trip was arranged to the hills and the programme was as follows:—  
December 26th morning—

1. 5-30 A.M. Start from Tumkur, arrive at Drug.
2. 8-30 A.M. Hoisting of the Mysore flag.
3. 9 to 11 A.M. Meals.
4. 11-30 to 2 P.M. Second class Scout test.
5. 2-30 to 3 30 P.M. Tiffin.
6. 4 to 7-30 P.M. Trip up the Hill.
7. 7-30 to 8-15 P.M. Supper.

8. 8-30 to 9-30 P.M. Camp fire.

December 27th.—

9. 6-30 to 8-30 A.M. Tiffin and start for Tumkur.

The splendid scenery around us, the religious fervour of our young Scouts, the forest bathed in moonlight, the dancing and singing around the camp-fire, and the sweet company of Mr. C. L. Narayana Rao (P.L., VII Tumkur) were the most important factors which contributed to make the trip the great success that it was

SREE NARASIMHAKI Jai! Jai! Jai!

T. M. MD. AMIR,  
Scoutmaster, 6th Tumkur Troop.

## A Trip to Madras.

Sometime back, a party consisting of 30 students of the Government Collegiate High School, Bangalore, went to Madras on an educational trip, under the leadership of Mr. Ramachandran, Chemistry Lecturer. Due to his great experience and influence the party visited many places of interest, including the Harbour, Light-house, Marina, Aquarium, Victoria Hall, the Museum, Y.M.I.A. Park and the Colleges. The party were enabled to go on board two steamers, one of which was on its way to Colombo and the other S. S. Marvada, 8163 tons which was bound to London. The party was taken round, and were shown the cabins, the decks, and also



COMMERCIAL TROOP, DELHI.

Seated in the centre are:—

L. Krishanjas Rai, B.A., F.T.S., Pandit,  
Shri Ram Bajpai, Organizing Commr. and  
R. Raman, Scoutmaster.

the pilot's room where they saw the mariner's compass, barometer, steering wheel and maps on which the course of the steamer was marked. They were taken down into the engine room, where huge engines are worked, mostly by Indian Lascars. The heat in the room did not allow the party to stay there for more than five minutes. They also saw the luxuriously equipped music hall, library, dining hall and smoking room, where the furniture was so clean that they were able to see their reflections therein. The captain and other officers treated them very kindly. Then the party left the steamer in a boat, and landed on the shore, after passing round a German steamer which was discharging its cargo.

The party also went up to the top of the Light house (High Court buildings) the light of which is visible beyond 40 miles on the sea.

They saw there a stone inscription bearing the words "God buildeth it; man laboureth for it". The view of Madras and its harbour from here is beyond description.

The party also visited Adyar, which is more like a park, and rather felt jealous of the Theosophical Society, with its beautifully laid out garden, stretching its borders into the Adyar beach. The Adyar river here joins the sea, and one of the boys who tried to cross it at its mouth, had a good struggle with the back waters. The stay in Madras was short but it was very enjoyable.

"ONE OF THE PARTY"

## Baragur Scouts

Under the guidance of the Scoutmaster and two of the members of the L.S.A., the Scouts of the Baragur Troop had been on an excursion to Pelabunde, a hillock about 6 miles from this place, on Wednesday, the 7th February 23 and camped there for the night and the following day. The hill at the top possesses a vast area of level ground at the centre of which is a temple of the magnificent structure with a splendid open verandah in front. The huge tower standing at the eastern extremity of the hill and which is in ruinous condition due to wind and weather, displays the wonderful architecture of the ancient times. All round the temple there is a parapet wall of stone with big mantapams here and there. The hill being situated midway between two villages, each a mile and a half distant, commands a very fine view of the scenery

around, and is a very convenient place for camping. The Scouts enjoyed the life on the hill to their hearts' content with their regular camp-works, sentry-duty, etc. Messrs. Rangappa, the Shanbhogue and Nagegowda, the Patel of Sivara, a village in the Madras Presidency, entirely bore the expenses of the two days' camp. The Scouts and the Scoutmaster are very thankful to them for the kind sympathy they took on the Scouts of Mysore, thus setting an example to the other people of their presidency. The Scouts are also thankful to Messrs. Hanumantha Rao and Thimmappaia, the members of the L.S.A., for the various services rendered by them while in camp. After enjoying the camp life the Scouts returned to the headquarters on Thursday, the 8th February 1923, at 6 p.m.

H. K. THIMMAPPAIA,  
Scoutmaster, Baragur Troop.

Two Prizes for Our Readers  
of Rs. 5 each.

One for the best article on Scouting each month in Kanarese. To reach the Editor before the 5th of any month.

The other for the best essay on "Were I a monkey?" offered by a "friend". Entries to reach the editor on or before the 10th of April 1923.

(1) Both competitions are open to all readers below the age of 18 years.

(2) Essays not more than 750 words each.

(3) Name and address of each competitor must be clearly indicated.

(4) MSS. must be written on one side of the page only, quite legibly.

(5) All letters and MSS. sent will have to be available for publication, whether prize winning or not.

(6) The Editor's decision will be final.



## ಶ್ರೀ ಒಬ್ಬ ಒಳ್ಳೆಯ ಬಾಲಚಾರ.

ಸಾಧ್ಯಕಾಲವು ಸಮಾಪಿಸಿತು. ಹಕ್ಕಿ ಪಕ್ಷಿಗಳೆಲ್ಲವೂ ತಂತಮ್ಮ ಗೂಡುಗಳನ್ನು ಸೇರಿಕೊಳ್ಳುತ್ತಿದ್ದವು. ಚಾರಚೋರರಿಗೆ ಮಿತ್ರನಾದ ಗಾಢಾಂಧಕಾರವು ಕ್ರಮಕ್ರಮವಾಗಿ ಕವಿದುಕೊಳ್ಳುತ್ತಿತ್ತು. ಗೃಹಸ್ಥರೆಲ್ಲರೂ ತಂತಮ್ಮ ಮನೆಗಳನ್ನು ಸೇರಿ ಭೋಜನಮಾಡಿ ಮಲಗಿಕೊಳ್ಳಲು ಸನ್ನಾಹಮಾಡುತ್ತಿದ್ದರು.

ರಾತ್ರಿ ೯ ಘಂಟೆ ಸಮಯ. ಶ್ರೀನಿವಾಸನೆಂಬೊಬ್ಬ ಬಾಲಚಾರನು, ಮಲಗುವುದಕ್ಕೋಸ್ಕರ ಸನ್ನಾಹಮಾಡಿಕೊಂಡು, ಲಘುಗಾಗಿ ಹೊರಕ್ಕೆ ಬಂದನು. ಆಗ ಉತ್ತರ ದಿಕ್ಕಿನಿಂದ "ಅಯ್ಯೋ, ಅಪ್ಪಾ" ಎಂಬೊಂದು ಚೀತ್ಕಾರ ಧ್ವನಿಯು ಕೇಳಿಸಿತು. ಶ್ರೀನಿವಾಸನು ಭಯಪಡದೆ ಧ್ವನಿಯು ಬರುತ್ತಿದ್ದ ಕಡೆಯಲ್ಲಿ ಹೊರಟನು. ಆಗ, ಅಲ್ಲಿ ಇಣಕಿನೋಡಲು ಒಬ್ಬ ನರನು ಒಬ್ಬ ಸ್ತ್ರೀಯನ್ನು ಖೂನಿಮಾಡಲುದ್ಯುಕ್ತನಾಗಿದ್ದಂತೆ ತೋರಿತು. ಶ್ರೀನಿವಾಸನು "A Scout helps other people at all times" ಎಂಬ ತನ್ನ ನೇನಿಯಮವನ್ನು ಸ್ಮರಿಸಿಕೊಂಡು ಧೈರ್ಯದಿಂದ ಒಳಕ್ಕೆ ಹೋಗಿ ಆ ಪಾಪಾತ್ಮನೆದುರಿಗೆ ನಿಂತುಕೊಂಡು, "ಎಲವೋ ನೀನಾರು, ಏತಕ್ಕೆ ಈಕೆಯನ್ನು ಖೂನಿಮಾಡಲುದ್ಯುಕ್ತನಾಗಿರುವೆ" ಎಂದು ಕೇಳಲು, ಆ ನಿಶಾಚರನು ತನ್ನ ಬಲಗೈಯಲ್ಲಿ ಹಿಡಿದಿದ್ದ ಕತ್ತಿಯನ್ನು ಝಳಿಸುತ್ತಾ "ಎಲಾ, ನಾನು ಯಾರಾದರೇನು, ನಿನ್ನನ್ನಿಲ್ಲಿ ಯಾರು ಕರಸಿದರು, ನನ್ನ ಕಾರ್ಯಕ್ಕೆ ಕಂಟಕನಾಗಿ ಬಂದರೆ, ನಿನ್ನ ತಲೆಯನ್ನು ಹಾರಿಸಿ ಬಿಡುವೆನು" ಎಂದು ಹೇಳಲು ಶ್ರೀನಿವಾಸನು ಇವನು ಸಾಮಾನ್ಯ, ಭೇದ, ದಾನೋಪಾಯಗಳಿಗೆ

ಬಗ್ಗುವಂತಿಲ್ಲ. ಇವನನ್ನು ದಂಡೋಪಾಯದಲ್ಲಿಯೇ ಬುಟ್ಟಿಹಾಕಿಕೊಳ್ಳಬೇಕು. ಆದರೆ ನಮ್ಮ ಬಾಲಚಾರ ನಿಯಮವು "A Scout is courteous" ಎಂದು ಹೇಳುತ್ತದೆ. ಅದರಿಂದ ನಾನು ಈಗ ಒಳ್ಳೆಮಾತುಗಳಿಂದ ಇವನು ಆಕೆಯನ್ನು ಖೂನಿಮಾಡದಂತೆ ಮಾಡುತ್ತೇನೆ. ಅದಾಗದಿದ್ದರೆ ದುಂಡಾ ವರ್ತಿಯಿಂದಲಾದರೂ ಆಕೆಯ ಪ್ರಾಣವನ್ನುಳಿಸಬೇಕೆಂದು ನಿಶ್ಚಯಿಸಿ, ಅವನನ್ನು ಕುರಿತು "ಅಯ್ಯೋ, ಸ್ತ್ರೀಹತ್ಯೆ ಮಾಡುವುದು ನಿನಗೆ ತಕ್ಕದಲ್ಲ ನೀನು ಆಕೆಯನ್ನು ಬಿಟ್ಟುಬಿಡು" ಎಂದು ಹೇಳಲು, ಚೋರನು ಮರುಮಾತಾಡದೆ ಕತ್ತಿಯಿಂದ ಹೊಡೆಯುವುದಕ್ಕೆ ಬರಲು ಶ್ರೀನಿವಾಸನು ತನ್ನ ಬೆಲ್ಟಿಗೆ ತಗಲುತ್ತಿದ್ದ ಹಾಕಿಕೊಂಡಿದ್ದ "Scout Knife" ನ್ನು ಹೊರಗೆ ತೆಗೆದುಕೊಂಡು, ಬಿಚ್ಚಿ ಎಡದ ಕೈಯಲ್ಲಿ ಹಿಡಿದುಕೊಂಡು ಚೋರನ ಕತ್ತಿಯನ್ನು ಕಸುಕೊಳ್ಳುವುದಕ್ಕೆ ಹೋಗಲು, ನಮ್ಮಧೀರ ಶಿರೋಮಣಿಯಾದ ಬಾಲಚಾರನಿಗೆ ಬಲಭುಜಕ್ಕೆ ಒಂದು ಏಟು ಬಿತ್ತು. ಏಟನ್ನು ಲಕ್ಷಿಸದೆ "A Scout whistles and smiles under all difficulties" ಎಂಬ ತನ್ನ ಎಂಟನೆಯ ನಿಯಮವನ್ನು ಸ್ಮರಿಸಿಕೊಂಡು ಸಾಹಸಪಟ್ಟು, ಆತನ ಕತ್ತಿಯನ್ನು ಕಸುಕೊಂಡು ಕುಟಿಲೋಪಾಯದಿಂದ ಚೋರ ಶಿಖಾಮಣಿಯನ್ನು ನೆಲಕ್ಕೆ ಬೀಳಿಸಿ, ಬಂಧಿಸಿ, ಪೊಲೀಸ್ ಠಾಣೆಗೆ ತೆಗೆದುಕೊಂಡು ಹೋಗಿ ತನ್ನ ನೇನಿಯಮವಾದ "A Scout is loyal to king .....and to all others to whom loyalty is due" ಎಂಬುದನ್ನು ಜ್ಞಾಪಿಸಿಕೊಂಡು ಠಾಣೆಯ ಯಜಮಾನನಿಗೆ ವಂದಿಸಿ, ನಡೆದ ಸಂಗತಿಯನ್ನೆಲ್ಲಾ ಸಮಗ್ರವಾಗಿ ಅರ್ಪಿಸಿದನು. ಠಾಣೆಯ ಯಜಮಾನನು ಕಳ್ಳನ ಕಡೆ ದೃಷ್ಟಿಸಿದನೋಡಿ,

ಗಾಬರಿಯಿಂದ "ಲಕ್ಷ್ಮಣ್ ಸಿಂಗ್" ಎಂದು ಹೇಳಿ ಕಳ್ಳ ಗಡ್ಡವನ್ನು ಕೇಳಲು ಕಪಟವಾದ ಮೀಸೆ ಗಡ್ಡಗಳು ಕಿತ್ತು ಬಂದಿತು. ಪೊಲೀಸ್ ಯಜಮಾನನು ಶ್ರೀನಿವಾಸನನ್ನು ನೋಡಿ ಬಹಳ ಸಂತೋಷ ಪಟ್ಟು "ಅಯ್ಯೋ, ನೀನು ಚಾರಮಂಡಲಿಗೆ (Scout movement) ಅದರ್ಶನಸ್ವರೂಪನಾದೆ, ಹೋಗಿ ಬಾ, ನಿನಗೆ ಮಂಗಳವಾಗಲಿ, ನಾನು ಈ ದುಷ್ಕರವನ್ನು ವಿಚಾರಿಸಿಕೊಳ್ಳುವೆನು" ಎಂದು ಹೇಳಿ ಶ್ರೀನಿವಾಸನು "ಸ್ವಾಮಿ, ನಾನು ಹೆಚ್ಚಿನ ಕಾರ್ಯವನ್ನೇನೂ ಮಾಡಲಿಲ್ಲ. ನಾನು ಮಾಡಬೇಕಾಗಿದ್ದದ್ದನ್ನು ಮಾಡಿದೆನು. ತಾವು ದಯವಿಟ್ಟು ಈ ಲಕ್ಷ್ಮಣ್ ಸಿಂಗನನ್ನು ವಿಶೇಷವಾದ ಕಷ್ಟಕ್ಕೆ ಗುರಿಮಾಡಿದರೆ ಅವನ ತಪ್ಪಿಗೆ ತಕ್ಕಂತೆ ಸ್ವಲ್ಪ ಶಿಕ್ಷೆಯನ್ನು ಕೊಡಬೇಕು" ಎಂದು ಹೇಳಿ ವಂದಿಸಿ ಹೊರಟುಹೋದನು.

ಶ್ರೀನಿವಾಸನು ನೇರಗೆ ಮನೆಗೆ ಹೋಗದೆ ತನ್ನಿಂದ ಉದ್ಧಾರವಾಗಿದ್ದ ಆ ಕಮಲೆಯ ಮನೆಗೆ ಹೋಗಲು, ಆಕೆಯು ಶ್ರೀನಿವಾಸನಿಗೆ ವಂದಿಸಿ "ಸ್ವಾಮಿ, ತಾವು ನನ್ನ ಭಾಗದ ದೇವರು, ನೀನು ಬಂದು ನನ್ನನ್ನು ಧ್ಧಾರಮಾಡಿದಿರಿ" ಎಂದು ಚಾರದ ಮಾತುಗಳನ್ನು ಹೇಳಲು ಶ್ರೀನಿವಾಸನು ಠಾಣೆಯ ಯಜಮಾನನಿಗೆ ಹೇಳಿದ್ದ ಉತ್ತರವನ್ನೇ ಹೇಳಿ, ಅಲ್ಲಿ ನಡೆದದ್ದನ್ನೂ ಹೇಳಿ, ಅಮ್ಮಾ, ದುಷ್ಕರನು ನಿಮ್ಮನ್ನೇಕೆ ಸಂಹರಿಸಲು ಬಂದನೆಂದ ಕೇಳಲು, ಆಕೆಯು "ಸ್ವಾಮಿ, ನಾನು ಪಕ್ಕದ ಮನೆಯಾಕೆಯೊಡನೆ ಮೊನ್ನೆ "ಕೃಷ್ಣದೇವ" ಗುಡಿಗೆ ಹೋಗಿ ಹಿಂದಕ್ಕೆ ಬರುತ್ತಿದ್ದಾಗ ಈ ದುಷ್ಕರನನ್ನು ಸಂಚೋದಿಸಿದೆನು. ಇವನು ಕುಡಿದವನಂತೆ ನನ್ನ ಮೇಲೆ ಬೀಳಲು ನಾನು ಅಸಹ್ಯದಿಂದ ಪಕ್ಕಕ್ಕೆ ಓರೆಯಾಗಿ, ಗಾಬರಿಯಿಂದ ಮನೆಗೆ ಓಡಿಬಿಟ್ಟೆ.

(Continued on page 12)

## Useful Books for Boy Scouts. A SELECTION.

N.B.—The prices given are for Scouts and Scout Libraries only.

	RS.	A.
1. <b>The Boy Scout's Pocket Book</b> of General Information. Containing most valuable information for Boy Scouts on Scout Laws, woodcraft, pathfinding, tracking, etc., and hints on the various tests. Very handy, with Membership Card .. .. .	0	12
2. <b>Aids to Scouting</b> for N. C. O's and Men. By Lieut. Gen. Sir Robert Baden-Powell, K.C.B. A most invaluable book for Scoutmasters .. .. .	0	12
3. <b>Manual of Drill for Boy Scouts.</b> Contains every form of Drill. Fully Illustrated. By J. Gibson .. .. .	0	9
4. <b>Scouts' Fire Service.</b> Official Book of Fire Drill. A Practical Manual by Lionel De L. Wells (Captain, R. N.) .. .. .	0	6
5. <b>The Wigwam Papers.</b> By John Hargrave. A profusely illustrated book of practical usefulness to all those Scouts who love woodcraft and Adventure .. .. .	1	2
6. <b>The Cub Book.</b> By the Chief Old Wolf (Sir Robert Baden-Powell, K.C.B.). The Book for the Boy .. .. .	0	3
7. <b>Scouting Games.</b> By Sir Robert Baden-Powell. Instructions on various Scouting Games .. .. .	1	2
8. <b>The Boys' Book of Signs and Symbols.</b> Compiled by "White Fox" (John Hargrave) .. .. .	1	2
9. <b>The Boy Scouts' Camp Book.</b> By Philip Corrington. Indispensable to every Hiker .. .. .	1	2
10. <b>How to Run a Troop.</b> By Ernest Young. Giving hints for work of the Troop week by week .. .. .	1	2
11. <b>Things all Scouts should know.</b> A collection of 313 illustrated Paragraphs of Useful Information, specially selected for the use of Boy Scouts .. .. .	1	2
12. <b>The Young Knights of the Empire.</b> By Sir Robert Baden-Powell. Their Code and Further Scout Yarns .. .. .	1	2
13. <b>Surveying for Boy Scouts.</b> With Sectional Paper for Survey work. By Scoutmaster J. Gibson .. .. .	1	2
14. <b>A First Handbook for Indian Girl Scouts.</b> By Mrs. L. M. Pearce. A Book of valuable information for Girl Guides .. .. .	0	1
15. <b>The Boys' Book of Scouts.</b> Containing short life-sketch of men who have been real Scouts—hardy pioneers, whose lives are recorded in this book .. .. .	3	2

**The Theosophical Publishing House, Adyar, Madras.**

N.B.—Write for one full list of Scout Books, and mention what other subjects interest you.



## ಸಾಹಸಿಯಾದ ಸ್ಕೌಟಿಗೆ ಸರ್ಕಾರದ ಸನ್ಮಾನ.

ಸ್ಕೌಟುಗಳು ಪರೋಪಕಾರ ಮಾಡುವುದನ್ನು ಸದ್ಗುಣಗಳಲ್ಲೊಂದನ್ನಾಗಿ ಭಾವಿಸಿ ಆ ವಿಷಯದಲ್ಲಿ ಮುಂದಾಳುಗಳಾಗಿ ಇರುವುದು, ತಮ್ಮ ಕಷ್ಟವನ್ನು ಲಕ್ಷಿಸದೆ ಇತರರ ಪ್ರಾಣವನ್ನು ಉಳಿಸಲು ಪ್ರಯತ್ನಿಸಿ ಹೆಸರುವಾಸಿಯನ್ನು ಪಡೆದಿರುವರು. ಕಳೆದ ವರುಷ ಬೆಂಗಳೂರು ಸ್ಕೌಟ್ ಯುವಕನು ನೀರಿನಲ್ಲಿ ಮುಳುಗಿದ್ದ ಇಬ್ಬರು, ಮೂವರ ಪ್ರಾಣಗಳನ್ನು ಉಳಿಸಿ ಶ್ರೀಮನ್ಮಹಾರಾಜಾ ಸಾಹೇಬರ ವರ ಸನ್ಮಾನಕ್ಕೆ ಪಾತ್ರನಾದಂತೆ ಈ ವರ್ಷ ನಂಜನ ಗೂಡಿನ ಸ್ಕೌಟ್ ವಿದ್ಯಾರ್ಥಿ, ಕೆ. ಅನಂತನಾರಾಯಣನು ಕಸಿಲಾನದಿಯಲ್ಲಿ ಮುಳುಗಿ ಹೋಗುತ್ತಿದ್ದ ಸುಮಾರು (೨೫) ಇಪ್ಪತ್ತೈದುವರುಷದ ಸುಬ್ಬುಭಟ್ಟ ನೆಂಬಾತನನ್ನು ದಡವನ್ನು ಸೇರಿಸಿ ಕೃತಕೃತ್ಯನಾದ ವಿಷಯವು ಸರ್ಕಾರಕ್ಕೆ ತಿಳಿಯಬಂದು, ಆ ವಿದ್ಯಾರ್ಥಿಗೆ ಯುವರಾಜರವರ ಹೆಸರಿನ ಮೆಡಲನ್ನು ದಯಪಾಲಿಸುವಂತೆ ಆಪ್ತನೆಯಾಯಿತು.

27-1-23 ರಲ್ಲಿ ಹಜರತ್ ವಿದ್ಯಾಭ್ಯಾಸದ ಇನ್‌ಸ್ಟ್ರಕ್ಟರ್ ಜನರಲ್ ರವರು ನಂಜನಗೂಡು ಗೌ. ಸ್ಕೂಲಿಗೆ ದಯಮಾಡಿಸಿ ಸ್ಕೌಟ್ ಇನ್‌ಸ್ಟ್ರಕ್ಟರವರಿಂದ ತಯಾರಾದ ವಿದ್ಯಾರ್ಥಿಗಳ ಕೆಲಸಗಳನ್ನೂ ಸಾಧನಗಳನ್ನೂ ಪರಾಂಬರಿಸಿ ಸಂತೋಷ ಪಟ್ಟಿದ್ದಲ್ಲದೆ ಅವರಲ್ಲಿ ಸ್ವಶಕ್ತಿಯಿಂದ (260) ಇನ್ನೂ ರವತ್ತು ಪೌಂಡ್ ತೂಕದ ಬಾರ್ ಬಲ್ ಎತ್ತಿದ ವಿದ್ಯಾರ್ಥಿಯ ಅದ್ಭುತ ಕಾರ್ಯವನ್ನು ಶ್ಲಾಘಿಸಿ, ಸರ್ಕಾರದ ಅಭೀಷರಗಳು, ಲಾಯರುಗಳು, ವರ್ತಕರು, ಇತರ ದೊಡ್ಡ ಮನುಷ್ಯರು ಮೊದಲಾದ ಪುರನಿವಾಸಿಗಳೊಡನೆ ಸಭೆಗೆ ದಯಮಾಡಿಸಿ ಎಲ್ಲರ ಪ್ರಾರ್ಥನೆಯಂತೆ ಸಭೆಯ ಅಧ್ಯಕ್ಷತೆಯನ್ನು ವಹಿಸಿದರು. ತರುವಾಯವೆ ಸೂರು ದೇಶದ ಸ್ಕೌಟ್ ಆರ್ಗನೈಸಿಂಗ್ ಕಮಿಷನರವರು ಸ್ಕೌಟ್ ಮೂವೆಂಟಿನ ಉದ್ದೇಶಕರ್ತವ್ಯ ಪ್ರಯೋಜನ ಇವುಗಳ ವಿಷಯದಲ್ಲಿ ವಿವರಿಸಿದ್ದಲ್ಲದೆ, ಇದರಲ್ಲಿರುವ ಜನಗಳ ಭಿನ್ನಾಭಿಪ್ರಾಯಗಳನ್ನೂ ಅದರ ಪರಿಹಾರವನ್ನೂ ವಿವರಿಸಿದ್ದಲ್ಲದೆ ಈ ಪುರನಿವಾಸಿಗಳು ಸ್ಕೌಟಿನಲ್ಲಿ ತೋರಿಸುತ್ತಿರುವ ಆಸಕ್ತಿಯನ್ನು ಇಲ್ಲಿ ಒಂದು ಲೋಕಲ್ ಸ್ಕೌಟಿಂಗ್ ಅಸೋಸಿಯೇಷನ್ನನ್ನು ಏರ್ಪಡಿಸಬೇಕೆಂದಿರುವ ವಿಷಯವನ್ನು ಶ್ಲಾಘಿಸಿದ ತರುವಾಯ ಸ್ಕೌಟುಗಳಿಗೆ ಬ್ಯಾಡ್ಜುಗಳನ್ನೂ ಸಾಹಸಿಯಾದ ಅನಂತನಾರಾಯಣನೆಂಬ ಸ್ಕೌಟಿಗೆ ನರಸಿಂಹರಾಜ ಮೆಡಲನ್ನೂ ಸಹ ಅಗ್ರಾಸನಾಧಿಪತಿಗಳು ಸ್ವಹಸ್ತದಯಪಾಲಿಸಿದ ತರುವಾಯ, ಅಸೋಸಿಯೇಷನ್ನಿಗೆ ನಂಜನಗೂಡು ಸಬ್ ವಿಜ್ಞ ಅಭೀಷರವರು ಪ್ರೆಸಿಡೆಂಟರವರಾಗಿಯೂ, ಮುನ್ಸೀಫರವರು ವೈಸ್-ಪ್ರೆಸಿಡೆಂಟರವರಾಗಿಯೂ ಕೆಲಸಮಾಡುವಂತೆಯೂ ಅಮೃತಮಹಲ್ ರಿಟೈರ್ಡ್ ಸೂಪರಿಂಟೆಂಡೆಂಟರವರೂ ಸೈಷಲ್ ಮ್ಯಾಜಿಸ್ಟ್ರೇಟರವರೂ, ಅಮಲ್ದಾರ್ತವರೂ, ಎಜ್ಯುಕೇಷನ್ ಆಫೀಸಿಂಗ್ ಇನ್‌ಸ್ಟ್ರಕ್ಟರವರೂ, ಮು|| ರಾ|| ಗಳಾದ ಅಡ್ವೋಕೇಟ್ ವೆಂಕಟಸಾಮಯ್ಯನವರು, ಎಸ್. ನರಸಿಂಹಶಾಸ್ತ್ರಿಗಳು, ಬ್ಯಾಂಕ್ ಏಜೆಂಟ್ ಇ. ಕೃಷ್ಣಪ್ಪನವರು, ಇ. ರಾಮರಾಯರು, ಮ್ಯುನಿಸಿಪಲ್ ಕೌನ್ಸಿಲರ್ ಹ. ಸಾಬ್ಬಾ ಸಾಹೇಬರು, ಮು|| ರಾ|| ಸಾ. ಬಂಡಯ್ಯನವರು, ಮು|| ರಾ|| ಪಿ. ಪಾಪಣ್ಣನವರು, ಇನ್ನೂ ಕೆಲವರು ಮೆಂಬರುಗಳಾಗಿರಲು ಒಟ್ಟು (100) ನೂರು ರೂಪಾಯಿಗಳ ವರಿವಿಗೂ ಉದಾರವಾಗಿ ದ್ರವ್ಯಸಹಾಯ ಮಾಡಿದರು. ಅಧ್ಯಕ್ಷರು ಸ್ಕೌಟ್ ಬಾಲಕರ ಪ್ರೋತ್ಸಾಹಕ್ಕಾಗಿ ಇಲ್ಲಿನ ಮಹನೀಯರು ಮಾಡಿದ ಅಸೋಸಿಯೇಷನ್ ವಿಚಾರವನ್ನು ಪರಾಂಬರಿಸಿ ಈ ಸಂಘವು ಉತ್ತರೋತ್ತರ ಅಭಿವೃದ್ಧಿಯಾಗುವುದೆಂಬ ಭರವಸೆ ಉಂಟಾದ್ದನ್ನೂ

ಇದಕ್ಕಾಗಿ ಸರ್ಕಾರದಿಂದ ಗ್ರಾಂಟು ಕೊಡುವುದನ್ನೂ ಮುಖ್ಯವಾಗಿ ನಮ್ಮ ಸರ್ಕಾರದವರು ಈ ವಿಷಯದಲ್ಲಿ ದಯಪಾಲಿಸುವ ಪ್ರೋತ್ಸಾಹವನ್ನೂ ಸಾರ್ಥಕಪಡಿಸಿಕೊಳ್ಳುವ ವಿಚಾರದಲ್ಲಿ ಪ್ರಜೆಗಳಿಗೆ, ಅದರೂ ರಾಜಭಕ್ತಿ ಮೊದಲಾದವುಗಳು ಇರುವುದು ಸ್ಪೋತ್ತರವಾದುದೆಂದು ವಿದ್ಯಾಭಿವೃದ್ಧಿ ವಿಷಯದಲ್ಲಿ ಸದುತ್ತರವನ್ನು ದಯಪಾಲಿಸಿ, ಸಭಾ ಕಾರ್ಯಗಳನ್ನು ಅಭಿವಂದಿಸಿದ ತರುವಾಯ ಶ್ರೀಮನ್ಮಹಾರಾಜರು ಯುವರಾಜರವರ ಶ್ರೇಯಃ ಪ್ರಾರ್ಥನೆಗಳೊಡನೆ ಸಭೆಯು ಬರಮಾಸ್ತಾಯಿತು.

## ಕುಣಿಗಲ್ ಲೋಕಲ್ ಸ್ಕೌಟ್ ಅಸೋಸಿಯೇಷನ್ ಮೀಟಿಂಗ್

ತಾ|| ೨೦-೧-೧೯೨೩.

೧. ಸ್ಕೌಟ್ ಅಸೋಸಿಯೇಷನ್ ಮೀಟಿಂಗ್ ಈವರಿಗೂ ನಡೆಯದೇ ಇರುವುದರಿಂದಲೂ ಹಿಂದೆ ಸೆಕ್ರೆಟರಿಗಳಾಗಿದ್ದ ಮು|| ರಂಗರಾಯರು ವರ್ಗವಾಗಿ ಹೋಗಿ ಆ ಕಾಗದಗಳು ಸಿಕ್ಕದ್ದರಿಂದಲೂ ಈ ಕೆಳಗೆ ಕಂಡ ಮೆಂಬರುಗಳು ಅಸೋಸಿಯೇಷನ್ ಮೆಂಬರುಗಳಾಗಿರಬೇಕೆಂತ ತೀರ್ಮಾನಿಸಲಾಯಿತು :—

ಪ್ರೆಸಿಡೆಂಟ್.

೧. ಮು|| ರಾ|| ಎಂ. ರಾಮಸ್ವಾಮಯ್ಯನವರು, ಅಮಲ್ದಾರ್ತರು.
- ಸೆಕ್ರೆಟರಿ.
೨. ಕೆ. ವಿ. ದೇಶಿಕರ್.
- ಡೈರೆಕ್ಟರುಗಳು.
೩. ಗಾರ್ಡಿನರ್, ಸಬ್-ಓವರ್ಸಿಯರು.
೪. ಶ್ರೀನಿವಾಸಮೂರ್ತಿಗಳವರು, ಸಬ್-ರಿಸಿಸ್ಟ್ರರ್.
೫. ಮಲ್ಲರಾಜೇ ಅರಸಿನವರು, ಪೋಲೀಸ್ ಇನ್‌ಸ್ಟ್ರಕ್ಟರು.
೬. ಜಗನ್ನಾಥ ಮೊದಲಿಯಾರ್, ಸಬ್-ಅಸಿಸ್ಟೆಂಟ್ ಸರ್ಜನ್.
೭. ಹೆಚ್. ಎಸ್. ಗುಂಡಪ್ಪನವರು, ಮೊಖ್ಯಾರು.
೮. ರಾಯಪ್ಪನವರು, ಜಮೀದಾರರು.
೯. ವೆಂಕಟನರಸರಾಜಯ್ಯನವರು, ಜಮೀದಾರರು.
೧೦. ಎ. ವಿ. ಸುಬ್ಬಾಯರು, ಎ. ವಿ. ಸ್ಕೂಲ್ ಹೆಡ್‌ಮಾಸ್ಟರು.
೧೧. ಸೈಯದ್ ಅಹಮದ್‌ರು, ಎ. ಹೆಚ್. ಸ್ಕೂಲ್ ಹೆಡ್‌ಮಾಸ್ಟರು.
೧೨. ಕೆ. ನಂಜುಂಡಯ್ಯನವರು, ಜಮೀದಾರ್.
೨. ಜೂನ್ ಆಪ್ತರೊಳಗೆ ಗೌರ್ನಮೆಂಟ್ ಕಂಟ್ರಿಬ್ಯೂಷನ್ ಬರಬೇಕಾದ್ದನ್ನು ಪಡೆಯಲು ಚಂದಾ ವಸೂಲಿ ಮಾಡಲು ಮೆಂಬರುಗಳೆಲ್ಲಾ ಮತುವರ್ಜಿ ವಹಿಸಬೇಕೆಂತ ತೀರ್ಮಾನಿಸಲಾಯಿತು.
೩. ಮುಂದಣ ಮೀಟಿಂಗ್ ಫೆಬ್ರವರಿ ೧ ನೇ ತಾರೀಖಿಗೆ ನಡೆಯಬೇಕೆಂತ ತೀರ್ಮಾನವಾಯಿತು.

ಎಂ. ರಾಮಸ್ವಾಮಯ್ಯ, ಛೇರ್ಟ್ ಎಂತ ಇಂಗ್ಲೀಷಿನಲ್ಲಿ ನೈನಾಗಿದೆ.

## ಒಳ್ಳೇ ನಡತೆ.

ಅದೇ ತಾನೇ ಜೈಲಿನಿಂದ ಬಿಡುಗಡೆ ಮಾಡಲ್ಪಟ್ಟ ಖೈದಿಯೊಬ್ಬನು, ಕೆಲಸಕ್ಕೋಸ್ಕರವಾಗಿ ಒಬ್ಬ ಅಧಿಕಾರಸ್ಥನಲ್ಲಿಗೆ ಹೋದನು. ಅಧಿಕಾರಿಯನ್ನು, “ನನಗೆ ಒಂದು ಕೆಲಸ ಕೊಡಿಸಬೇಕೆಂದು” ಕೇಳಿದನು.

ಅಧಿಕಾರಿ.—ನಿನಗೆ ಇಲ್ಲಿಗೆ ಬರುವುದಕ್ಕೆ ಮುಂಚೆ ಇದ್ದ ಕೆಲಸದಿಂದ ಏತಕ್ಕೆ ಬಿಡುಗಡೆ ಮಾಡಲ್ಪಟ್ಟೆ? ಉಮೇದುವಾರ.—ನನ್ನ ಒಳ್ಳೆಯ ನಡತೆಗಾಗಿ.

ಅಧಿಕಾರಿ.—ಹಾಗೆಂದರೇನು? ಉಮೇದುವಾರ.—ನನ್ನ ಸಜಾ ಶಿಕ್ಷೆಯಿಂದ ಎರಡು ತಿಂಗಳು ಕಡಮೆಯಾದುದೆ!

## Baragur Local Scout Association.

List of Office-Bearers and Members :—

- ಮು|| ರಾ|| ಕೆ. ನರಸಿಂಹರಾವ್, ಶೇಕದಾರ್, ಹುಲಿಕುಂಟೆ ಹೋಬಳಿ—ಪ್ರೆಸಿಡೆಂಟ್.
- ,, ಪಿ. ನರಸಿಂಹಯ್ಯ, ಪಟ್ಟೀಲ್ ಮತ್ತು ಜಮೀದಾರರು—ವೈಸ್. ಪ್ರೆಸಿಡೆಂಟ್.
- ,, ಎ. ಶಿವಪ್ಪಯ್ಯನವರು, ಸೆಕ್ರೆಟರಿ, ಕೋ-ಆಪರೇಟಿವ್ ಸೊಸೈಟಿ—ಟ್ರೆಜರರ್.
- ,, ಹನುಮಂತರಾಯರು, ಶ್ಯಾನುಭೋಗ ಮತ್ತು ಜಮೀದಾರರು—ಮೆಂಬರ್.
- ,, ಸಂಜೀವಪ್ಪನವರು, ಶ್ಯಾನುಭೋಗ ಮತ್ತು ಜಮೀದಾರರು—ಮೆಂಬರ್.
- ,, ಲಿಂಗಪ್ಪನವರು, ಶ್ಯಾನುಭೋಗ ಮತ್ತು ಜಮೀದಾರರು—ಮೆಂಬರ್.
- ,, ರಾಮಶರ್ಮನವರು, ಆಯುರ್ವೇದ ಪಂಡಿತರು, ಮೆಂಬರ್.
- ,, ಸಿದ್ಧಯ್ಯನವರು, ನೇಟಿವ್ ವೈದ್ಯರು—ಮೆಂಬರ್.
- ,, ದೊಡ್ಡ ಕರೇಗೌಡ, ಜಮೀದಾರರು—ಮೆಂಬರ್.
- ,, ಸಣ್ಣ ಕರೇಗೌಡ, ಪಟ್ಟೀಲ್ ಮತ್ತು ಜಮೀದಾರರು ಮೆಂಬರ್.
- ,, ಗೋವಿಂದಪ್ಪನವರು, ಜಮೀದಾರರು—ಮೆಂಬರ್.
- ,, ಮಹಿಯುದ್ದೀನ್ ಬೇಗ್ ಸಾಹೇಬರು, ಜಮೀದಾರರು—ಮೆಂಬರ್.
- ,, ಸಣ್ಣೇರಪ್ಪನವರು, ಚಿಲ್ಲರೆ ಅಂಗಡಿ ಸಾಹುಕಾರ್, ಮೆಂಬರ್.
- ,, ವೀರಣ್ಣನವರು, ಚಿಲ್ಲರೆ ಅಂಗಡಿ ಸಾಹುಕಾರ್, ಮೆಂಬರ್.
- ,, ಕರಿಯಪ್ಪನವರು, ಕಂಬಳಿ ವ್ಯಾಪಾರದಾರರು, ಮೆಂಬರ್.
- ,, ಮಲ್ಲಣ್ಣನವರು, ಕಂಬಳಿ ವ್ಯಾಪಾರದಾರರು, ಮೆಂಬರ್.
- ,, ನೀಲಪ್ಪನ ಹನುಮಣ್ಣ, ಕಂಬಳಿ ವ್ಯಾಪಾರದಾರರು, ಮೆಂಬರ್.
- ,, ಹನುಮಂತೇಗೌಡ, ಪಟ್ಟೀಲರು ಮತ್ತು ಜಮೀದಾರ್—ಮೆಂಬರ್ (ಸ್ಕೌಟ್ ಮಾಸ್ಟರ್).
- ,, ಎಚ್. ಕೆ. ಶಿವಪ್ಪಯ್ಯ, ಸೆಕ್ರೆಟರಿ, ಲೋಕಲ್ ಸ್ಕೌಟ್ ಅಸೋಸಿಯೇಷನ್.

## ಸ್ಕೌಟು ದೊಣ್ಣೆಯ ಉಪಯೋಗ.

ಅಂಥೆ, ತಮಸಿ, ವಾರ್ಧಿಕ್ಕಿ, ಸಲಿಲೆ, ಕರ್ದಮೇಸಿಚ್ ||  
ವಿ ಶ್ವಾ ಮಿತ್ರಾ ಹಿ, ಪಶ್ವಾ, ದೌ ||  
ದಂಡಂ ದಶಗುಣಂ ಭವೇತ್ ||  
ಅಂಥೆ=ಕುರುಡರಿಗೆ, ತಮಸಿ=ಕತ್ತಲಲ್ಲಿ, ವಾರ್ಧಿಕ್ಕಿ=ಮುಂದುಕರಿಗೆ, ಸಲಿಲೆ=ನೀರಿನಲ್ಲಿ, ಕರ್ದಮೇ=ಕೆಸರಿನಲ್ಲಿ, ವಿ=ಪಕ್ಷಿಗಳಲ್ಲಿ, ಶ್ವ=ನಾಯಿ, ಅಮಿತ್ರ=ಶತ್ರು ವಿನಲ್ಲಿ, ಅಹಿ=ಹಾವು, ಸರ್ಪ, ಪಶ್ವಾ ದೌ=ಪಶುಗಳಲ್ಲಿ—(೧೦ ಗುಣಗಳು) ಉಂಟಾಗುತ್ತವೆ.

## ಕಂಠೀರವ ವಿಜಯ.

ಎಂ. ಆರ್. ಶ್ರೀನಿವಾಸಮೂರ್ತಿ, ಬಿ. ಎ., ಅಮಿಂದ ರಚಿತವಾಗಿದೆ.

ಮೈಸೂರು ದೇಶದ ಚರಿತ್ರೆಯಿಂದ ತೆಗೆದ ಕಥಾನಕ. ಪ್ರಸಿದ್ಧರಾದ ರಣಧೀರ ಕಂಠೀರವ ನರಸಿಂಹರಾಜ ಒಡೆಯರವರು ತಿರುಚನಾಪಳ್ಳಿಗೆ ಹೋಗಿ, ಕಾಳಗದಲ್ಲಿ ಗೆದ್ದ ಸಂಗತಿಯು ಅಡಕವಾಗಿದೆ. ವೀರಸಪ್ತಧಾನವಾಗಿ ದೇಶವಾತ್ಸಲ್ಯವನ್ನು ತುಂಬಿ ಹುರಿಗೊಳಿಸುವ ರೂಪಕ. ಕಳೆದ ನವ ರಾತ್ರಿಯಲ್ಲಿ ಸ್ಕೌಟು ಹುಡುಗರಿಂದ ಅಭಿನಯಿಸಲ್ಪಟ್ಟು ಪ್ರಸಿದ್ಧಿ ಪಡೆದಿರುವುದು. ಬೆಲೆ 4 ಆಣೆ ದೊರೆಯುವ ಸ್ಥಳ.—

(೧) ಆರ್ಗನೈಸಿಂಗ್ ಸ್ಕೌಟು ಕಮಿಷನರ್ ಅಫೀಸ್, ಕೋಟೆ, ಬೆಂಗಳೂರು ಸಿಟಿ.

(೨) ಎಂ. ಆರ್. ಶ್ರೀನಿವಾಸಮೂರ್ತಿ, ಬಿ. ಎ., ಟ್ರೇನಿಂಗ್ ಕಾಲೇಜು, ಮೈಸೂರು.



(Continued from page 10.)

ಬಂದೆನು. ಆ ದುಷ್ಟನು ನನ್ನ ಹಿಂದೆಯೇ ಓಡಿ ಬಂದು ನನ್ನ ಮನೆಯನ್ನು ಗುರ್ತುಮಾಡಿಕೊಂಡು ನಿನಗೆಂದಾದರೂ ಕೆಲಸ ಕೊಡುವೆನೆಂದು ಹೇಳಿ ಹೊರಟುಹೋದನು. ಇವತ್ತು ನಮ್ಮ ಯಜಮಾನರು ನಾಟಕಕ್ಕೆ ಹೋದರು. ಅವರು ಹೋದ್ದನ್ನು ನೋಡಿಕೊಂಡು ಒಳಗೆ ಬಂದು ಅಂತಹ ಕೃತ್ಯವನ್ನು ಮಾಡಲುದ್ಯುಕ್ತನಾಗಿರುವಾಗ ತಾವು ಬಂದು ನನ್ನನ್ನು ದ್ವಾರಮಾಡಿರಿ" ಎಂದು ಹೇಳಿ ಒಳಗೆ ಹೋಗಿ ಹಂ ರೂಪಾಯಿಗಳ ಒಂದು ನೋಟನ್ನು ತಂದು, ಶ್ರೀನಿವಾಸನ ಮುಂದೆ ಹಿಡಿದು ಸ್ವೀಕರಿಸಬೇಕೆಂದು ಕೇಳಿಕೊಳ್ಳಲು, ಅವನು ಅವನು, ನಾನು ನನ್ನ ಕರ್ತವ್ಯವನ್ನು ನೆರವೇರಿಸಿದ್ದಕ್ಕೆ ಬಹುಮಾನವೇಕೆಂದು ಹೇಳಿ ಹೊರಟು ಹೋಗಿ ತನ್ನ ಮಾತಾ ಪಿತೃಗಳಲ್ಲಿ ರಾತ್ರಿ ನಡೆದದ್ದನ್ನೆಲ್ಲಾ ಹೇಳಿದನು.

ಸಹೋದರ ಬಾಲಚಾರಿರಾ (Brother Scouts)

ನೋಡಿದಿರಾ! ನಮ್ಮಂತೆ ಬಾಲಕನಾದ ಶ್ರೀನಿವಾಸನು ಎಂತಹ ಅಕೃತ್ಯವನ್ನು ನಿಲ್ಲಿಸಿ ಬಾಲಚಮೂಪದ್ಧತಿಗೆ ಅಚಂದ್ರಾರ್ಕವಾದ ಎಂತಹ ಗೌರವವನ್ನು ತಂದನು. ನಾವೂ ಅವನ ಹಾಗೆ ಲೋಕಸೇವೆ ಮಾಡಿ ನಮ್ಮ ಜನ್ಮವನ್ನು ಸಾರ್ಥಕಪಡಿಸಿಕೊಂಡು ಬಾಲಚಮೂಪದ್ಧತಿಗೆ ಗೌರವವನ್ನು ತರಬೇಕು.

ಮಂಗಳಂ

ಅ. ನ. ಕೃಷ್ಣರಾವ್,  
೧೦ ನೇ ಬೆಂಗಳೂರು ಟ್ರೂಪ್.

[The story is very romantic and very ingenuous, and, as such, we offer it to the perusal of our readers.—EDITOR.]

## ಉಪಯುಕ್ತವಾದ ವಿಷಯಗಳು

ಸ್ವಾಭಾವಿಕವಾದ ಒತ್ತುವ ಕಾಗದ:—ನಮ್ಮ ಪೂರ್ವಿಕರು ನಮ್ಮ ಹಾಗೆ ಒತ್ತುವ ಕಾಗದಗಳನ್ನು ಉಪಯೋಗಿಸುತ್ತಿರಲಿಲ್ಲ. ಇದಕ್ಕೆ ಪ್ರತಿಯಾಗಿ ಬೀದಿಯ ಧೂಳನ್ನು ಪಯೋಗಿಸುತ್ತಿದ್ದರು. ಈಗಲೂ ಅನೇಕ ಹಳ್ಳಿಯವರು ಮಣ್ಣನ್ನೇ ಉಪಯೋಗಿಸುತ್ತಿರುವರು. ಬೀದಿಯ ಧೂಳನ್ನು ತಂದು ಕಸಕಡ್ಡಿಗಳನ್ನು ತೆಗೆದುಹಾಕಿ ಅದನ್ನು ಬರೆದ ಆಕ್ಷರಗಳ ಮೇಲೆ ಚೆಲ್ಲಿದರೆ ಕಾಗದದ ಮೇಲಿರುವ ಹೆಚ್ಚು ಮುಖಯನ್ನೆಲ್ಲಾ ಹೀರಿಕೊಳ್ಳುವುದು. ಇದಕ್ಕೆ ಸಮುದ್ರ ತೀರದಲ್ಲಿ ದೊರೆಯುವ ಕಪ್ಪು ಮರಳು ಉತ್ತಮ. ಇದು ಸಿಕ್ಕದಿದ್ದರೆ ಕಲ್ಲು ಕಸಗಳಿಲ್ಲದ ಒಣಗಿದ ಯಾವ ವಸ್ತುವನ್ನಾದರೂ ಸರಿಯೆ.

ಮುಖ ಹೋಗಲಾಡಿಸುವುದು:—ವಸ್ತ್ರಗಳ ಮೇಲೆ ಮುಖಯು ಬಿದ್ದರೆ ಅದು ಒಣಗುವುದಕ್ಕೆ ಮುಂದಾಗಿ ಆ ಸ್ಥಳಕ್ಕೆ ಸ್ವಲ್ಪ ಹಾಲನ್ನು ಹಾಕಿ ಕೊಂಚ ಹೊತ್ತು ಬಿಟ್ಟನಂತರ ತೊಳೆದರೆ ಕಲೆಯು ಹೋಗುವುದು. ಇಲ್ಲವಾದರೆ ಸ್ವಲ್ಪ ನಿಂಬೆಹಣ್ಣಿನ ರಸವನ್ನು ಹಾಕಿ ತೊಳೆದರೂ ಕಲೆಯು ಬಿಟ್ಟುಬಿಡುವುದು.

ನೇತ್ರರಕ್ಷಣೆ:—ಜೀವಮಾನದಲ್ಲಿ ಮನುಷ್ಯನ ಸೌಖ್ಯವೂ, ಮೇಲ್ಮೆಯೂ ಮುಖ್ಯಾಂಗಗಳಾದ ಕಣ್ಣುಗಳ ಮೇಲೆಯೇ ಅವಲಂಬಿಸಿವೆ. ಆದುದರಿಂದ ಅವುಗಳನ್ನು ಜೀವಾನ್ಮವಾಗಿ ಕಾಪಾಡಿಕೊಳ್ಳುವುದು ಅತಿ ಮುಖ್ಯ. ಕೆಳಗಿನ ನಿಯಮಗಳು ನೇತ್ರರಕ್ಷಣೆಗೆ ಅವಶ್ಯಕವಾದವುಗಳು:—ಯಾವಾಗಲೂ ತಲೆಯನ್ನೆತ್ತಿಕೊಂಡೇ ಓದಬೇಕು; ಪುಸ್ತಕವನ್ನು ಮುಖದಿಂದ ೧೪ ಅಂಗ ಲದೂರದಲ್ಲಿ ಹಿಡಿದುಕೊಳ್ಳಬೇಕು; ಬೆಳಕು ಸ್ಪಷ್ಟವಾಗಿಯೂ ಉತ್ತಮವಾಗಿಯೂ ಇರಬೇಕು; ಸೂರ್ಯನ ರಶ್ಮಿಯು ಪುಸ್ತಕದ ಹಾಳೆಗಳ ಮೇಲೆ ಬಿದ್ದಿರಬಾರದು; ದೀಪಕ್ಕೆ ದುರಾಗಿ ಕುಳಿತುಕೊಂಡು ಓದಬಾರದು; ಹಿಂದಿನಿಂದಾಗಲೀ ಭುಜದ ಕಡೆಯಿಂದಾಗಲೀ ಬೆಳಕು ಬೀಳುತ್ತಿರಬೇಕು; ಅಸ್ಪಷ್ಟವಾಗಿ ಕಾಣುವ ಮತ್ತು ಸಣ್ಣ ಆಕ್ಷರದ ಪುಸ್ತಕಗಳನ್ನಾಗಲೀ ಪತ್ರಿಕೆಗಳನ್ನಾಗಲೀ ಓದಬಾರದು; ಆಗಾಗ್ಗೆ ಕಣ್ಣಿಗೆ ವಿಶ್ರಾಂತಿಕೊಡಬೇಕು; ಮತ್ತು ಪ್ರಾತಃ ಸಂಧ್ಯಗಳಲ್ಲಿಯೂ ಶುಭ್ರವಾದ ನೀರಿನಿಂದ ಕಣ್ಣುಗಳನ್ನು ತೊಳೆಯುತ್ತಿರಬೇಕು.

## ಆರೋಗ್ಯ ಮಣಿಗಳು

ಹಸಿವು ಹತೋಟಿಯಾಗಿರಲಿ; ಮಾತು ಮಿಶಿಯಾಗಿರಲಿ. ಆರೋಗ್ಯವಿಲ್ಲದವನ ಬಾಳು, ಎಂಥಾದ್ದಾದರೂ ಹಾಳು. ಉಪವಾಸ ಮಲಗಿದವನು ಉಪದ್ರವವಿಲ್ಲದೆ ಎಳುವನು. ಉಟಬಿಲ್ಲವನಿಗೆ ರೋಗವಿಲ್ಲ; ಮಾತುಬಿಲ್ಲವನಿಗೆ ಜಗಳವಿಲ್ಲ. ಬೊಗಲಿಬೊಗಲಿರಾಗ; ಉಗುಳಿ ಉಗುಳಿ ರೋಗ. ಮನೋರೋಗವೇ ಮಹಾರೋಗ. ಸಂತೋಷವೇ ಯೌವನ: ದುಃಖವೇ ಮುತ್ತು. ಹೊಟ್ಟೆ, ನಿನ್ನಿಂದ ನಾಕಟ್ಟೆ. ಅಜೀರ್ಣವೇ ರೋಗ; ಸುಜೀರ್ಣವೇ ಭೋಗ. ಬೀದಿಯ ಕೂಸು ಬೆಳೆಯಿತು: ಕೋಣೆಯ ಕೂಸು ಕೊಳೆಯಿತು. ಬಿಸಲೇ ಆರೋಗ್ಯವು; ಕಸರೇ ರೋಗವು. ಒಪ್ಪುತ್ತಂಡವ ಯೋಗಿ, ಎರಡೊತ್ತುಂಡವ ಭೋಗಿ. ಮೂರೊತ್ತುಂಡವರೋಗಿ, ನಾಲೊತ್ತುಂಡವನ್ನೊತ್ತು ಕೊಂಡು ಹೋಗಿ.

## Puzzles.

Twice ten and six of us  
Six are but three of us  
Nine are but four of us  
What can we possibly be?  
Would you know more of us,  
Twelve are six of us,  
Five are but four, do you see?

J. D. SAMPATHKUMARAN,  
Assistant Scoutmaster,  
5th Bangalore Troop

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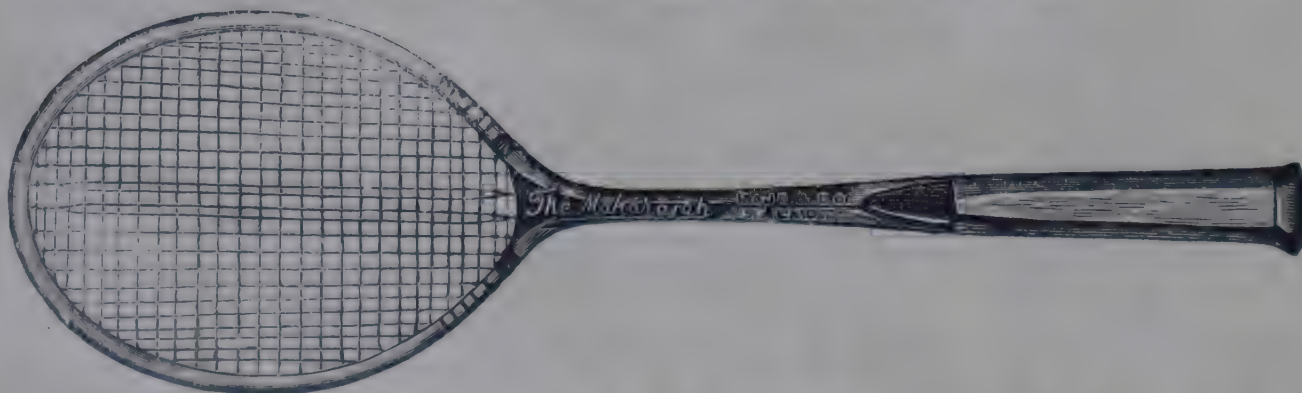
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# THE MYSORE SCHOOL and SCOUT MAGAZINE.

"KNOWLEDGE IS MORE THAN POWER—IT IS VIRTUE."

VOL. 5.]

BANGALORE, MARCH, 1923

[No. 10.

## Hints to Scoutmasters.

### BEFORE MEETING BEGINS.

Be on time. A boy will do anything for you with good grace, except WAIT.

Have a definite purpose for each meeting.

Plan your work. Work your plan.

List and have ready all needed equipment.

Keep every moment busy.

Something must be happening every minute. You make it happen.

Collect all dues before meeting.

Train Patrol Leader to prepare room for the meeting to fit the programme.

Keep visitors in proper place.

Get members of Troop Committee to attend as often as possible.

Give them some definite thing to do.

### THE MEETING.

Do not permit pauses or stop to whisper to someone. Crowd things along.

Boys have a thousand muscles to wriggle with, and only one to sit still with. That one gets mighty tired pretty quick.

Don't do too much yourself. Yes, we know it is fun. Train your Leaders to do things also.

If your planned programme won't work, be resourceful; make a switch to suit conditions for that meeting.

Discipline must be maintained. It starts with yourself. Self-reliance and moral courage are your Lieutenants.

Boys know these elements without your labelling them.

Know what you want and get it.

An unsettled mind spells failure.

Know what you believe.

### THE PERIODS.

Your schedule will get you somewhere and you will get through.

Shift the periods, but accomplish your aim for that meeting.

Reward these with promotions or honours.

You are dealing with boys. Get their slant on things. Get down off your pedestal.

### AFTER THE MEETING.

Check up your results. What are you accomplishing?

If you have your meeting down in black and white, you can check or "X" the result.

Build up on your successful meeting. Eliminate your failures.

Spend some time in study on the broader boy problems.

It is good to see another Scoutmaster at work in his Troop. Arrange for it.

Don't waste precious time thinking of what you can do for the Troop in general. Do something for one boy in particular.

Seize and use every opportunity to cultivate chumminess with the boys.

Visit, once at least, every Scout in his home. Don't be stand-offish. Be a sociable guy.

### BURY YOUR GROUSE.

Scout Law No. 8 is good. Work it overtime.

GEORGE C. WALKER IN 'SCOUTING'  
(Boy Scouts of America),

From "The Scouter"—Feb. 1923.

**K. V. Iyengar & Bros.,**

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SCOUTMASTERS' ASSOCIATION, MYSORE. (Group of Members.)

Study conditions in your Troop, and adapt your programme to that.

These outlines only suggest ONE method of work. Yours may have to be different.

Recognize and acknowledge faithfulness and diligence in the boys.



# The Dispatch Runner.

(A DISPLAY FOR SCOUTS)

(Continued from last issue)

Scene IV.

{Kesava Babu's house. The Chairman is seated at his table. The clock showed 5—55 p.m. He was waiting for the coming of the dispatch runners. Enter Krishna, Hari, Narayan, Ramu and Gopi.)

*Krishna.*—Father, here comes our friend Narayan, who undertook to get you our Scoutmaster's message. See, he has no message at all. He has to acknowledge his defeat, I fear.

*Kesava Babu.*—Narayan, have you got me the message?

*Narayan.*—Yes, Sir.

*Krishna.*—What father, Narayan is lying. I never thought a Scout would lie.

*Narayan.*—No, my friend. I only speak the truth, when I say I have got the message of our Scoutmaster, trust me.

*Kesava Babu.*—Then where is it, Narayan?

*Narayan.*—Your good son Krishna has obliged me by carrying it all the way.

*Krishna.*—Another deliberate lie. Father, Narayan is a great liar. I know absolutely nothing about the message. I never carried it.

*Narayan.*—I speak perfect truth and nothing but truth, Sir. Your son has the message now with him.

*Krishna.*—No father (with tears in eyes) I have not at all got it. See my pockets if you want, papa.

*Kesava Babu.*—Then what is it, Narayan? Please do not make any fun and waste my time please.

*Narayan.*—My friend, Krishna, will you just give me your pen?

*Krishna.*—What have I got to do with it, now?

*Narayan.*—Just a minute and I will return it to you.

*Kesava Babu.*—Give him the pen, Kittu. (Kittu gives the pen.)

*Narayan.*—(To Kesava Babu) Here is our Scoutmaster's message, Sir!

*Kesava Babu.*—What! Your Scoutmaster was fool enough to send me a dirty fountain pen as a message.

*Narayan.*—Please excuse me, if I ask you to be a bit more patient. The message lies snugly in the pen cap, Sir. May I give it to you?

(He takes out the message and hands it to Kesava Babu.)

*Kesava Babu.*—Simply wonderful. Mahadevan's handwriting quite right. He sends me best regards and greetings. How, Narayan, did you manage this at all?

*Krishna.*—What! the message in my pen cap? Really incredible.

*Narayan.*—But there it is, my friend.

*Kesava Babu.*—Krishna, were you such a blockhead as to be so easily tricked by Narayan?

*Krishna.*—Father, I do not know how it came about. It is true I gave him my pen on the way but I am certain I was quite alert, and he could never have inserted that paper in the pen cap at all.

*Kesava Babu.*—Then how at all did it come about, Narayan?

*Narayan.*—Krishna, are you quite sure that that pen belongs to you?

*Krishna.*—(Sees the pen carefully.



CUBS OF THE 13TH BANGALORE TROOP.

Notices a different number) Oh! it is your pen and I have been stupid enough not to see what pen I have been carrying all the way over here. I have ensured your bringing the message safe.

*Narayan.*—And that is what it is. (looking aside) Here comes our Scoutmaster.

*Mahadevan.*—Well, Kesava Babu, Good evening. What has our Narayan done?

*Kesava Babu.*—Why he has got me your message of greeting quite safe enough.

*Mahadevan.*—And our Krishna has then failed to track out the dispatch runner?

*Kesava Babu.*—Oh no, it was he that carried the message for Narayan.

*Mahadevan.*—What? Did he turn a traitor to his own purpose?

*Krishna.*—No, no, Scoutmaster! I

was tricked by this crafty Narayan. He had concealed your message in his own fountain pen cap and while we had a talk on the way about our pen, he just exchanged my pen with his. Since both of them are alike, he exercised a bit of his dexterity at sleight of hand and I was fool enough not to notice it. And he made me carry his fountain pen and your message along with it and here I stand self-defeated.

*Kesava Babu.*—Your Narayan is really an admirable boy, Mahadevan. He really surprises me. He is crafty and quick, clever and smiling, and it is a pleasure to talk to him. He has done his mission. He is so courteous and obedient that I must say he is every inch a Scout. He never loses his temper and I am thankful to him that in spite of my irritable temper I saw him cool and collected, patient and cheerful, and confident and quite free from any harsh words. He is a gem for your troop. I congratulate you on having such a good Patrol leader.

*Mahadevan.*—I thank you.

*Kesava Babu.*—And now naturally my gold medal goes to Narayan.

*Krishna.*—Surely father, I am certain nobody else deserved it any better.

(The medal is presented to Narayan, who acknowledges the prize with a salute.)

*Krishna.*—A treat, father, in honour of our Narayan?

*Kesava Babu.*—That is right, boy. We will have all a merry party. I am sure you have learnt much from this experience.

*Narayan.*—Kesava Babu and friends let us sing the National Anthem.

GOD SAVE THE KING.

VANDE MATHARAM.

(All sing and disperse.)

P. VENKATESIAH

1. The teacher was one day lecturing to his boys of the 1st standard. Asked one inquisitive boy:—

"Why does it rain, Sir?"

The teacher:—"For the crops to grow and for the tanks and wells to be full, to provide us with water."

Boy:—"Well, Sir! but if that is so why does it rain over the road and our play-ground, Sir?"



## “ Be Prepared ”

My dear brothers,

We all know our motto so well and have sung it so often at our camp-fires till our voices were hoarse. It is these magic words that draw the dividing line between the Scout and the “other boy.” A Scout has not only to be prepared for any emergency but must have the grit to face and tide over it regardless of any obstacle.

The daring exploit of Scout Krishna-murthy is fresh in our memory. If we analyse and see how he came out of the ordeal successfully, we find that the deed involved great pluck and courage and most important of all, the ‘Be-preparedness.’ He faced it as a true Scout without giving a thought for his own safety. He ventured twice in water in his exhausted condition after the fight, each time towing a heavy person, and was not sure if he would himself live to tell the tale.

When the time for action comes no Scout can shirk his part of the work, but must set his teeth and “go into it” no matter what the consequence may be. He cannot afford to lose his nerve, get jumpy and fall in a dead faint or least of all, show the “white feather.” The ‘other boy’ might do anything he pleases but the finger of scorn will point at a Scout, and he will disgrace the uniform he wears if he does anything unbecoming.

Some months back we saw how two boys were drowned who ventured without knowing much of swimming in the M....m tank, and how a third boy who knew enough swimming to attempt to rescue lost his nerve and decamped from the spot. But because it was the ‘other boy’ the dastardly act has not remained engraven in our memories.

The principles of Scouting itself are based on a long and strenuous training to get the ‘preparedness’ which the “other boy” has no scope to get. Hence it is that people expect something out of the way from Scouts when their assistance is required. All our proficiency badges are steps to reach the height of ‘preparedness’ and hence the standard required cannot be “moderated” by perfunctory tests.

It is for this reason that every Scout should select and get such badges as will give him full advantage in emergencies. All the training and rehearsals must have taken place in anticipation in the tests held, and the only requisites at the crucial moment should be a clear head and “dare-devil” courage.

None of our tribe can hesitate to enter a burning building, jump in and afford succour to a drowning person or snatch a child from under the wheels of a dashing car, risking limb or life. In short, no brother of the order can step back where desperate courage is called for, and hair raising feats are to be performed for the service of humanity.

Are we keeping fit for the day of Reckoning?

This palaver is not a sermon on self-sacrifice and courage but it is to show that we cannot justly call ourselves Scouts until we have reached a state of ‘preparedness’ to risk any venture with the hope of success.

Very few of us have won the Physical Culture and the Master-at-Arms badges, or are taking care of our muscles that they may stand us in good stead when we have to use them. Very few of us practise “Life-saving” and “First-aid” without which no Scout can afford to parade his other badges which are paltry in comparison.

The Bangalore Scouts, “Gym” gives plenty of opportunities to learn the art of self-defence, which is so very essential to every “red-blooded” Boy Scout. Fencing, boxing, Jiu-Jitsu, wrestling and other body building courses are placed at our disposal, but we find that few have the necessary grit to put ourselves through them. Most unfortunately we find many do not know a dumb-bell from a castanet and a boxing glove from an old shoe. It would be a great day when “book badges” are ruled out from the rank of badges necessary to win the Maharaja’s Scout badge.

S. B. VASUDEVA RAO.

(Grey-Wolf.)

### “ Health and Power ”

BY BABBITT.

Exquisite medicines are formed by colour charged water in chromo lenses. These are hollow glass vessels in the form of double convex lenses, which, when filled, focus the light on any desired part of the body. When they are hung in the window in sunlight, from an hour upward, the water becomes medicated, according to the colour. A couple of table spoonfuls answer as a dose.

The water in the yellow-orange (amber) lens is called ‘Amberoeau’ (amber-eau) and is nerve animating and laxative.

### How Parents Can Help.

Dear Parent,

Your son has to-day joined the Boy Scouts, and as I thus became to some degree your assistant in his education, I write to assure you, that a close personal interest will be taken in his doings and progress.

As you know our aim is to help the Parents by providing for their boys a jolly circle of comrades and to give them healthy activities for mind and body, so that through their games they may fit themselves to become successful men and good citizens.

We don’t propose to take your place in your boy’s affection, but merely to help you in his training, so we hope that you on your part will help us: (1) by coming occasionally to look at the Troop at its work; (2) by doing all you can to encourage your boy to attend the Troop meetings and to work for Badges of Proficiency; (3) by interesting your friends in the Scouts and bringing some of them to our Entertainments.

No two boys are alike, but we try to bring out the best in the character of each particular lad. No two Parents have exactly the same ideas for their boys. For this reason we should be glad if we could see where you think the training does specially in his case.

We hope that you will find the training makes him strong in body, useful and obedient at home, successful at hobbies or trade, and generally honest, willing and energetic.

We have no axe of our own to grind, and we don’t favour one religion over another; nor do we regard politics or class.

We are simply out to help the boys to become happy, healthy, prosperous citizens, and we want the trust and friendship of their parents in doing so.

Yours truly,

ROBERT BADEN POWELL.

—(From the Deccan Scout)

The charged water in the blue lens is called ‘ceruleo,’ and is cooling, soothing, nervine, cures inflammations, spasms, diarrhoea, summer complaints, etc.

The water in the red lens is called ‘Rubio’ and is animating to the blood.

The water in the purple lens is called ‘purpuro,’ helps digestion, etc.

S. R. S. RAO,

Scoutmaster, Hebbur.



## Leaves from the Note-book of a Scoutmaster.

### HIKING.

THE word comes from an O. E. root meaning "to tramp." As in Scouting we are out to develop the boy into a healthy, happy, useful citizen through the medium mostly of "God's out-of-doors," hiking is of peculiar interest to us. We should however note that the true backwoodsman or frontiersman is no fool, and does not make himself uncomfortable any more than is absolutely necessary; and so, the young hiker should be taught to make the natural facilities available go as far as possible in keeping him comfortable. Again, the romance of hiking consists mostly in the thinking out and the using of expedients, and as such, boys should be encouraged in this direction.

Hiking has many advantages from the Scouting point of view. For one thing, it is in hiking that the boy can best imitate the backwoodsman or pioneer, with all the latter's self-reliance, and self-control. It brings out the spirit of adventure and romance innate in every healthy lad, and develops in an intensive degree, all that is best in the boy's character. It is an education in itself bringing as it does into the boy's life, a vista of new surroundings and new ways, and sometimes new people also. It broadens the vision and enables the boy to "look wide." Last, but not least, it is the most inexpensive way of taking boys about.

Against hiking it may be said that it tends to eliminate the very young, but in our opinion, this is rather an advantage, as it gives the Scoutmaster an opportunity for progressive work.

Before a hike is undertaken, it behoves the Scoutmaster to make his preparation carefully; and to note the following points:—

- (1) See that each of the boys is physically fit.
- (2) Get the parent's consent.
- (3) Tell the boys what equipment you will expect them to bring.
- (4) See that boots and stockings (where worn) are really serviceable and right fitting, and let the boys have a good bath and good sleep before starting.

As regards equipment "lightness with service" should be your motto. Thus when examining kit before starting, decide not on what you want, but on what you do *not* want. Whenever pos-

sible, let two boys share off in the matter of utensils, or light tent, etc. The following kit should be carried:—

- (1) A ground sheet.
- (2) A blanket.
- (3) Utensil for cooking.
- (4) Staff.
- (5) Axe.
- (6) Some change of underclothing and towel.
- (7) A woollen jersey against night chills.
- (8) A thin rope (wrapped round the waist).
- (9) A map of the country you are going through.
- (10) A compass.

In carrying this equipment, the best way is to make it all into as small a roll as possible, and carry it strapped to the back, so that the weight comes on top of the pelvis, and is slung on by adjustable shoulder straps by central suspension. In strapping up, see that no straps come across your chest.

When you are really on your feet, *go easy*, and let the boys look round and enjoy the country. Between  $1\frac{1}{2}$ — $2\frac{1}{2}$  miles an hour is all that you should do, and your daily stroll on hike should never exceed 5—7 miles (according to age and strength of boys). Walk only in the cooler part of the day, and rest in the hotter. The ideal number for a hike is two, but for obvious reasons, it seems best that Scouts should do it in patrols. On a long hike of seven to ten days, rest for a couple of days in a likely spot, and explore round.

A.V.R.

[The article above, is published with the intention that it may prove useful to the many Scouts who, it is hoped, will go out on their "first class journey" during the ensuing Summer vacation.—*Editor.*]

Teacher: "Do you know the place where His Majesty the King-Emperor was crowned?"

Student: "Yes, Sir, his head."

Teacher addressing a student: "Suppose you had four pebbles with you and you lost two of them. What should you have with you now?"

Student: I must have got a hole in my pocket, Sir.

H. V. THIMMAPPAIYA.

### How to wear Badges.

Some fellows wear their badges in long (or short!) row from the shoulder to the cuff. This is not correct. The badge should be worn in parallel rows between the shoulder and the elbow, and a badge should never be worn below the elbow, because when the sleeve is rolled up it will then be hidden.

Another trouble arises about actually sewing them on. Most mothers like to wash their son's shirt every now and again, and if there are umpteen badges to take off first, and sew on again afterwards, it's a bit of a job.

To solve the problem they sew the badges on strips of brown or green velvet, and then sew the velvet on the shirt. This may look very pretty, but it isn't correct. Officially all badges should be sewn straight on the shirt.

Then we come to the question of proficiency badges which are a qualification for the King's Scout badge.

I am often asked, "Supposing I haven't got all the badges for the King's Scout, but just one—say the Cyclist—do I wear that on the right arm until I have all the others, and then transfer it to the left to surround the King's Scout badge, or do I put it straight on the left arm in readiness for the others?"

The answer is that these special proficiency badges go straight on the left arm, and stay there until they are joined by the King's Scout badge itself. The only badge which may be worn on both arms is the Ambulance badge, which is invariably worn as the top badge nearest the shoulder, whether gained first or later.

"If I earn both the Second Class badge and First Class badge, do I wear them both?" I am frequently asked.

No, you do not. The Second Class sash is already on the First Class badge, and the former is therefore unnecessary.

Troop name tabs should be worn on the right shoulder only. Shoulder knots, by the by, should be six inches long, and it might be as well at this juncture to say a word about Leaders' and Seconds' stripes. Stripes should be of white braid, three inches long and half an inch wide.

The Tenderfoot badge should be worn by all grades of Scouts in uniform. In metal it is slipped through the buttonhole of the left breast pocket; in cloth it is worn on the centre.

In the case of proficiency badges no longer issued, such as the Thriftymonger or Laundryman, if you already have the badge you may continue to wear it.

T. L. BUTLER IN "THE SCOUT"  
(From the "Canadian Boy": Oct. 1922)



## Twenty-Five Jewels.

Ravivarma lay dying. His physician had said that he could live only twenty-four hours at the most. Therefore Ravivarma called his two sons, Amaranath and Arindama, to his bed-side and asked them to bring him a sealed casket which they would find in a certain chest. They did as he bade them. Then he gave the casket to Amaranath and said, "My dear boys, this casket contains twenty-five Jewels, each of them worth a thousand pieces of gold at least. Part with them on no account, and you will see how useful they will be when you go out into the world. But do not open the casket until thirty days after my death. Remember my last words. May God bless you."

Amaranath took the casket reverently from his father's hands and went to hide it in his chest. When he returned to his father's bed-side he found that the old man had breathed his last. In due course the two brothers performed their father's funeral ceremonies, and began to attend to their duties.

Now, they had a neighbour, named Ramavarma, who had heard the story of the casket, and formed a wicked design. He called on the two brothers one day, and after extolling the virtues of their father and expressing his sympathy with them at their loss, he enquired whether the story of the casket was true or not.

Unsuspectingly the two lads told him all their father had said.

"I am glad to hear that your father has not left you beggars," observed Ramavarma. "But you are young: you are not accustomed to the ways of the world. The story of the casket is now well known in the town; and wicked people will try to rob you of the Jewels you have inherited. So be very careful." The brothers looked at each other anxiously, and Amaranath said, "What you say is true; we shall do our utmost to prevent the casket being stolen from us." "That's all very well," said Ramavarma. "But I think it advisable for you to keep the casket in the safe custody of some trusted friend or relative." "Our idea," responded Amaranath "is to open the casket after the period mentioned by

our father, and sell the Jewels. We propose to invest the money they fetch in landed property." "That's certainly a very good idea" was Ramavarma's comment. "Well, and how many days more remain before you will be able to open the box?" "Only four." "I see. I think your father said the Jewels were worth one thousand pieces of gold each? Suppose I pay for them at your father's price; would you part with them?" After a short consultation the brothers said they were prepared to sell the Jewels for cash.

Ramavarma went home and brought twenty-five thousand pieces of gold, which he paid the brothers as the price of the twenty-five Jewels, and took away the casket.

Within one hour he returned with the casket and flung it at the brothers'

Amaranath "what then has become of the Jewels?" And he looked at his brother. Arindama questioned the angry man, "Do you admit that the seal on the casket was untouched when it was handed over to you?" "I do." "Do you also admit that our father was the most honourable of men?" "Yes." "That he always spoke the truth, and never cheated anybody in his life?" "Yes." "Good, then how can we disbelieve his dying words that the casket contained twenty-five Jewels?" "I cannot explain the thing. I fear somebody has stolen the Jewels." "How could that be possible? The casket was kept in a very safe place. So far as we know, not a single person knew where it was placed." "Come now," interrupted the neighbour "I have no time to argue with you. Will you return my money?" "A bargain is a bargain. We shall not pay it back till we have made quite sure that the casket didn't contain the Jewels."

Ramavarma abused the brothers again, and left threatening to hand them up before a Court of law. That very day he went to the village headman and complained against the brothers, who were at once summoned to answer the serious charge that had been laid against them. After Ramavarma had told his side of the affair, the two lads told theirs. Their simple and straight-forward story greatly impressed the headman. He could not reconcile the two versions.

and sat for a while thinking deeply. Suddenly he asked Ramavarma, "Have you brought the piece of paper which you found in the casket? Perhaps it may throw some light on the mystery." Ramavarma handed the paper to him. The headman read it through, heaved a sigh of relief and said, "The mystery is now solved. Nobody is to blame in any way." Then turning to Amaranath he asked him to read aloud what was written on the paper. Amaranath accordingly read as follows:

"To my boys, Amaranath and Arindama, my beloved children.

I have grown old and my days are numbered. I do not know when Yama will summon me. Therefore I wish to make some provision for you. I must tell you at the outset that I have no

(Continued on page 7, col. 1.)



HOISTING THE FLAG: ROBERTSONPET SCOUTS.

heads, calling them all manner of bad names.

Much astonished at his behaviour, they asked him to explain. "You cheats," he cried out in fury, "where are the Jewels? So you have learnt to deceive people already." "Do not lose your temper, Sir," said Amaranath. "We never cheat anybody." "You lie," shouted Ramavarma. "Give me back my money." "But what has happened?" questioned Amaranath, "What has upset you so?"

"Remorseless, treacherous, villains!" roared Ramavarma, "when I got home and opened your casket I found nothing inside but a bit of paper. Where are the Jewels? If you do not hand them over at once, I will drag you to the Court of Justice." "But what does this mean?" asked



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### Editor's Page.

#### Hints on How to Start a Troop.

Before starting a new Troop of Scouts, the prospective Scoutmaster, if he has not been a Scout before, should make a thorough study of "Scouting for Boys." In addition, he should acquaint himself with other books such as "Scouting Games", "Patrol System," "Letters to a Patrol Leader," "How to run a Troop," "Boy Scout Tests and How to pass them," "Policy Rules and Organization" of the Organization to which his troop belongs, and "Drill for Boy Scouts". During the month or two that he might spend in reading these books, he should engage his boys in games or in preliminary talks, till he feels himself an efficient Scoutmaster to form a troop. He should then proceed to select the set of boys who are to be leaders, and begin in earnest to train them up for their future work.

Now, what are the qualifications for a patrol leader? The patrol leader should qualify himself as a first class Scout, without which he will not be in a position to lead his scouts. While the patrol leaders are trained as far as the 1st class stage, the seconds should be trained as far as 2nd class. When the leaders and seconds are efficient to run a patrol, then the Scoutmaster should look to the division of his troop into patrols of from 6 to 8 each, and the usual work of the troop should be continued.

To develop capacity for leadership in patrol leaders, a local competition may be started for a short time in smartness, attendance, ability, etc., and later on, they should be encouraged to read "Scouting for Boys," "How to run a Patrol," and "Letters to a Patrol Leader", etc., and they must be asked to be in touch of the troop on all days.

The Scoutmaster should form a court-of-honour which should at least meet once in a month, and at the beginning, he should clearly explain the objects of such a meeting as a court-of-honour, as it is there that the Scoutmaster and the selected leaders will have a voice to discuss the development of the troop. The Scoutmaster will have to be the Chairman at a meeting, and in his absence the Senior Patrol Leader or the Troop Leader may be elected.

Now coming to the question of appointing a Troop Leader, which is most important, the appointment should be made with good selection. The Troop Leader should have a better knowledge of Scouting than the other leaders of his troop and he should be in a position also to manage and conduct the activities of the troop even in the absence of the Scoutmaster.

Next to the Scoutmaster or Assistant Scoutmaster, the work of maintaining the troop will really fall on the shoulders of the Troop Leader. The following are some of the duties of a Troop Leader or Senior Patrol Leader : (1) to see that the boys have the uniform as soon as they pass the Tenderfoot stage, (2) to look to the activity and management of the troop, (3) to maintain good discipline and character among the scouts, (4) to have a programme of work under the instructions of the Scoutmaster or Assistant Scoutmaster and to give instructions to the Tenderfoots, (5) to arrange for concerts, socials, etc., with the object of getting funds for his troop (which should be done with the consent of the nearest

local Scout Association or Headquarters), and to arrange for camps (6) to maintain a regular record of the troop showing the names and number of scouts, the different patrols, the qualification and period of standing of the troop, and so on.

The Scoutmaster who is the chief guider and instructor should always be in a position to give any answer and to solve the difficulties of the leaders. It is with the co-operation of the leader that the Scoutmaster will be able to look to the furtherance of the troop and the Troop Leader or the senior Patrol Leader must be in a position to explain clearly the objects of Scouting, to teach the boys and train them as far as second class and to answer any questions that are asked by the Scouts; and it thus follows that the Troop Leader should be a first class Scout.

The troop that is started in accordance with the above suggestions (there are many other suggestions, but only a few are given), is sure to develop into a high state of efficiency, and may be confidently expected to give good results.

N.S.

### ಶ್ರೀಕೃಷ್ಣ ಹೆಬ್ಬಾರ್ ಸ್ಕೌಟ್ ಟ್ರೂಪ್.

ಮೇಲ್ಕಂಡ ಟ್ರೂಪ್‌ನ ಸ್ಕೌಟ್‌ಗಳೆಲ್ಲರೂ ತಮ್ಮ ಸ್ಕೌಟ್ ಮಾಸ್ಟರ್ ವ. ಪ. ರಾ. ಎಸ್. ಆರ್. ಶ್ರೀನಿವಾಸರಾಯರಿಗೆ ದಿಗ್, ಹಬ್ಬಿರಿಂದ ತಾ. ೩.೩.೨೩ ರಲ್ಲಿ ಹೊರಟು ೨ ಘಂಟೆಗಳ ಕಾಲದಲ್ಲಿ (ಸಂಜೆ ಐದೂವರೆಗಂಟೆಗೆ) ೭ ಮೈಲಿ ದೂರವುಳ್ಳ ಮಾಗಡಿ ತಾಲ್ಲೂಕು ಸುಗ್ಗನ ಹಳ್ಳಿಯನ್ನು ಸೇರಿದರು. ಸಾಯಂಕಾಲವು ರಥೋತ್ಸವವನ್ನೂ, ಜನ ಸಂದಣಿಯನ್ನೂ ಎತ್ತುಗಳ ಸಮಾರಂಭವನ್ನೂ ನೋಡುವುದರಲ್ಲಿ ಕಳೆಯಿತು.

ತಾ. ೪.೩.೨೩ ರಲ್ಲಿ ಪ್ರಾತಃಕಾಲ ೭ ಘಂಟೆಗೆ ೧೧ ಮೈಲಿ ದೂರದಲ್ಲಿರುವ ವಿರುಪಾಪುರದ ರಾಮದೇವರ ಗುಡ್ಡದಲ್ಲಿ ಮೊಕ್ಕಾಂ ಮಾಡಿದರು.

ಸಾಯಂಕಾಲ ೭ ಘಂಟೆಗೆ ಎಲ್ಲರೂ ಕೂಡಿ ನಾಲ್ಕು ಒಂದೊಂದು ತಂಡವಾಗಿ ವಿರ್ಭದಿಸಿಕೊಂಡು 'ಗುಡ್‌ಬೈ' ಮಾಡಲು ಹೊರಟರು. ಸಾಮಾನ್ಯವಾದ ಕೆಲವು ಸಂಗತಿಗಳ ಮತ್ತನೇ ಹೊರತು ಅಂಥಾ ಸಾಹಸಕಾರ್ಯಗಳೇನೂ ಇಲ್ಲ. ೭ ಘಂಟೆ ಸಮಯದಲ್ಲಿ ಮಾಗಡಿತಾಲ್ಲೂಕು ಅಮಲ್ಪುರ ಮ. ರಾ. ಬಿ. ಭಗವಂತರಾಯರು ಸ್ಕೌಟ್‌ಗಳ ಯೋಗಕ್ಷೇಮವನ್ನು ವಿಚಾರಿಸಿ ಸ್ಕೌಟ್‌ಗಳು ಅಲ್ಲಿರುವವರೆಗೂ ತಮ್ಮ ಸ್ವಂತ ಭವನದಲ್ಲಿ ಆತಿಥ್ಯವನ್ನು ಕೈಕೊಳ್ಳಬೇಕೆಂದು ಹೇಳಿದರು.

೫.೩.೨೩ ಸ್ಕೌಟ್‌ಗಳೆಲ್ಲರಿಗೂ ಮ. ರಾ. ಭಗವಂತರಾಯರು ಸ್ವಂತ ವಿವಾಹಿನ ಆತಿಥ್ಯಸ್ವೀಕಾರ ಇವರು ಸ್ಕೌಟಿಂಗ್‌ನಲ್ಲಿಯೂ ಮಕ್ಕಳಲ್ಲಿಯೂ ಇರುವ ವಾತ್ಸಲ್ಯವನ್ನು ಎಷ್ಟುಕೊಂಡಾದರೂ ಬಹಳ ಸ್ವಲ್ಪವೇ ಇವರೇ ಅಲ್ಲದೆ ಇವರು ಕುಟುಂಬವೂ ಕೂಡ ಬಹಳವಾಗಿ ಆದರಿಸಿ, ಸ್ಕೌಟ್‌ಗಳನ್ನು ತಮ್ಮ ಮಕ್ಕಳಂತೆ ಕಾಪಾಡಿದುದು ಇನ್ನೂ ಶ್ಲಾಘನೀಯವಾದುದು.

೬.೩.೨೩ ಅಮಲ್ಪುರವರ ಮನೆಯಲ್ಲಿ ಉಪಹಾರ ಮತ್ತು ಕಾಫಿ ದೇವಸ್ಥಾನಕ್ಕೆ ಹೋಗಿ ನರಸಿಂಹಸ್ವಾಮಿ ದರ್ಶನವನ್ನು ಮಾಡಿಕೊಂಡು, ತಮ್ಮ ದೇವೆಯನ್ನು ಸಮರ್ಪಿಸಿ—ಪ್ರಾತಃಕಾಲ ೯ ಘಂಟೆಗೆ ಸುಗ್ಗನಹಳ್ಳಿಯನ್ನು ಬಿಡಿ ಹಬ್ಬಿರಿನ್ನು ೧೧ ಘಂಟೆಗೆ ಸುಖವಾಗಿ ತಲೆದಿರು.

(Continued on page 8, col. 1.)



(Continued from page 5, col. 3.)

money nor property to bequeath. Everything that I had I have already given away to the poor and needy. But I leave to you twenty-five Jewels. Never part with them on any account. Then you will pass your days happily, and be honoured by all.

### The Jewels.

1. Always speak the truth. It is happiness and the essence of all things. 2. Never cheat. 3. Never say an unkind word. 4. Respect and obey your elders. 5. Injure no animal. 6. Be clean. 7. Drink no liquor strong. 8. Do not keep bad company. 9. Avoid luxury. 10. Never harbour an evil thought. 11. Be kind to the dumb creatures. 12. Never forsake the path of religion. 13. Do not neglect your health. 14. Stand by your neighbours in weal and woe. 15. Be not fickle. 16. Ask for no favours, but stand on your own legs. 17. Do not betray a secret. 18. Keep within your means. 19. Treat your servants with kindness. 20. Do not gossip. 21. Bear no envy. 22. Seek the company of the wise. 23. Never run into debt. 24. Never lose your temper. 25. Be contented. And one more sentence I say to you, my sons, obey me, "Give thy thoughts no tongue. Be thou familiar but by no means vulgar. Give every man thy ear but few thy voice. Take each man's censure, but reserve thy judgment."

"Ah!" cried the brothers, with one breath. "Now we understand the matter. As things are, we shall gladly return Ramavarma his money. He can have it whenever he likes. We are very sorry that we were foolish enough to sell these priceless Jewels."

"No, if a million pieces of gold are even offered for them, we shall not part with them. Come neighbour."

The headman was so delighted with the brothers' conduct on this occasion, that before long he married his daughters to them and on his death-bed made a will by which all his possessions were bequeathed to them.

C. A. KHUDDUS,

Student, V Form B,  
Government High School,  
Chitaldrug.

4 "You love your brother, don't you?" asked the teacher of a boy.

"Yes, Sir," said the boy, "so much that I give all my medicines to him that he may be healthy, and eat away all his oranges and apples, that he may not fall ill by eating them."

P. VENKATESHIAH.

## NEWS AND NOTES.

### 9th/ II Calcutta Troop.

**Unveiling of a Portrait:**—An interesting ceremony took place on Sunday, the 18th instant, at the Headquarters of the 9th Troop, Second Local Boy Scouts Association, when Mr. J. A. Kirkham, District Commissioner, unveiled the portrait of late Patrol Leader Amal Bose, who was also a King's Scout. A few Scouters of the other troops, and guardians of the boys were present. Scouter R. N. Ghosh and Patrol Leader Gopal Mukerjee having read a short life-sketch of the late Patrol Leader, Mr. Kirkham then unveiled the portrait and dwelt on the manifold qualities of head and heart of the deceased. Mr. D. N. Basu, the late General Secretary, Boy Scouts Association (India), then in a neat little speech enumerated the aims and ideals of the great brotherhood of Boy Scouts. With a hearty vote of thanks to the chair proposed by Scouter A. N. Banerjea and carried by acclamation, the ceremony came to an end.

R. N. GHOSE,

Asst. Scoutmaster-in-charge.

### The 2nd Bangalore (Hanuman) Troop.

The Scouts of the above troop celebrated the festival of "Holi Feast" near their Troop Headquarters, Malleswaram, on the 2nd of March 1923. The Scoutmasters and Scouts of the "Maharaja's Own" and 21st Bangalore Troops, and Dr. M. K. Venkata Rao were the distinguished guests of the evening. Mr. Aiyaswamy Aiyar, President, Local Scout Association, Malleswaram, gave a short speech touching upon the Puranic history of the function and how it came about and also how it applied to Scouting. The function began with the procession of "Kama" at 6-30 P.M. and came to a close at 8-30 P.M. with the National Anthem and amidst cheers to the President and the guests.

B. C. VARADARAJA IYENGAR.

### Scouting in Cochin.

The Cochin Government have sanctioned the organization of the Boy Scout Movement in the State; His Highness the Maharaja being the Chief Scout. There will be three District centres, Ernakulam, Trichur and Chittur ..... The Headquarters of the Organization will be at Ernakulam, and among the office-bearers are several leading citizens of Cochin.

From *The Standard*, 18-2-23.  
Well done, Cochin, Good Luck and Good Camping!

Editor.

### Hiriyur Scouts.

The Hiriyur Scouts and members of the Local Scout Association organized the game of paper chase and played it on the 2nd February 1923, between 9-30 P.M. and 2-30 A.M.

The moonlight was splendid. Four packs of six hounds each went in pursuit of four lively hares which had half an hour's start. Only one hare was caught and one sighted before time.

Among the gentlemen who took active part in the game, the following deserve special mention:—

1. Mr. B. Krishniengar, Assistant Engineer and Vice-President, L. S. A.
2. Mr. B. G. Krishnasamy, Local Sub-Assistant Surgeon and Treasurer, L. S. A.
3. Mr. V. N. Ranganatha Rao, Assistant Botanist and V. P., L. S. A.
4. Mr. K. M. Gururaja Row, Babboor Farm Manager, Ex-Com. member.

5. Mr. S. Vaman Moorthy, D. P. W., Office Storekeeper and Ex-com. Member.

6. Mr. Mahamad Hussan, Headmaster, Davangere A. H. School.

At the end, we were very kindly treated to hot coffee and "sweet uppittu" by the Local Assistant Engineer Mr. B. Krishniengar who is also one of the Vice-Presidents of the Local Scout Association, at his own residence.

We thus enjoyed a good game, much fun and delightful coffee. Our thanks to the organizers.

S. V. SARMA,

Scoutmaster.

### 9th Mysore (Banumiah's High School) Troop.

A SCOUT SOCIAL AT SERINGAPATAM  
ON THE 18TH FEBRUARY 1923.

Programme:—

6-30 A.M.—All the Scouts assembled in the Club Room and marched on to the Mysore Railway Station.

7-15 A.M.—The Train started for Bangalore. Deprature from the Station.

8 A.M.—Arrival at the Seringapatam station. Greetings by the Station Master to the Scouts. From the Station the Scouts marched at Scout's pace singing the marching song, to the Chamarajendra Memorial Chatram.

8-30 A.M.—Lunch—Coffee and uppittu.

9 to 11 A.M.—Excursion to the important historical places under the leadership of the Scoutmaster and Mr. Mukunda.

11 A.M. to 12 noon—Bath taken by the Scouts in the Kaveri River under the guidance of Messrs. Narasimha Char, the Drill Instructor and Mukunda, the Secretary to the Local Scout Association.

12 noon to 1 P.M.—Visiting the various sacred temples under the guidance of Mr. A. S. Rangaswami Iyengar (a Scout-in-Spirit).

1 to 2 P.M.—A hearty meal at the Chatram.

2 to 2-30 P.M.—Rest. The Drill Instructor entertained the Scouts in the magic art.

2-30 to 5-30 P.M.—Excursion to the North and East end of the fort under the leadership of the Assistant Scoutmaster and Mr. Mukunda.

5-30 to 6 P.M.—A light lunch and Tea.

6 to 6-40 P.M.—Scout games and comic by the Scouts.

6-40 P.M.—Getting into the Train occupying a huge compartment amidst cheers to His Highness.

6-40 to 7-30 P.M.—Music, comics and greetings by the Scouts.

7-30 P.M.—Arrival at the station.

National Anthem on the Platform and Dispersing of the Scouts.

A nice pleasant trip of twelve hours.

### The Siddicutta Local Scout Association, Bangalore.

Elected members for the year 1922-23.

1. Ananda Rao S. Sirsi, Esq., B.A., LL.B.  
President.
2. H. P. Krishna Rao, Esq., B.A.  
Vice-President.
3. K. Nettakallappa, Esq.,  
Treasurer.
4. K. N. Guruswami, Esq.,
5. Capt. Y. V. Krishnamurty, M.B., B.S.,  
D.T.M., Member.
6. K. Thimmappa, Esq.,
7. P. Thimmiah, Esq.,
8. B. Papanna, Esq.,
9. B. V. Subba Rao, Esq.,
10. D. Sreenivasa Rao, Esq.,
11. M. H. Ramachandra Rao (Secretary)



ಬಾಲಚಾರರ ಸಂಘ, ಹೊಸದುರ್ಗ.

T. VENKATARANGA CHAR,  
Scoutmaster,  
A.-V. School, Magadi.

\* \* \*

\* \* \* \*

Hebbur S. R. SREENIVASA RAO.  
7-3-23.

10. ಗಂಧ ಪುಷ್ಪ ತಾಂಬೂಲಾದಿಗಳು : ಕೊಟ್ಟನಂತರ ಶ್ರೀಮತ್ ಮಹಾರಾಜರವರ ಶ್ರೀಯ್ಯವಾರ್ಥನೆಯು ನಡೆದು ಮೈಸೂರಿನ ಬಾವುಟವನ್ನು ಕೆಳಗೆ ಇಳಿಸಿ ಸಭೆಯು ಮುಕ್ತಾಯವಾಯಿತು.

ಮೊದಲು ಈ ಊರಿನಲ್ಲಿ "ಸ್ಕ್ವಿಟ್" ಇರಲೇ ಇಲ್ಲ. ಈಚೆಗೆ ಶಿವಮೊಗ್ಗದಲ್ಲಿ ನಡೆದ "ಸ್ಕ್ವಿಟ್" ಟ್ರೈನಿಂಗಿಗೆ ನಮ್ಮ ಪಾಠಶಾಲೆಯಿಂದ ಹೋಗಿದ್ದ ಮು|| ರಾ|| ಎಂ. ಶೇಷ ಗಿರಿರಾವ್ ಎಂಬ ಉಪಾಧ್ಯಾಯರು ಅಲ್ಲಿಗೆ ಹೋಗಿಬಂದು ಇದನ್ನು ಈ ಊರಿನಲ್ಲಿ ಪ್ರಚುರಪಡಿಸಿದರು. ತಾ|| 25/2/23 ನೇ ಭಾನುವಾರ ತಾಲ್ಲೂಕು "ವೈ.ಪ್ರೆಸಿಡೆಂಟರಾದ" ಮು||ರಾ|| ಸಾಹುಕಾರ್ ಭೂವಾಳಂ ನಂಜುಂಡಯ್ಯನವರ ಅಧ್ಯಕ್ಷತೆಯಲ್ಲಿ "ಇನ್‌ವೆಸ್ಟಿಟ್ಯೂರ್" (Investiture) ನಡೆಯಿತು. ಅದನ್ನು ಪರೀಕ್ಷಿಸುವುದಕ್ಕೋಸ್ಕರಲೋ! ಎನ್ನೋ! ಎಂಬುವ ಹಾಗೆ ಮಾರನೆ ದಿವಸ ಅಂದರೆ ತಾ|| 26/2/23 ನೇ ರಾತ್ರಿ ಸುಮಾರು ೪ ಘಂಟೆ ಸಮಯದಲ್ಲಿ ಈ ಊರಿನಲ್ಲಿರುವ ಕೆ. ಜಿಕ್ಕೀರಸ್ವನವರ ಮನೆಗೆ ಯಜ್ಞೇಶ್ವರನು ಪ್ರವೇಶಮಾಡಿದನು. "ಸ್ಕ್ವಿಟ್" ಪ್ರಮುಖರಾದ ("ಪಿಟೀಸಿಂಗ್‌ಲೀಡರ್ಸ್") ವಿದ್ಯಾರ್ಥಿಗಳು ಬೆಂಕಿಯ ಹೊಗೆಯನ್ನು ಕಂಡಕೂಡಲೆ Danger Signal ಕೊಟ್ಟರು. ಕೂಡಲೇ ವಿದ್ಯಾರ್ಥಿಗಳು ತಮ್ಮ ಕೈಲಿದ್ದ ಕೆಲಸಗಳನ್ನು ಅಲ್ಲಿಂದಲ್ಲೆಯೇ ಬಿಟ್ಟು ನೀರು ಸಹಿತವಾದ ಕೊಡಗಳನ್ನು ತೆಗೆದುಕೊಂಡು ಬಂದು ಸದರಿ ಬೆಂಕಿಯನ್ನು ಆರಿಸಲು ನೀರು ಸರಬರಾಯ ಮಾಡಿಸಿದರು. ಆದರೆ ಈ ವಿದ್ಯಾರ್ಥಿಗಳ ಪ್ರತಿ ಭೂವಾಳಂನಂಜುಂಡಯ್ಯನವರವರ ನೀಲಕಂಠ ಶೆಟ್ಟಿ ಎಂಬ ವಿದ್ಯಾರ್ಥಿಯು ಮನೆಯೊಳಕ್ಕೆ ಹೋಗಿ ತೊಟ್ಟಲಿನಲ್ಲಿದ್ದ ಮುಗುವನ್ನು ತೊಟ್ಟು ಸರ್ವೇತವಾಗಿ ಹೊರಕ್ಕೆ ತಂದು ಬೆಂಕಿಯು ತಗಲದಹಾಗೆ ದೂರದಲ್ಲಿ ಇಟ್ಟು ಕಾಪಾಡಿದನು, ಮತ್ತು ಕೆ. ನಾರಾಯಣರಾವ್ ಎಂಬ ವಿದ್ಯಾರ್ಥಿಯು ಮನೆಯಮೇಲೆ ತುತ್ತಿ ಬೆಂಕಿಯನ್ನು ಆರಿಸಿದನು. ಹೀಗೆಯೇ "ಸ್ಕ್ವಿಟ್" ವಿದ್ಯಾರ್ಥಿಗಳು ನೀರನ್ನು ಸರಬರಾಯಮಾಡಿ 15 ನಿಮಿಷಗಳೊಳಗಾಗಿ ಆರಿಸಿದರು. ಕೆಲವರು ಒಳಗಿದ್ದ ಅನೇಕ ಬೆಲೆದಾರುವ ಸಾಮಾನು

S. N. KRISHNAMURTHY R.  
Student, A. V. III Form.



## Self-Preservation and Mental Energy.

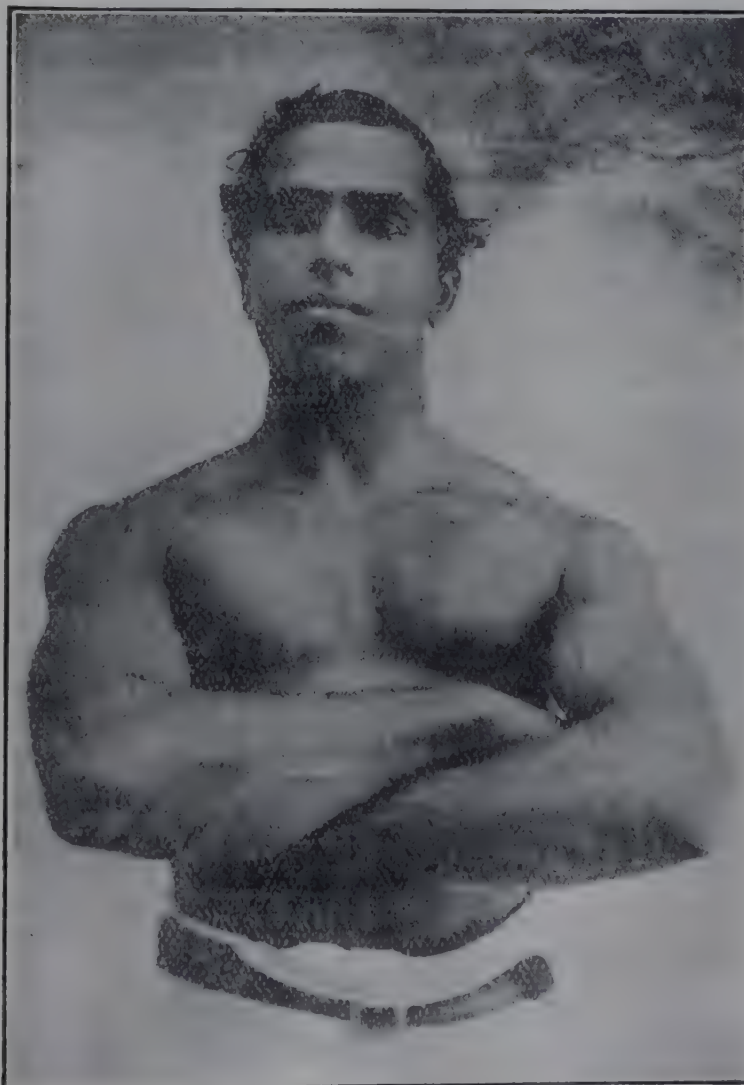
The foundation of all success and of all happiness lies in robust health. Health means confidence, assurance. It means courage; it means faith in one's self and faith in others. Health means virility, energy and masterfulness. It is the joy of life. Everything depends upon health, so health is the main factor in life's problem.

The fundamental requirements for good health are the proper functioning of every organ in the body to build up strength, and this is got by physical culture. You should remember that you cannot drink health out of a bottle; nor eat strength out of a pill-box. You cannot purify your blood, the stream of life, by adding other poisons, in the form of drugs or medicines. Understand yourself, know how to care for your body, the temple of your soul. Physical culture will improve your personality and bring your system to such a condition that it will radiate health and magnetic force.

Do you know that at least once in every man's life, there comes a time, when he is called upon suddenly, to display the best that there is in him? It might be a street brawl, or a ruffian attacking an innocent, or a lady in distress or in danger, a robber attacking a weakling, a fire in a house or shop, and lastly a case of self-preservation. Are you equal to occasions like these? Have you the nerve and will-power? Have you as much energy as you should have? Are you as vigorous and vitally alive as you should be? Have you perfect self-control at all hours? Have you perfect digestion and normal bowels? These are the vital questions, that one should consider squarely and well and make true confessions deep down from his heart.

Without health you are a beaten man. How can you win the great game of life if your energy of body and mind is very low? Nature frowns upon disregard for her laws of life. Nature is always willing to restore, if a man follows her path wisely. You are built of bone and sinew, blood and muscle. Nature has placed certain organs within you and given to each an appointed task. Failure on the part of any one is reflected upon all, for the body is no stronger than its weakest

organ. All organs depend upon the harmonious work of the internal muscular tissues, with which they are attached to each other, and these must be strengthened up to do their duty properly. This can only be accomplished through physical culture. Every organ of the body must be toned up, and every nerve in the body and the brain must be given the tingling electricity, to set the faculties into motion and make the brain active, keen and sharp. Failures and disappointments can only terrify one, when his bodily



MR. K. V. IYER,

The writer of the article "Self-Preservation and Mental Energy".

standard is low and mentality poor.

In all living beings is implanted the instinct of self-preservation. It is the first law of nature and to gain this, you owe to yourself the duty of preserving your health, and of developing to the fullest extent your strength and energy, that you might fulfil during your life-time, the divine purpose of your creation upon this earth. One must remember that one's soul, one's character, one's disposition, and all one's physical and mental qualities are influenced by the condition of one's body. The wages of the sin of self-

neglect and disregard of one's physical condition is premature old age and death. Think at least once, that generations yet unborn will be affected by the amount of vitality you possess, and the condition of your blood and body. A sound active body and a clear active brain is worth all the gold in the world. How can you deprive the forthcoming nation of this precious heredity of health and strength?

In the animal kingdom, generally the weak has no right to live. It is often killed mercilessly by others of the same blood. But in the case of human beings it is not so. Not only is a man free, but also is allowed to spread his deformity and inability among others. The world has no use for weaklings. Be the man you want to be, quit all drifting habits, pull up yourself together and make up your mind to give your body and soul a thorough training. Take up any physical culture course, put your will power and stamina into it, work industriously and hard, the result will be the priceless harvest of supreme physical vigor and mental energy. This result is sure though slow. Never slacken your pace, persist, and never get disgusted with it. But in choosing any course bear this in mind also. Has the course done good to others? Are the exercises set up, quite suitable? Does the course give sufficient exercise to every muscle of the body without much strain or contortion? Is the physical culturist who set up the course, an ideal of health and strength? Is he perfect himself? Have you seen his physical make up? Answer all these, before you take to that man's course. When you are satisfied, then go ahead and all will be well with you.

By K. V. IYER,

of the Scout Headquarters Gymnasium  
BANGALORE CITY.

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## "Protective Resemblance" and "Mimicry"

(Concluded from the last issue.)

The insects are a very interesting group in the fact that numerous examples of "protective resemblance" and almost all the examples of "mimicry" occur in them. The "leaf" and the "stick" insects are very familiar to all. The "leaf" insect possesses wings which may be green or brown resembling green or dried leaves with the nervures having a close likeness to the venation of the leaves. The "stick" insect is brown, grey or black with its elongated body and legs having all the appearance of a dried branching twig. A variety of the "praying" mantis which inhabits the pomegranate shrub can scarcely be distinguished from the twigs of this thorny plant though there may be scores of them on one branch.

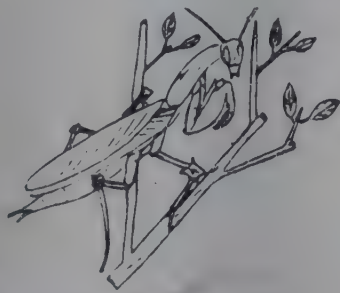
cuous but as these are generally inedible are avoided by their enemies.

The larva of the Elephant Hawk-moth presents a very good example of mimicry. This is large and has two big eye-like spots in the anterior portion of its body. In its size and markings it resembles a small snake and further when frightened rears itself on the hinder portion of its body and elevates its head in a threatening attitude. Though this is perfectly defenceless it is never approached by its enemies.

Some Indian caterpillars hiss frightfully and terrify even men. In some butterflies the upper sides of the wings are gaily coloured and the lower present little contrast to the surroundings. Since they fold their wings vertically when they alight and expose the lower sides of their wings they are not perceived by their enemies. In the "Kallima" the folded wings are like the leaves of the tree.



CATERPILLARS RESEMBLING DRY TWIGS



THE "PRAYING" MANTIS



THE CHAMELEON



THE "STICK" INSECT



THE "LEAF" INSECT



THE WHITE CABBAGE-BUTTERFLY IN THE ACT OF DEPOSITING EGGS

Every one is familiar with the ear-piercing note of the cicada, but not many have seen it since it escapes observation on the brown trunks of trees which it resembles in colour.

The green grass-hopper is quite safe from discovery in the grass. Most of the insect pests that play havoc on crops are revealed only by a close scrutiny because of their protective coloration.

Many caterpillars are quite green and devour the leaves on which they creep with impunity.

Some "looping" varieties are scarcely to be distinguished apart from the twigs of the plant on which they live. Some caterpillars are very gaudily coloured and hence conspi-

The females of some butterflies mimic those of other species which are shunned by their enemies and thus secure immunity.

Some spiders mimic a species of the ants which they closely resemble.

We have thus seen how important a part is played by protective resemblance and mimicry in the economy of Nature. While the balance in Nature is maintained by each class of animals possessing its own enemies which prey upon it and keep down the numbers, wholesale destruction and complete extinction resulting from it, are guarded against by the protective devices, some of which have been described in this article.

ಇದು ಏನೋ ನನಗೆ ತಿಳಿಯದು.

## CHAPTER I.

ಹೊಸ ಜವಾನನು.

"ಕೃಷ್ಣಮೂರ್ತಿ, ಕೃಷ್ಣಮೂರ್ತಿ."

"ಏನಣ್ಣಯ್ಯ."

"ನನ್ನ ಪಾಕೆಟ್ ನೋಡಿದೆಯಾ."

"ಇಲ್ಲವಲ್ಲ."

"ಶೀನಣ್ಣನ ಕೇಳಿ ನೋಡು".....

"ಅವನೂ ನೋಡಲಿಲ್ಲವಂತೇ."

"ಯಾರು ತೆಗೆದುಕೊಂಡಿರಬಹುದು?"

"ನೋಡಬೇಕು."

ಪಾಠಕರು ಈ ಸಂಭಾಷಣೆಗೆ ಕಾರಣವೇನೆಂಬುದನ್ನು ಮತ್ತೂ ಯಾರು ಯಾರಿಗೆ ಅಗುತ್ತಿದ್ದಿತೆಂಬುದನ್ನು ತಿಳಿದುಕೊಳ್ಳಲಿಕ್ಕೆ ಕುತೂಹಲರಾಗಿರಬಹುದು. ಅವರಿಗೆ ಅದನ್ನು ಪರಿಚಯಮಾಡಿಕೊಟ್ಟ ಮೇಲೆ ಮುಂದಿನ ಸಂವಾದವನ್ನು ತಿಳಿಸುವೆವು.

ನನ್ನ ಹೆಸರು ಕೃಷ್ಣಮೂರ್ತಿ. ಶ್ರೀನಿವಾಸನೆಂಬವನೇ ನನ್ನ ಅಣ್ಣನು. ಆದರೆ ಆತನನ್ನು ಮನೆಯಲ್ಲಿ 'ಶೀನಣ್ಣ' ಎಂದು ಸಂಬೋಧಿಸುತ್ತೇವೆ. ನಮ್ಮ ತಂದೆಯನ್ನೇ ನಾವು 'ಅಣ್ಣ' ಎಂದು ಕರೆಯುತ್ತೇವೆ. ಅದುದರಿಂದ ಮೇಲಿನ ಸಂವಾದವು ಯಾರು ಯಾರಿಗೆ ನಡೆಯಿತೆಂಬುದು ಈಗ ಗೊತ್ತಾಗಬಹುದು.

ನಮ್ಮ ಮನೆಯ ಜವಾನನು ಆ ದಿವಸ ಬಿಟ್ಟು ಹೋಗಲು ಮತ್ತೊಬ್ಬ ಮುಸಲ್ಮಾನರವನು ಅವನ ಸ್ಥಳಕ್ಕೆ ಬಂದಿದ್ದನು. ಅವನನ್ನು ನೋಡಿದರೆ 15-16 ವರ್ಷದ ಹುಡುಗನೆಂದು ಹೇಳುವುದಕ್ಕೆ ಏನೂ ಸಂದೇಹವಿಲ್ಲ.

ಅವನು ಬಂದ ದಿವಸ ಭಾನುವಾರವಾಗಿದ್ದಿತು. ನಮ್ಮ ತಂದೆಯವರು ಸಾಮಾನ್ಯವಾಗಿ ರಜಾದಿವಸಗಳಲ್ಲಿ ಬೆಳಿಗ್ಗೆ ಸ್ನೇಹಿತರುಗಳ ಜೊತೆಯಲ್ಲಿ ತಿರುಗಾಡುವುದಕ್ಕೆ (Walking) ಹೋಗುವ ಪದ್ಧತಿ. ಈ ದಿವಸವೂ ಕೂಡ ಅವರು ತಮ್ಮ ಪಾಕೆಟ್ಟನ್ನು ಒಂದು ಸ್ಟಾಲಿನಮೇಲಿಟ್ಟು ಹೋಗಿದ್ದರು. ಜವಾನನು ಕೆಸ ಗುಡಿಸುವಾಗ್ಯೇ ಇದನ್ನು ನೋಡಿದ್ದನು.

ಮಧ್ಯಾಹ್ನ ಹನ್ನೊಂದು ಘಂಟೆಯಾದರೂ ನಮ್ಮ ತಂದೆಯು ಬರಲಿಲ್ಲ. ನನ್ನ ಅಣ್ಣನು ಜವಾನನಿಗೆ ಸಂತೆಯದಿವಸವಾಗದ್ದರಿಂದ 'ಜಾಗ್ರತೆ ಬಾ' ಎಂದು ಹೇಳಿ ಮನೆಗೆ ಕಳುಹಿಸಿದ್ದನು.

ಹನ್ನೊಂದೂವರೆ ಘಂಟೆಗೆ ನಮ್ಮ ತಂದೆಯು ಬರಲು ಹನ್ನೆರಡರಷ್ಟು ಹೊತ್ತಿಗೆ ನಮ್ಮೆಲ್ಲರ ಭೋಜನವಾಯಿತು. ನಾವು ಬೆಳಗಿನ ಹೊತ್ತಾದರೂ ದಿವಾನ್ ಬಾನೆಯ ಭಾಗಿಲನ್ನು ಹಾಕಿಕೊಂಡು ಹೋಗುವ ಪದ್ಧತಿ ಇರಲಿಲ್ಲ. ಈ ದಿನವೂ ನಾವು ಭೋಜನಕ್ಕೆ ಹೋದಾಗ ಎಂದಿನಂತೆ ತೆರೆದುಹೋಗಿದ್ದವು ಭೋಜನವಾದ ತರುವಾಯ ನಾವು ಹೊರಗೆ ಬರಲು ಅಷ್ಟು ಹೊತ್ತಿಗೆ ಸರಿಯಾಗಿ ನಮ್ಮ ಮನೆಯ ಹಾಲಿನವಳು ತನ್ನ ವಾರದ ಲೆಕ್ಕವನ್ನು ತೆಗೆದುಕೊಂಡು ಹೋಗುವುದಕ್ಕೆ ಬಂದಳು.

## CHAPTER II.

ಹಾಲಿನವಳು.

ನಮ್ಮ ಮನೆಯ ಹಾಲಿನವಳು ಹೆಸರು ಹೂವಕ್ಕ. ಈಕೆಯು ಪ್ರತಿನಿತ್ಯವೂ ಬೆಳಿಗ್ಗೆ ಸಾಯಂಕಾಲ ಹಾಲುಕೊಡುತ್ತಿದ್ದಳು. ಭಾನುವಾರವು ಸಂತೆಯ ದಿವಸವಾದುದರಿಂದ ಈಕೆಯು ತನ್ನ ಲೆಕ್ಕವನ್ನು ತೆಗೆದುಕೊಂಡು ಹೋಗುವುದಕ್ಕೆ ಬರುತ್ತಿದ್ದಳು. ಹಾಗೆಯೇ ಈ ದಿವಸವೂ ಬಂದಳು.

ಆಗ ನಮ್ಮ ತಂದೆಯು ಅವಳಿಗೆ ದುಡ್ಡು ಕೊಡುವುದಕ್ಕೋಸ್ಕರವಾಗಿ ಪಾಕೆಟ್ಟನ್ನು ತೆಗೆದುಕೊಳ್ಳುವುದಕ್ಕೆ ಹೋದರು. ಆದರೆ, ಪಾಕೆಟ್ಟು ಮಾಯವಾಗಿದ್ದಿತು. ಎಲ್ಲಿಲ್ಲಿ ಹುಡುಕಿದರೂ ಸಿಗಲಿಲ್ಲ. 'ಸ್ವ'



ಹೊತ್ತು ಬಿಟ್ಟುಬಾ' ಎಂದು ಹಾಲಿನವಳಿಗೆ ಹೇಳಿ ಕಳುಹಿಸಿದ ಸ್ವಲ್ಪಹೊತ್ತಿನಮೇಲೆ ನಮ್ಮ ಜವಾನನು ಬಂದನು. ಪಾಕೆಟ್ಟು ಸಿಗಲಿಲ್ಲ.

### CHAPTER III.

ಪಾಕೆಟ್ಟು.

ನಾನು "ಆ ಪಾಕೆಟ್ಟು ನಲ್ಲಿ ಎಷ್ಟು ದುಡ್ಡಿದ್ದಿತ್ತಲ್ವಯ್ಯ?" ಎಂದು ಕೇಳಿದನು. "ಕಳೆದುಕೊಂಡಮೇಲೆ ಏನು ಹೇಳಿದರೇನು ಬಂತು" (ಸ್ವಲ್ಪ ಹೊತ್ತು ಸುಮ್ಮನಿದ್ದು) "ಅದರಲ್ಲಿ ಒಂ ರೂಪಾಯಿ ನೋಟುಗಳೂ, ಇತರೆ ಕೋಟು ಸ್ವಾಂಪುಗಳೂ, ಇನ್ನೂ ಕೆಲವು ಪತ್ರಗಳೂ ಇದ್ದವು." (ನಮ್ಮ ತಂದೆಯವರು ವಕೀಲೀ (Pleader's) ಕೆಲಸ ಮಾಡುತ್ತಿದ್ದರೆಂಬುದನ್ನು ತಿಳಿಸಲು ಮರೆತಿದ್ದನು.)

"ನಾವು ಊಟ ಮಾಡುತ್ತಿದ್ದಾಗ ಹೊರಗೆ ಯಾರು ಬಂದಿರಬಹುದು? ಲಲಿತಮ್ಮನು ನೀರಿಗೆ ಬಂದಿದ್ದಳು. ಅವಳನ್ನು ಕೇಳಿನೋಡಲೇ?"

ಪಾಕೆಟ್ಟು, ಕನ್ನಡಕ ಎರಡನ್ನೂ ಅಕಸ್ಮಾತ್ತಾಗಿ ಇಟ್ಟಿದ್ದಕ್ಕೆ ಪಾಕೆಟ್ಟನ್ನೇ ಯಾರೋ ಎತ್ತು ಹೊಡೆದಿದ್ದಾರೆ ಇನ್ನೇನು ಸಿಗುತ್ತೋಪ್ಪ. ಹೋಗಲಿ, ಒಂದುಮಾತು ಕೇಳಿಬಿಡು." ಎಂದರು.

ಹಾಗೆ ಹೇಳಲು ನಾನು ಲಲಿತಮ್ಮನ ಮನೆಗೆ ಓಡಿಹೋದೆನು. ಈಕೆಯು ಸಾಮಾನ್ಯವಾಗಿ ನೀರಿಗೆ ನಮ್ಮ ಮನೆಯ ನಲ್ಲಿ (Tap) ಗೆ ಬರುವ ಪದ್ಧತಿ. ಈಕೆಯು ಬೇರೆಯವಳೇನೂ ಅಲ್ಲ. ನಮ್ಮ ತಂದೆಯ ತಂಗಿಯೇ!

ನಾನು ಹೋಗಿ ಕೇಳಲು ದಿಗ್ಭ್ರಮೆಯಿಂದ ತಾನು ಬಂದಾಗ ಮನೆಯಲ್ಲಿ ಏನೋ ಸಪ್ತಳವಾಗುತ್ತಿದ್ದಂತೆಯೂ ಜವಾನನೇ ಆಗಿರಬಹುದೆಂಬದಾಗಿ ಯೂ ಹೇಳಿದಳು. ಇದನ್ನೆಲ್ಲಾ ಕೇಳುತ್ತಿದ್ದ ಆಕೆಯ ಗಂಡನು ನಮ್ಮ ಜೊತೆಯಲ್ಲಿಯೇ ಬಂದನು. ಈ ವಿಷಯವನ್ನು ನಾನು ನಮ್ಮ

ತಂದೆಗೆ ಹೇಳಲು ನಮ್ಮೆಲ್ಲರಿಗೂ ಜವಾನನಮೇಲೆ ಸಂಶಯ ಹುಟ್ಟಿತು.

### CHAPTER IV.

ಜವಾನನೇ ಕದ್ದಿರಬಹುದು.

ನಮ್ಮೆಲ್ಲರಿಗೂ ಅವನಮೇಲೆ ಸಂಶಯವಾಗಲು ಅವನನ್ನು ಹೇಗೆ ಕೇಳಬೇಕೆಂದು ಯೋಚಿಸುತ್ತಿದ್ದೆವು. ಆಗ ನಮ್ಮ ಲಲಿತಮ್ಮನ ಗಂಡನು ಒಂದೇ ಸಲವೇ ಅವನನ್ನು ಗದರಿಸಿದನು. ಆಗ 'ಏನ್ನಾಮಿ ಸುಂಸುಮ್ಮೆ ಬಂದದಿವ್ವನೇ ನನ್ನೇಲೆ ಕಳ್ಳತನ ಹೊರಬೇಕಂತ ಮಾಡಿದಿರೋ? ನಾನು ಸತ್ಯವಾಗಿ ತಗೊಂಡಿಲ್ಲ ಸಾಮಿ. ಇದೇ ಈಗ ಬಂದೀನಿ' ಎಂದು ಹೇಳಿ ಅಳುವುದಕ್ಕೆ ಪ್ರಾರಂಭಿಸಿದನು.

ಆಗ ಲಲಿತಮ್ಮನ ಗಂಡನು ".....ಮಗನೆ! ಅತ್ತು ಹೆದರಿಸ್ತಿಯಾ? ಪೋಲೀಸಿಗೆ ಕೊಟ್ಟುಬಿಟ್ಟೀ, ಸುಮ್ಮನೆ ಒಳ್ಳೇಮಾತಿನಿಂದ ತಂದುಕೊಡು."

"ಏನ್ನಾಮಿ ಏನೇನೋ ಹೇಳ್ತೀರಾ, ಬನ್ನಿರಿ ಪೋಲೀಸಿಗೆ ಹೋಗೋಣ. ಓಹೋ!" ಎಂದನು.

ಆಗ ನಮ್ಮ ತಂದೆಯು "ಅಲೋ, ರಸಾಕ್ (ಅದೀಗ ಅವನ ಹೆಸರು) ತೆಗೆದುಕೊಂಡಿದ್ದರೆ ಕೊಟ್ಟುಬಿಡೋ. ನಿನಗೆ ಇನಾಮು ಕೊಡ್ತೀನಿ ಕಾಣೋ. ಅದರೊಳಗೆ ಸ್ವಾಂಪು ಪತ್ರ ಅವೆಲ್ಲಾ ಇದ್ದವೋ. ಅಮೇಲೆ ನಮ್ಮ ಕೈತಪ್ಪಿಹೋದರೆ ಬಹಳ ಕಷ್ಟಕಾಣೋ."

"ಸತ್ಯವಾಗಿ ನಾ, ತಗೊಂಡಿಲ್ಲಾ ಸಾಮಿ. ಪ್ರಮಾಣ ಮಾಡೆಂದರೆ ಮಾಡ್ತೀನಿ ಸಾಮಿ. ಇಲ್ಲ ಸಾಮಿ."

ಈ ಸಂವಾದ ನಡೆಯುತ್ತಿರುವಾಗ ನಾನು ಮತ್ತು ನಮ್ಮ ಶೀನಣ್ಣನೂ ಸುಮ್ಮನಿದ್ದೆವು. ಅನಂತರ ಸ್ವಲ್ಪಹೊತ್ತಿನಮೇಲೆ ನಮ್ಮ ಲಲಿತಮ್ಮನ ಗಂಡನು "You had better inform the police" ಎಂದು ಅವನಿಗೆ ತಿಳಿಯದಹಾಗೆ

ಇಂಗ್ಲೀಷ್ ಭಾಷೆಯಲ್ಲಿ ಹೇಳಿ ಹೊರಟು ಹೋದನು.

ಆಗ ಹೂವಕ್ಕನು ಪುನಃ ಬಂದಳು.

### CHAPTER V.

ಇವಳಿರಬಹುದೇ?

ಆಗ ಬಂದವಳು ನಮ್ಮ ತಂದೆಯನ್ನು "ಏನು ಕಳಕೊಂಡಿರೀ ಸ್ವಾಮಿ" ಎಂದು ಕೇಳಿದಳು.

ನಮ್ಮ ತಂದೆಯು ಆದಕ್ಕೆ "ಅಲ್ಲಿ ಸ್ವಲ್ಪಲಿನಮೇಲೆ ಪಾಕೆಟ್ಟನ್ನು ಇಟ್ಟಿದ್ದೆನವ್ವಾ. ಈಗ ಅದೇ ಇಲ್ಲ" "ಇಲ್ಲಿಟ್ಟಿದ್ದೀರೇನು, ಸ್ವಾಮಿ" ಎಂದು ಆಕೆಯೇ ಇಟ್ಟಿದ್ದ ಸ್ಥಳವನ್ನು ತೋರಿಸಿದಳು.

ಅನಂತರ ಬಹಳ ಪಶ್ಚಾತ್ತಾಪಪಟ್ಟು ಜವಾನನಿಗೆ ಕದ್ದಿದ್ದರೆ ತಂದುಕೊಡೆಂದು ಹೇಳಿ ಹೊರಟು ಹೋದಳು. ಅವಳ ಮುಖವೂ ಮಾತನಾಡುವಿಕೆಯೂ ಸಂಶಯಕ್ಕೆ ಆಸ್ಪದವಾಗಿದ್ದವು. ಆದರೆ, ಆಕೆಯ ಚರಿತ್ರೆಯು ನಮಗೆ ತಿಳಿಯದಿದ್ದುದರಿಂದ ಆಕೆಯನ್ನು ಕೇಳಲು ಹಿಂಜರಿದೆವು.

ಅವಳ ಮೇಲೆ ಸಂಶಯಕ್ಕೆ ಆಸ್ಪದರೂಪವಾದ ಮತ್ತೊಂದು ವಿಷಯವೇನೆಂದರೆ ಅವಳು ಪುನಃ ಬಂದು ನಾನು ಮತ್ತು ನಮ್ಮಣ್ಣನ ಹತ್ತಿರ ಬಹಳ ಪಶ್ಚಾತ್ತಾಪಪಟ್ಟಳು. ಆಗ ನಮ್ಮಣ್ಣನು ಏನೂ ತಿಳಿಯದಹಾಗೆ "ಯಾರಾದರೂ ತೆಗೆದುಕೊಂಡದ್ದು ನಿನಗೆ ಗೊತ್ತಿದ್ದರೆ ಹೇಳಿಬಿಡು" ಎಂದನು.

ಆಗವಳು 'ಕಳ್ಳನ ಮನಸ್ಸು ಹುಳ್ಳುಹುಳ್ಳಿಗೆ' ಎಂಬ ಗಾದೆಗೆ ಸರಿಯಾಗಿ ನಮ್ಮಣ್ಣನು ಹೇಳಿದ ಮಾತನ್ನು ಕೇಳುತ್ತಲೇ ಅಶ್ಚರ್ಯಸೂಚಕವಾದ ಮುಖದಿಂದ "ನನಗೆ ಗೊತ್ತೇನು ಸ್ವಾಮಿ ನಾ ನದನ್ನು ನೋಡಿದವಳೇ ಅಲ್ಲ" ಎಂದು ಮಾತನಾಡಿದಳು. ಸ್ವಲ್ಪ ಹೊತ್ತಿನಮೇಲೆ ಹೂವಕ್ಕನು ಬಹಳ 'ಪಶ್ಚಾತ್ತಾಪ' (lip sympathy) ಪಟ್ಟು ಹೊರಟುಹೋದಳು.

## GAMES-SPORTS-EXERCISES.

	RS.	A.
1. "Soccer" (Football) for Young Boys. By E. A. Humphery Fenn .. ..	0	10
2. Cricket for Young Boys. By E. A. Humphery Fenn .. ..	0	10
3. Text Book of Swimming. By "Jappy" Wolffe (Illustrated with special photographs) .. ..	1	5
4. The Book of Cub Games. Edited By V. C. Barclay .. ..	1	12
5. Popular Card Games. How to play and win. By F. R. Ings. .. ..	0	10
6. Manual of Drill for Boy Scouts .. ..	0	10
7. Flag Drill. By Kali Das Manik (C. H. C. Manual, No. 1.) .. ..	0	6
8. Physical Training for Boy Scouts. By Alfred Bradley .. ..	0	10
9. The Manual of Drill and Physical Exercises. With or without dumb-bells or music. By Thomas Chesterton .. ..	2	10
10. Exercises on the Parallel Bars. (With Chart.) .. ..	0	14
11. Body Building. Man in the Making. By E. Sandow .. ..	1	12
(How to become Healthy and Strong. Contains sets of exercises.)		
12. Strength and How to obtain It. By Sandow (with two anatomical charts illustrating exercises) .. ..	3	1
13. My System. By J. P. Muller .. ..	3	1
(15 minutes' work a day for health's sake, with 120 illustrations.)		
14. My System for Children. By J. P. Muller [With 125 illustrations] .. ..	3	1
15. My Breathing System. By J. P. Muller [With 56 illustrations] .. ..	3	1

The Theosophical Publishing House, Adyar, Madras.



CHAPTER VI.  
ಯಾರಿರಬಹುದು?

ನಮ್ಮ ಜನಾನನು ತೆಗೆದುಕೊಂಡಿದ್ದರೂ ಇರಬಹುದು. ಆದರೆ ದೋಷಾರೋಪಣೆ ಮಾಡಲು ಅವನಮೇಲೆ ಅಷ್ಟು ಕಾರಣವಿರಲಿಲ್ಲ ಏಕೆಂದರೆ:-

೧. ಅವನು ಬಂದ ದಿನವನೇ ಇಂತಹ ಕೆಲಸವನ್ನು ಮಾಡಲು ಥೈರ್ಯ ಉಳ್ಳವನೇ?

೨. ಅವನು ತೆಗೆದುಕೊಂಡಿದ್ದರೆ ಲಲಿತಮ್ಮನ ಮಾತಿನ ಪ್ರಕಾರ ಏನು ಸಪ್ಪಳವಾಗುತ್ತಿತ್ತು. ಸಪ್ಪಳವಾಗಲು ಕಾರಣವೇ ಇಲ್ಲ.

೩. ಈ ಕೆಲಸವನ್ನು ಮಾಡಿದ್ದರೆ ಮುಂದಿನ ದಿನವದಿಂದ ಕೆಲಸಕ್ಕೆ ಬರುತ್ತಿದ್ದನೇ? ಎಂದಿಗೂ ಇಲ್ಲ.

ಇವೇ ಮುಂತಾದ ಕಾರಣಗಳಿಂದ ಅವನಮೇಲೆ ದೂಷಿಸಲು ಅಷ್ಟು ಕಾರಣವಿಲ್ಲ. ಆದರೂ ಸಂಶಯವಿಲ್ಲದೇ ಇರಲಿಲ್ಲ.

ಹಾಲಿನವಳ ಮೇಲೂ ಸ್ವಲ್ಪ ಅನುಮಾನಕ್ಕೆ ಕಾರಣ ಏಕೆಂದರೆ:-

(೧) ಅವಳು ಬಂದ ತಕ್ಷಣವೇ ಸ್ವಲ್ಪಲಿನಮೇಲೆ ಪಾಕೇಟು ಇಟ್ಟು ಸ್ಥಳವನ್ನು ತೋರಿಸಿದಳು. ಸ್ಥಳವು ಗೊತ್ತಾಗುವುದಕ್ಕೆ ಕಾರಣವೇನು?

(೨) ಸೋಮವಾರ ಮಂಗಳವಾರ ಅವಳು ಊರಲ್ಲೇ ಇರಲಿಲ್ಲ. ಹಳ್ಳಿಗೆ ಹೋಗಿದ್ದಳಂತೆ. ಎಮ್ಮೆಗಿಮ್ಮೆಗಳನ್ನು ತರುವುದಕ್ಕೆ ಹೋಗಿದ್ದಳೋ ಅಥವಾ ಸಾಲವನ್ನು ತೀರಿಸುವುದಕ್ಕೆ ಹೋಗಿದ್ದಳೋ ಯಾರಿಗೆ ಗೊತ್ತು.

(೩) ಅವಳ ನಡತೆಯು ನಮಗೆ ಸರಿಯಾಗಿ ತಿಳಿಯದು. ಅದುದರಿಂದ ಅವರಿಬ್ಬರಲ್ಲಿ ಯಾರಾದರೊಬ್ಬರು ಕದ್ದಿರಬೇಕೆಂದು ನಿರ್ಧರಮಾಡಿದೆವು. ಆದರಲ್ಲಿ ರಸಾಕನನ್ನು ಪೋಲೀಸಿಗೂ ಕೊಡಬೇಕೆಂದು ಮಾಡಿದೆವು.

CHAPTER VII.  
ಉಪಸಂಹಾರ.

ನನ್ನ ತಮ್ಮ ಶಿವಶಂಕರನು ಈ ಪಾಕೆಟ್ಟು ಕಳೆದುಹೋದಾಗ ಊರಲ್ಲಿ ಇರಲಿಲ್ಲ. ಕೆಲವು ದಿವಸಗಳಾದಮೇಲೆ ಬಂದನು ಅವನಿಗೂ ಈ ವಿಚಾರವು ತಿಳಿಯಿತು.

“ಓ, ನಾನು ಸ್ವಾಟು. ಈ ಕೃಣವೇ ಪತ್ತೆಮಾಡುತ್ತೇನೆ” ಎಂದು ಜಂಭವನ್ನು ಕೊಚ್ಚಿಕೊಳ್ಳುತ್ತಾ ತನ್ನ ಸಹೋದರರಾದ ಇತರ ಬಾಲಚಾರಾವಿಲಂಬಿಗಳ ವಿಚಾರವನ್ನೆಲ್ಲಾ ಹೇಳಿದನು.

ಅವನು ಬಂದ ಮರುದಿನವ ನಾವು ಮನೆಯನ್ನು ಬಿಟ್ಟೆವು. ಸಾಮಾನುಗಳನ್ನು ಸಾಗಿಸುವುದರಲ್ಲಿ ಎಲ್ಲರೂ ನಿರತರಾಗಿದ್ದರು. ಆಗ ನಮ್ಮ ಶಿವು ಪಾಕೇಟನ್ನು ಹಿಡಿದುಕೊಂಡು ಓಡಿಬಂದನು. ನಮ್ಮ ಅಕ್ಕಕ್ಕಕ್ಕೆ ಪಾರವೇ ಇಲ್ಲ.

“ಎಲ್ಲಿ ಪತ್ತೆಮಾಡಿದೆ?” ಎಂದು ಎಲ್ಲರೂ ಒಂದೇ ತಡವೆ ಕೇಳಿದೆವು.

“ಸ್ವಾಟು ಶಬ್ದ ಕೇಳುತ್ತಲೇ ಹೆದರಿ ನನ್ನ ಕೈಗೆ ಬಂದಿತು” ಎಂದು ಪರಿಹಾಸ್ಯಮಾಡಿದನು.

ಆಗ ಕೇಳಲು ಅದು ಒಂದು ಪೆಟ್ಟಿಗೆಯ ಹಿಂದೆ ಒಂದು ಇಲಿಯಬಿಲದ ಹತ್ತಿರ ಇದ್ದಿತಂತೆ!

ಓಹೋ! ಎಲ್ಲೋ ಪಾಕೆಟ್ಟು ಕೆಳಗೆ ಬಿದ್ದಿರಬೇಕು. ಚರ್ಮದಿಂದ ಮಾಡಲ್ಪಟ್ಟ ವಸ್ತುವಾದುದರಿಂದ ಅದನ್ನು ಇಲಿಯು ಎತ್ತಿಕೊಂಡು ಹೋಗಿರಬೇಕು. ಬಹಳ ದೊಡ್ಡದಾದುದರಿಂದ ತನ್ನ ಬಿಲದ ಹತ್ತಿರಲೇ ಬಿಟ್ಟು ಹೋಗಿರಬೇಕು. ಅಂತೂ ಇಂತೂ ಪಾಕೆಟ್ಟು ಸಿಕ್ಕಿತು. ಅದೇ ನಮಗೆ ಸಂತೋಷ ಅದು ನಿಮಗೂ ಸಂತೋಷವಲ್ಲವೇ! ಪಾತಕರೇ ನೋಡಿದಿರ ದೇವರ ಮಹಿಮೆಯನ್ನು !!!

J. RANGA RAO,  
I Troop, High School, Chitaldrug.

ಮೈಸೂರು ಡಿಸ್ಟ್ರಿಕ್ಟ್ (sic.) ಸ್ಪಾಟು ಡೈರೆಕ್ಟರ್  
ರವರ ಸನ್ನಿಧಾನಗಳಿಗೆ.

ಮೈಸೂರು ದೇವರಾಜಮೊಹಲ್ಲ ಶ್ರೀರಾಂಪೇಟೆ ಕೊತ್ತಾಲ ರಾಮಯ್ಯನವೀದಿ ಸೀಬಯ್ಯನಗಲ್ಲಿ ಯಲ್ಲಿರುವ ಹೊಳೆನರಸೀಪುರದ ಗುಂಡಪ್ಪನ ಪ್ರಾರ್ಥನೆ ಆದಾಗಿ

ಮಹಾಸ್ವಾಮಿ ತಮಗೂ ತಮ್ಮ ಮಂಡಲಿಯಲ್ಲಿರುವ ಸಮಸ್ತರಿಗೂ ವಂದನಾರ್ಪಣೆಕಾಗಿ ಅರಿವು ಮಾಡಿಕೊಳ್ಳುವುದೇನೆಂದರೆ:- ಈಗ ಸುಮಾರು ೪ ತಿಂಗಳಲ್ಲಿ ನಮ್ಮ ಹುಡುಗ ಕೇಶವಮೂರ್ತಿ ಎಂಬುವನು ೧೨ ಅಥವಾ ೧೩ ವರ್ಷ ವಯಸ್ಸುಳ್ಳವನು ತಪ್ಪಿಸಿಕೊಂಡು ಹೋಗಿ ಹಾಲಿ ಬೆಂಗಳೂರಿನಲ್ಲಿರುವುದಾಗಿ ವರ್ತಮಾನ ಬಂದಿರುತ್ತೆ. ಆದ್ದರಿಂದ ಖಾವಂದರವರು ಬಡನನಾದವನೂ ಮತ್ತು ಅಂಥನೂ ಆದ ನನ್ನಮೇಲೆ ದಯವಿಟ್ಟು ಹೋಟೆಲು, ನಾಟಕ, ಬಯ್ಯಾಸೋಪ್ ವಗೈರಿಗಳಲ್ಲಿ ಎಲ್ಲಿ ದ್ದಾಗ್ಯೂ ಕೂಡ ಪತ್ತೆಮಾಡಿಸಿ ಕೊಟ್ಟಲ್ಲಿ ಪುತ್ರದಾನವನ್ನು ತಾನಾಗಿಯೇ ಮಾಡಿದಂತಾಗುವುದು. ಅವನ ಚಹರೆ:- ಕೆಂಪು ಬಿಳುಪು ಮಿಶ್ರ ಬಣ್ಣವುಳ್ಳವನು. ಮತ್ತು ಬಲದ ಕೈಯಲ್ಲಿ ಆರು ಬೆರಳುಗಳಿರುತ್ತವೆ. ಇದೇ ವಿಷಯವನ್ನೇ ವರ್ತಮಾನ ಪತ್ರಿಕೆಗಳಲ್ಲಿಯೂ ಸಹ ಹಾಕಿಸಿರುತ್ತೇನೆ.

ಮೈಸೂರು,  
28-2-25

ನನ್ನಿಪರದ ಗುಂಡಪ್ಪ.

ಸಿ. ನರಸಿಂಹಯ್ಯ ಬರೆದುಕೊಟ್ಟಿರುವ ೧೯೨೩ ನೇ ಫೆಬ್ರವರಿ ಮಾಹೆಯ ಒಗಟೆಯ ಉತ್ತರ

ಸುಕುಮಾರಿ

ಶುಕ್ಲ ಸಂವತ್ಸರದ ಜೇಷ್ಠಮಾಸ ಪಾಡ್ಯಮಿ ಶುಕ್ರವಾರ ಚಿತ್ತಾನಕ್ಷತ್ರ ಕನ್ಯಾಲಗ್ನದಲ್ಲಿ ಜನನ.

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# THE MYSORE SCHOOL AND SCOUT MAGAZINE.

"KNOWLEDGE IS MORE THAN POWER—IT IS VIRTUE."

VOL. 6.]

BANGALORE, JUNE, 1923

[No. 1.

## Speech delivered

BY

**His Highness Sir Sri Kanteerava Narasimharaja  
Wadiyar Bahadur, G.C.I.E.,**

**CHIEF SCOUT**

**AT THE SRI KRISHNARAJA ALL INDIA RALLY AND FIRST AID  
TROPHY, CHANNAPATNA, 2ND JUNE 1923.**

BROTHER SCOUTS, LADIES AND GENTLEMEN,

I am very pleased to have the opportunity of meeting, for the second time, the Scout Masters from Mysore and other parts of India and that this time on the most happy and auspicious occasion of the Birthday of our King Emperor. In the first place I feel, I must offer, our sincere thanks to the generous public of Bangalore district and Channapatna for arranging to hold this second Scout Rally in a rising town like this. I am certain the Scouts have enjoyed their stay here and been greatly benefitted by the close association with each other in a spirit of fellowship and brotherhood.

The great benefits accruing to the young population from the Scout Movement are well-known and the steady progress it is making in the State, is evidence of its popularity. Whatever assistance the Government may render to the Movement, its successful continuance depends very largely upon the generous support of the public. I, as Chief Scout, have sent an appeal and feel sure that the response to it will be as spontaneous and liberal, as the one now made by Mr. Abdul Khudus, a member of the ancient Masthan family of this place to whom our sincere thanks are due for this act of practical sympathy on his part.



Last year Scout Krishna Murthi's act of heroism at Bangalore won the admiration of all and this year three Mysore Scouts have cast great lustre again on the fame of the Mysore Scouts. Scout Krishna Murthi's gallant act in saving the lives of two children in Bombay at the risk of serious personal injuries and Maharaja's Scout Vasudeva Rao's and Scout Lakkoor Raghavendra Rao's heroic acts in Trivandrum and Raichur respectively deserve every praise. With such brave Scouts and with your enthusiastic support I feel sure the Movement will be a success.

I cannot pass on without acknowledging on behalf of the public and the Scouts the valuable assistance rendered by the Headquarters Executive Committee and the Scout Masters who have spared no pains to make the Scouts what they are.

Gentlemen, before I conclude, I am sure you would like me to offer on behalf of us all here our congratulations to the several winners, the recipients of thanks badges and other honours. A word of consolation to those less fortunate may not be out of place and I am sure like all true Scouts they will not lose courage and by summoning their Eighth Law to their succour will cheerfully persevere to win laurels in the future not only in competitions like this but by gallant deeds.





To

His Highness Sir Sri

Ikanteerava Narasimharaja Wadiyar Bahadur, G.C.F.E.,

YUVARAJA, CHIEF SCOUT OF MYSORE.

MAY IT PLEASE YOUR HIGHNESS,

**W**E, the members of the Rally Committee, Channapatna, beg respectfully, on behalf of the citizens of the Bangalore District, to accord a most hearty and loyal welcome to Your Highness on the occasion of Your Highness' visit to Channapatna in connection with the "Sri Krishnaraja All-India First Aid Trophy," and request Your Highness to be graciously pleased to convey our feelings of deep loyalty and devotion to His Highness the Maharaja and the Royal Family.

We are deeply conscious of the proud privilege which Your Highness has conferred upon us by accepting, at very great personal inconvenience, our humble invitation to preside over this function, which the public of Channapatna in particular and the Bangalore District in general, have enthusiastically organised in token of their deep interest in matters connected with the upliftment of the rising generation of the State.

We have been watching with pleasure the steady progress and development of the Boy Scout Movement under Your Highness' august auspices and inspiring guidance as the Chief Scout of Mysore, and to-day, we desire to lay before Your Highness our deep appreciation of the great benefits which have accrued to the rising generation from this Movement in the State. Channapatna is a place of some importance as a commercial centre in Mysore and is contributing its mite towards the further progress of Scouting and we feel specially grateful to Your Highness for this token of Your Highness' deep and abiding interest in the movement.

We do not wish to take more of Your Highness' precious time as Your Highness would naturally desire to visit the camping grounds of the Scouts and inspect the various arrangements that have been made to ensure their comfort and happiness.

In conclusion, we beg to state that we are deeply thankful to Your Highness for having been graciously pleased to honor us with Your Highness' august presence and once more assure Your Highness of our hearty and loyal welcome and prayer to God to shower His Choicest Blessings on His Highness the Maharaja, Your Highness and the Royal Family.

We beg to remain,

Your Highness' Loyal Subjects,

THE MEMBERS OF THE SRI KRISHNARAJA RALLY COMMITTEE.

CHANNAPATNA, )  
2nd June 1923. )



## PHYSICAL CULTURE CORNER.

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A novel and delightful method of attaining physical perfection is within the scope of every good swimmer, who employs "muscle control" to "stroke" swimming.

Water is undoubtedly the best medium for muscle building since there is a uniform resistance for exercising the various muscles of the body. Further, one can completely relax all the other muscles of the body except those concerned in the particular exercise. Miss Anette Kellerman, the "daughter of Neptune," attained her perfect symmetry of form through swimming alone. She took to swimming when she was a little girl as she was advised by a doctor, to cure some defect in the leg. Now she has not only cured her defect but is the very model of physical perfection and feminine grace.

Water lovers can get the strength of Hercules and the grace of Apollo if they only have enough imagination, to make the best use of water. It is quite essential to know all the "strokes" and have an elementary knowledge of anatomy before one can take to this system. The following set of exercises may be followed with great advantage but care should be taken to complete each movement fully and gracefully. It is from the style that a good swimmer can be picked out at a glance.

1. Employ the breast-stroke with the scissor-kick and consciously work out the back and deltoid muscles, when the arms are drawn *back* and the pectoral muscles when the arms are brought *forward*.

If greater resistance is needed, a rope can be tied to an object on the bund and made fast by means of a belt to that of the swimmer, as this will serve a dual purpose of keeping the Swimmer in the same place and also as a "life line." If this method be followed one need not go a long distance during the exercise and the resistance is increased as the swimmer is fixed in one place.

2. Stand treading the water facing bund, with the rope in front, push the water with both hands in circular sweeps (in the opposite direction of the breast stroke) at the same time kick out with scissor-stroke. The muscles employed are the pectoral muscles, since they are the chief muscles that bring the hands forward together against the push of water, and the hand muscles.

When even the scissor kick is employed the thigh and the calf muscles are exerted powerfully. Dr. Macfadden "the father of physical culture" himself says that this has a remarkable influence in improving the virility.

3. **The over arm.**—Turn your back towards the bund and, the rope pulling behind, go on the double over-arm, of course, employ the usual leg motion peculiar to this stroke, which is a cross between the "Scissor" and "Kick." This stroke when followed as suggested with the rope attachment is one which gives the greatest satisfaction as an exerciser. Almost all the powerful muscles are employed and the lung bellows



Mr. Venkateswaran of the Headquarters Physical Culture Class, B.S.M., displays his wonderful muscular development at the Channapatna Rally, 1923.

are worked to their fullest limit. Inspiration cannot be done other than through the mouth though expiration can be made through the nose. The neck may be rotated from side to side, to give them exercise corresponding to the arm-movement, though this is not an essential part of the stroke. The muscles of the back, chest, arms, and legs, are powerfully brought into play and the effect can be felt on the lungs.

4. Similarly the back swimming with the 'Scissor,'—and the circular under water sweeps of the hands, may be gone through. Inspire when the hands are over the head and expire when they close towards the body. The "sculling-

stroke" with the arms used like oars being taken out and neatly dipped over head and closed under water to the sides may be employed. The side and latissimus-dorsi muscles are chiefly used.

5. The trick-swimming which is commonly seen in which a person lies on the back and swims with feet showing out of the surface of the water is a capital exercise for the abdomen, since this cramped position is only attained by contracting the abdominal muscles.

The "side," the "crawl," and the single "over-arm" strokes give more or less similar work to the various muscles of the body but quick racing strokes are not so good as exercisers as slow deliberate movements. Floating involves some control of breath and is good for the lungs.

Under water swimming is very good in its own way but one must not strain too much. A hundred other exercises can be cited on the same lines and the object aimed at should be deliberate resistance and conscious effort of the muscles employed. If the rope becomes too much strain free swimming may be indulged in. Next, some persons may be towed along for greater resistance but a dead weight is conducive to free breathing. When still greater amount of strain is required the fixed attachment may be made which will involve a good amount of strain. Another good point about this water medium is that it acts as a fat reducer since great amount of heat is evolved to overcome the cold produced by water.

It goes without saying that if one has not great freedom in water one cannot find great fun in this method of exercise, and such persons should let them alone for lucky mermaids and "Mer-Boy-Scouts."

GREY WOLF.  
*Of the old "Dolphin"*

## AN APPRECIATION.

OUR readers will be glad to learn that His Highness the Maharaja of Mysore has been graciously pleased to make presentation of one hundred and fifty rupees to Mr. M. R. Srinivasamurti, B.A., in appreciation of his heroic prose-poem in Kannada entitled "KANTHIRA VIJAYA."



## THE FREE BROTHERS OF THE ORDER OF THE HOLY BHAVANI.

(BY P. VENKATESIAH.)

## Cast of Characters.

1. Patrol-Leader, *alias* Gopal Sircar.
2. Scouts of the Patrol, six in number.
3. Sowcar Patel.
4. Ramachandra Pant, *alias* Dola.
5. Khasim, the servant of Sowcar.
6. The Mine-owner.
7. Dolanath, Secretary of the 'Lodge Imperial.'
8. The treasurer and other members of the lodge.
9. The rich man of Cawnpur.
10. A set of loafers, vagabonds and others.
11. Sekhar, a detective and a friend of the Patrol Leader.

## SCENES.

The Sowcar's house.  
The Lodge.  
The Patrol Leader's residence.  
Sekhar's house.

## ARGUMENT.

## ACT I.

## Scene 1.

At a dinner, the P. L. and his Scouts learn of the dangerous doings of the Order of the Free Brothers of the Holy Bhavani, and resolve to bag them all.

## Scene 2.

Ramachandra Pant or Dolanath, an active member of the Holy Order, instigates a set of loafers and vagabonds to rise against Law and Order. P. L. introduces himself to him in disguise. Along with his Patrol which he names as his gang, he stays as the guest of the members.

## Scene 3.

P. L. and his patrol are introduced to Dolanath, the Secretary of the 'Lodge Imperial,' as Gopal Sircar and other members of the Lodge 'Grand.' The Council of Death. The P. L. is entrusted with the execution of the sentences passed by the Council.

## Scene 4.

The mine-owner's villa is blown up, though he and his child are safe.

## Scene 5.

The rich man of Cawnpur and his child are said to have been killed and thrown into a well. But they are safe through the timely information given by the P. L.

## ACT II.

## Scene 1.

The Council meets. P. L. is highly appreciated for what he brags, his atrocities in connection with the blowing of the villa and drowning of the rich man of Cawnpore and his child.

## Scene 2.

P. L. has a talk with his friend Sekhar about the arrangements to book the Order. The note of caution to the Treasurer. P. L. takes it and says he will look to it.

## Scene 3.

The Council. P. L. says there is a detective in the town and undertakes to bag him.

## Scene 4.

Instructions to Sekhar to play the detective.

## Scene 5.

## The Final "Catch."

## ACT I.

## Scene 1.

(The Patrol-Leader and his Scouts enjoying a dinner.)

P. L.—Friends, this dinner that we are having at this time, is simply fine, I say. I am sure all the deliciousness is the result of the large heart our Host feeds us with to-day. Is'nt it?

1st Scout—I am quite sure of it Sir, this feast is but one of the numerous dinners that our Sowcar has been giving his well-wishers. It was a pity that the rogue of a Korcha chose our generous host for his mischief. I am told that by getting the rogue booked, we have rid the world of one of the most dangerous foes of the society, one who committed a murder with as cheerful a heart as he would receive his bride on the occasion of his wedding, unsurpassed in treachery, and who in his fierce cruelty was an exact counter-part of the famished wolf of the frozen north.

P. L.—I thank my stars, friends, that you are my most trusted partisans in all my weal and woe.

2nd Scout—But for Gopi, agile like a monkey and devoted as a dog.

Gopi—I say, your phrases out-weigh their meaning.

2nd Scout—Oh! no, please do not take me for an empty flatterer and windbag, when I tell you that you are enduring like a camel and nimble as a hare and no wonder that the Korcha fell into your trap, dull as he was like a darmouse.

Gopi—Enough of your compliments, please. I am in for something more serious.

4th Scout—Allright sir, be done with all your serious things and go along with them to the gallows. What on earth, I wonder, young fellows like us, may have anything serious to do. It is only for old people who have less work and more anxiety.

5th Scout—Don't you remember, Leader, it was this same seriously-minded gentleman that caught hold of his sick child-brother and shook him hard, simply because he forgot to shake the bottle when he administered the medicine. (All laugh.)

6th Scout—I say he is easily put out. Don't laugh.

Gopi—Oh! here comes our great little man with all the solemnity of a monkey after a mischief.

4th Scout—You are there, I already told you, he is frisky like a colt and perverse like a hog.

Gopi—Ramu, you let your blabbering tongue too loose.

4th Scout—Allright Sir, I shall say you are affable as a wet dog though obstinate and impenetrable like a rhinoceros.

Gopi—There, there, once again you are so bad.

P. L.—I say what is all this mutual admiration society about? Ramu, why is our friend, cross like a red donkey and blowing like a grampus?

Gopi—You too, Leader, in this infernal gang!

P. L.—No, no Gopi, all these are our brothers, and they want to compliment and admire you for your squirrel-like liveliness and cleverness, and I too am proud that you belong to my patrol.

Gopi—Leader, why do you tickle my vanity by just saying what these fools say. Their sentences are idiotically--I mean idiomatically--sarcastic.

P. L.—That is bad; Gopi, I must now return the remark that you gave Ramu, and request you to hold your tongue a little less loose. Now let us turn to our usual talk. Ranjit, just look at my hand and enlighten us on what you think we are going to be.

(To be continued)



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BANGALORE, JUNE, 1923.

## THE BOY SCOUTS OF MYSORE.

The Sri Krishnataraj all India First Aid Trophy and Boy Scout Rally, Channapatna.

THE Silver Mace presented by the Kolar District Board in the august name of our beloved sovereign, His Highness the Maharaja of Mysore, was offered for competition for the first time in December 1921 and the competitions were thrown open to Scout Associations, all over India, Burma and Ceylon. As per Rules of the Competitions, the Rally is to be held at regular stated intervals and accordingly the public of Channapatna and of the Bangalore District have been pleased to invite the Rally to Channapatna this year.

The large open field behind the Government High School, Channapatna was fixed as camping ground and a large number of tents were dotted all over to accommodate the Scouts. There were present in all 500 Scouts and Scouters, representing several parts of India, including the Central Provinces, Bengal, Travancore and several centres in Madras.

The Rally commenced from the 30th of May and the competitions for the All India Trophy and H. H. the Yuvaraja Shield began from the morning of the 31st May. A Board of Judges consisting of Dr. M. Srinivasa Rao, Retired Sanitary Commissioner, Rao Bahadur Dr. M. Kesava Pai of Madras, Capt. Y. V. K. Murty, D. T. M., and Dr. T. S. Nanjappa, was formed to conduct the written, oral and practical tests fixed by the rules of the Trophy. Nine teams entered but three of them including the Colombo and the Indore teams, withdrew a week before the Rally. The following are the results of the Trophy competitions.

### All India Trophy.—

- I. 10th Bangalore Troop: Winners of the Mace for the last year.
- II. 2nd George Town: Christian College Scouts.

### His Highness the Yuvaraja's Shield: Open to Mysore Scouts only.—

- I. 11th Mysore Troop: Railway Colony Scouts.
- II. 27th & 28th Bangalore Troop (A) Team.

Besides these two important trophies a number of competitions were arranged including Flagstaff, bridge building, signalling, boxing and fencing; and separate Judges were appointed for the events. The following prizes are awarded:—

### Flag Staff Construction.—

- I. 3rd Bangalore Troop: Basavangudi Scout Association.
- II. 1st Mysore Troop: Maharaja's Collegiate High School, Mysore.

### Bridge Building.—

- 1st Chittoor Troop, Government High School, Chittoor.

### Fancy Dress.—

- I. T. M. Amir, 6th Tumkur Troop, Tumkur.
- II. K. Narayan Sastry, 4th Mysore Troop, Mysore.

### Scoutcraft Exhibition.—

- I. 8th Mysore for best collection of exhibits.
- II. 21st Bangalore for the best individual work.

The programme of the Rally included also a Scouters' Conference, Camp Fire during the nights, a public display and Variety Entertainment which were all gone through satisfactorily and much appreciated by the public. The Swimming Tournament was held in Bangalore as no conveniences were available here. All the Senior Medals along with the Championship Cup, was carried away by Channapatna and all the Junior Medals except one and the Championship Cup going, to the Basavangudi Scout Association, Bangalore; Scout Kanaka Jett being the Senior Champion and Scout C. B. Shankar Iyer, the Junior Champion in swimming.

Second of June was the most important day of the Rally. H. H. the Yuvaraja, the Chief Scout of Mysore who presided over the prize distribution arrived by motor from Bangalore and was received by the members of the District Board and the Rally Reception Committee at the Travellers' Bungalow which had been specially fitted up for the occasion. A welcome address was presented to His Highness who suitably acknowledged it. After a short interval His Highness rode to the camping grounds in Scout uniform and standing at the Flag Staff, His Highness took the salute of the Scouts who marched past with Scout bugle and band playing. After the salute, His Highness took seat in the shamiana Mr. B. Venkoba Rao, Chairman, read his address after which Mr. Abdul Khudus of the Mastan family presented an address and also a purse of a thousand rupees for His Highness the Yuvaraja's Scout Fund. The Report of the competition was read by Mr. C. Subba Rao, M.A. (Hons.) Organising Scout Commissioner. The prizes were, then, distributed by His Highness to the several winners who made a short and sweet speech suitable to the occasion. The function came to a close with the Anthem and cheers.

The Rally Reception Committee with Mr. B. Venkoba Rao as Chairman deserve the gratitude of the Mysore Scout Association for their kindness in inviting the Rally to their District and arranging for this All India function entirely at their own expense, which comes to over three thousand rupees.

(Continued on page 7, col. 1.)



## H. H. THE YUVARAJA'S REPLY.

## THE DOLPHIN CLUB, BANGALORE.

### SCOUT SWIMMING TOURNAMENT APRIL, 1923.

MR. PRESIDENT, MEMBERS OF THE  
DISTRICT BOARD AND THE RALLY  
COMMITTEE:—

I thank you warmly for the welcome you have accorded to me this afternoon and for the expression of your appreciation of my work as Chief Scout. It will give me great pleasure to convey to His Highness the Maharaja your deep feelings of loyalty and devotion.

It is befitting of Channapatna with its historic associations and commercial importance to arrange to hold the Second Scouts, All India Rally in the State and it speaks volumes for the interest taken by the mercantile community of the place in the Scout Movement which mostly depends upon public support for its development. I take this opportunity on behalf of the Scouts of Mysore and the Scouts from other parts of India assembled here to offer our sincere thanks to you all for the trouble you have taken to organise this Rally and am sure the Scouts are enjoying their short stay amidst you.

*(Continued from page 6, col. 3.)*

Their hospitality is such as could never be forgotten. The camp would not have been so picturesque but for the kindness of the several officers of the State such as the Superintendent of Revenue Survey, the Director of Agriculture, the Chief Commandant, the Deputy Commissioner of Bangalore and others who readily lent their tents for the occasion. Our thanks are also due to the officers of the Education and the Police Departments who have given all possible help. The public of Channapatna have been co-operating heartily, and the Proprietor and Manager of the Gubbi Theatre also are to be thanked for their help in various ways. Thanks are also due to the several Medical Officers who came all the way from different places to act as judges and to the several Scouts and Scouters who have been helping in camp as Day Officers, Volunteers and in several other capacities. Last but not the least, is the gratitude and thanks of the Association due to Mr. and Mrs. Donne, who for several days and nights have toiled incessantly for the Rally and to whose enthusiasm and energies we owe much of its success.

BANGALORE has evinced much interest in swimming, in spite of the fact that it is sadly deficient in facilities in the nature of swimming ponds. The Kempambudi has long been the centre of activity of a keen set of swimmers. Hence it was not a big idea to hold a swimming tournament, especially as the Boy Scouts of Mysore come out with a Trophy open to the Scouts of their Association and to others in a limited circle.

In November 1921 the Dolphin Club was formed, due to the indefatigable energies of the erst-while Senior Scout and Superintendent of the Ambulance Corps, Mr. S. B. Krishnaswamy Rao. It began with a grand display of swimming in November of that year, which was witnessed by many distinguished spectators. Mr. K. R. Srinivasa Iyengar, M.A., Revenue Commissioner agreed to be the President. The Dolphin Club has done yeoman service since then. A large number of people of all ages have learnt swimming under its influence. The Club has brought out good instructors through whose hands many a learner has passed. The Dolphin Club thus begun, has enriched itself by the possession of a good row-boat presented to it by Mr. S. K. Narasimhaiya, to whom grateful thanks are accordingly offered.

The present tournament was first proposed to be held in December last, the idea having been to award a championship to the best swimmer out of four races. But the tournament had to be postponed for unavoidable reasons.

Applications were again called for, in connection with a tournament to be held on the 28th and 29th April last. Considering the short notice and the fact that it was vacation time, the competitors came in good numbers. It is noteworthy that the morass has been well represented, in spite of the fact that competitors were expected to make their own boarding arrangements.

The tournament went off very well though arrangements had to be completed within three days. It was also well attended by spectators who seemed to appreciate the programme.

The tournament can lay claim to having come forth with several novel ideas. The test in Diving and Tricks in water was one. This was more a test of the all-round athletic ability of the competitor than of swimming proper. Only half the number of people who competed elected to enter for this display, but those who did acquitted themselves very well.

A race was arranged for beginners of not more than one month's standing and proved to be the most exciting of all. It was thrown open to all members of the Dolphin Club.

The physique of the competitors was exceptionally good. The championships go to Mr. C. A. Kanaka Jetty of Channapatna (for the Seniors), and Mr. C. B. Shankar Iyer of the 3rd Bangalore Troop (for the Juniors).

The Judges were Mr. N. Venkata Rao, Mr. S. K. Narasimhaiya and Capt. A. H. Morse R.E. The members of the Dolphin Club gave some items of display. The display of floating by Messrs. D. Laxminarayana Rao and T. Shama Rao is worth mention.

After the races were over the competitors were treated to a hearty lunch.

Our thanks are due to Mr. Barton of Messrs. Barton Son & Co., for presenting the Senior Championship cup, the Judges who took the trouble of judging the races, to Mr. S. K. Narasimhaiya for presenting the Dolphin Club with the row-boat, to the distinguished spectators who graced the occasion with their presence, to the several Scouts and Scouters who assisted us in the conduct of the tournament and to all others who helped to make the tournament the grand success that it was.

Sent by V. S. RAMACHANDRA RAO,  
Dolphin Club.



H. H. the Chief Scout at the March Past, Channapatna Rally.



**Speech by Mr. B. Venkoba Rao, B.A.  
Deputy Commissioner, and Chairman,  
Reception Committee.**

**YOUR HIGHNESS, SCOUT OFFICERS  
AND SCOUTS, LADIES AND GENTLE-  
MEN :—**

ON behalf of the Reception Committee of the Sri Krishnaraja All India First Aid Trophy and the Citizens of the Bangalore District, I beg to offer Your Highness a most respectful and loyal welcome to this function and our grateful thanks to your Highness for the trouble and the great inconvenience with which Your Highness has been pleased to grace this occasion. I offer also greetings to all Scout Officers and

abiding and gracious interest, as the honoured Chief Scout in the State, and the good name of Mysore Scouting is spreading far and wide due to the several heroic acts of Mysore Scouts actuated by the highest motives, self-sacrifice and devotion to duty and to public service.

Any attempt on my part at this time of the day to dilate on the advantages of the Scout Movement would be altogether out of place. But it is impossible not to feel that the movement has had a great effect in bringing together teachers, elders and boys out of school hours in the organisation which makes for the inculcation and practice of good and high ideals of brotherhood and co-operation and self-help, and that the

effacing the war of clashing creeds and communities, leading to a broad-minded toleration and to the realisation of the world-wide ideal of brotherhood.

I trust that the Scouts have enjoyed their trip to this place and benefited by the several activities organised by the Committee. None are more keenly conscious than ourselves of the defective nature of the arrangements that have been made for the accommodation and comfort of the Scouts as well as of the Judges and Guests. Actuated by desire to serve the cause in however humble a capacity and realising the great potentialities of the Movement for the future of our country, we have attempted this venture and hope that all deficiencies will be generously over-looked.



Mr. B. Venkoba Rao, B.A., reading his Address.

Scouts and Ladies and Gentlemen who have come from long distances to take part in the Rally and to-day's proceedings.

It is a matter of sincere gratification to us that a large number of Scouts and Scout Officers from all parts of India have kindly responded to our invitation and sent teams or representatives to the Rally. Many of the South and North Indian Provinces and States are represented including Central Provinces, Bengal, Travancore and a large number of centres in Madras and Mysore.

We are gratefully aware of the great inspiration given to the Movement in Mysore by Your Highness's deep,

measure of success so far achieved is an indication of the extent to which this movement has met a distinct want in the life of the youth of the country. As the Movement adapts itself to local public requirements and public opinion and becomes more widely known in the course of time, it is bound to gather strength and momentum and secure an increasing measure of popular support.

The more one reads of the doings and achievements of the Scouts all over the world, the more one sees them in their camps and rallies, the more one is convinced that this organisation is a powerful social and moral force which makes for clean sport, clean actions and clean thoughts and is a potent factor in

My most sincere thanks are due to all the members of the Reception Committee and the several Local Boards and Municipalities for their hearty co-operation and support in the organisation of this function and also to the leading citizens and the public of Channarayana and its neighbouring Hoblies for their help and co-operation. My thanks are also due to the officers of the several Departments who have so willingly assisted us in all our endeavours and who have so splendidly co-operated with us towards the desired end.

I once more thank Your Highness, Ladies and Gentlemen, for the trouble so generously undertaken on our behalf.



## The Madras Provincial Scoutcraft Exhibition.

### Prospectus.

IN connection with the Second Annual Meeting of the Madras Provincial Council of the Boy Scouts Association, in the ensuing Christmas Holidays, a Provincial Scoutcraft Exhibition will be held at Madras which will last for three days. The Exhibition is being organised with a view to encourage Handicrafts and cultivation of Hobbies among Boy Scouts. The Scout Troops all over the Presidency are requested to contribute the following among other items to the Exhibition.

1. Drawings, portraits, models, sketches, paintings, etc.
2. Articles of handicraft.
3. Hobbies such as stamps and coins collection.
4. Any other item of interest.

N. B.—All the above items should be the unaided work of the Boy Scouts themselves and bear a label signed by the Scoutmaster to that effect.

The following will be the tentative rules for the contribution to and holding of the Exhibition:—

1. All applications should be made by the Scoutmasters in the name of their troops through their District Commissioners, to the Provincial Secretary, Boy Scouts Association, Madras.
2. Applications should reach the Provincial Secretary by the 31st October 1923, and should be accompanied with an entrance fee of Rs. 5, the fee being for the whole troop.
3. Applications should state the particulars of the items which each troop is arranging to contribute, with prices if desirous of selling the same.
4. All exhibits should reach the Provincial Secretary by 30th November 1923.
5. Each contributing troop may send one of its members to the Exhibition to be present, at the same time to explain its exhibits; and funds permitting, his lodging and boarding expenses will be met from the Exhibition Funds.
6. The transit to and fro of the exhibits contributed by each troop will be at its cost and risk.
7. Certificates of Merit will be awarded to the troops which have contributed the best collections of exhibits.

In connection with the Exhibition a Scout Rally, a Scout Concert and a Scout Fancy Dress Show will be held to which all scouts from all parts of the Presidency are cordially invited.

Bulletins will be published from time to time in the leading English and Vernacular papers and Magazines in the Presidency giving details of the Exhibition for the information of all Scout Officers, and important bulletins

will be sent separately to the District Commissioners.

All communications should be addressed to:—

THE JOINT PROVINCIAL SECRETARY,  
THE BOY SCOUTS ASSOCIATION,

Post Box, No. 1289, MADRAS.

K. SANJIVA KAMATH,  
Joint Provincial Secretary.

Dated 16th June 1923.

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H. H. the Chief Scout leaving the Pavilion, Channapatna Rally.



## ನಾವು ಕಲಿತಿರುವುದೇನು ?

(ಎಂ.ಆರ್. ಶ್ರೀನಿವಾಸಮೂರ್ತಿ ಬಿ. ಎ.  
ಅವರಿಂದ)

1. ಸ್ಕೌಟ್ ಕ್ರಮವು ನಮ್ಮ ಸಂಸ್ಥಾನದಲ್ಲಿ ಆಚರಣೆಗೆ ಬಂದು ಈಗ ೫-೬ ವರ್ಷಗಳಾದುವು. ಈ ಕಾಲದಲ್ಲಿ ಅದರಿಂದ ನಾವು ಕಲಿತಿರುವುದೇನು ? ಎಂಬುದನ್ನು ವಿಚಾರಮಾಡೋಣ. ಸ್ಕೌಟ್ ನಿಯಮಗಳನ್ನು ಬಾಯಿಗೆ ಗಟ್ಟಿಮಾಡಿ, ರೀವಿಯಾದ ಉದುವುಗಳನ್ನು ತೊಟ್ಟು ಉತ್ಸವ ಕಾಲಗಳಲ್ಲಿ ಮಾತ್ರ ಮೆರೆಯುವ, ಪೊಳ್ಳು ಹರಟೆಗಳನ್ನು ಹರಟುವ, ಕೆಲವು ಬಾಲಕರ ವಿಚಾರವನ್ನು ನಾವು ಈಗ ಹೇಳುವುದಿಲ್ಲ. ಅವರು ಕಲಿತುವುದು ಏನೂ ಇಲ್ಲವೆಂದು ಒಂದೇ ಮಾತಿನಲ್ಲಿ ಹೇಳಿ ಘೋಷಿಸಿ ಬಿಡುವೆವು.

2. ಸ್ಕೌಟ್ ನಿಯಮಗಳನ್ನು ಚೆನ್ನಾಗಿ ತಿಳಿದುಕೊಂಡು ಆಚರಣೆಯಲ್ಲಿ ತೋರಿಸಬೇಕಾದರೆ ಎರಡು ಶಕ್ತಿಗಳು ಬೇಕು. ಅವು ದೇಹಶಕ್ತಿ ಮತ್ತು ಮನಶ್ಚಕ್ತಿ. ಮೈಸೂರು ಸಂಸ್ಥಾನದಲ್ಲಿ ಇಡೀ ಹಿಂದೂಸ್ಥಾನದಲ್ಲಿ ತಮ್ಮ ಖ್ಯಾತಿಯು ಹರಡುವಂತೆ, ಬಿ. ಎಕ್. ಕೃಷ್ಣಮೂರ್ತಿ ಮತ್ತು ಎಸ್. ಬಿ. ವಾಸು ದೇವರಾವ್ ಸ್ಕೌಟ್‌ಗಳು ಸಾಹಸ ಕಾರ್ಯಗಳನ್ನು ಮಾಡಿರುವರಷ್ಟೆ. ಅವರು ಮಾಡಿರುವ ಸಾಹಸ ಕಾರ್ಯಗಳು ನಮಗೆಲ್ಲ ಏನನ್ನು ಬೋಧಿಸುತ್ತವೆ ? ದೇಹಶಕ್ತಿ ಮತ್ತು ಮನಶ್ಚಕ್ತಿ ಇವೆರಡೂ ಕಾರ್ಯಸಾಧನೆಯಲ್ಲಿ ಅತ್ಯಾವಶ್ಯಕವಾದ ಸಾಮಗ್ರಿಗಳು. ಪ್ರತಿಯೊಬ್ಬ ಸ್ಕೌಟ್ ಹುಡುಗನೂ ಈ ಸಾಮಗ್ರಿಗಳನ್ನು ಪಡೆಯದೇ ಹೋದರೆ ಅವನು ನಿಜವಾದ ಸ್ಕೌಟ್ ಆಗಲಾರನು.

3. ದೇಹ ಶಕ್ತಿಯು ಅತ್ಯಾವಶ್ಯಕವೆಂಬುದನ್ನು ಸಾರಿ ಹೇಳಬೇಕೇ ? ದುಷ್ಟರಿಂದ ಉಂಟಾಗುವ ಬಾಧೆಯನ್ನು ತಪ್ಪಿಸಬೇಕಾದರೆ ದೇಹಶಕ್ತಿಯು ಅತ್ಯಾವಶ್ಯಕವಲ್ಲವೇ ? ಮೇಲೆ ಹೇಳಿದ ಸ್ಕೌಟ್‌ಗಳು ದೇಹಬಲರಹಿತರಾಗಿದ್ದಿದ್ದರೆ ಅವರ ಪರಿಣಾಮವೇನಾಗುತ್ತಿತ್ತು ? ಪರೋಪಕಾರವನ್ನು ಮಾಡಬೇಕೆಂಬ ಬುದ್ಧಿಯಿದ್ದರೂ, ಅದನ್ನು ನೆರವೇರಿಸಲಾರದ ಹೇಡಿಯೂ, ಶಕ್ತಿಹೀನನೂ ಇದ್ದು ಪ್ರಯೋಜನವೇನು ? ಕೆಂಪಾಂಬುಧಿಯ ಕಟ್ಟೆಯ ಮೇಲೆ ನಡೆದ ಘೋರವಾದ ಹೊಡೆದಾಟದಲ್ಲಿ ಕೃಷ್ಣಮೂರ್ತಿಯು ಜಯಶಾಲಿಯಾದುದು ಏತರ ಪ್ರಭಾವದಿಂದ ? ಅನಂತರ ಯನದಲ್ಲಿ ವಾಸುದೇವರಾವ್ ಇಬ್ಬರು ಕಳ್ಳರನ್ನು ಭೂಗತಮಾಡಿದುದು ಏತರ ಬಲಮೆಯಿಂದ ? ನರಸೇತಲನಾ ರಾಯಣರಂತಿರುವ ಸ್ಕೌಟ್ ಹುಡುಗರಿಂದ ಆಗತಕ್ಕದ್ದೇನು ? ಒದಗುವ ಆಪತ್ತುಗಳಿಂದ ಇತರರನ್ನು ಪಾರುಮಾಡಿಸಿಯಾರೆ ? ತಾವೇನಾದರೂ ಅವುಗಳಿಂದ ಪಾರಾಗುವರೆ ? ಎಂದಿಗೂ ಇಲ್ಲ. ಆದುದರಿಂದ ದೇಹಶಕ್ತಿಯನ್ನು ಎಲ್ಲ ಸ್ಕೌಟ್‌ಹುಡುಗರೂ ಅತ್ಯಗತ್ಯವಾಗಿ ಪಡೆಯಬೇಕು. ದೇಹಶಕ್ತಿಯಿದ್ದರಲ್ಲವೇ ಸಾಹಸಕಾರ್ಯಗಳನ್ನು ಮಾಡುವ ಧೈರ್ಯವು ಬರುವುದು. ದೇಹಶಕ್ತಿಯಿದ್ದರಲ್ಲವೇ ಮನುಷ್ಯನು ಗಣ್ಯನಾಗುವನು. ದೇಹಶಕ್ತಿಯಿದ್ದರಲ್ಲವೇ ದೇಶವು ಉದ್ಧಾರವಾಗುವುದು. ಆದುದರಿಂದ ಶಕ್ತಿಯನ್ನು ಗಳಿಸಿ, ಶಕ್ತಿಯಿಲ್ಲದವನು ಹೇಡಿಯು ; ಶಕ್ತಿಯಿಲ್ಲದವನು ನಿಷ್ಪ್ರಯೋಜಕನು ; ಶಕ್ತಿಯಿಲ್ಲದವನು ಹಾಸ್ಯಾಸ್ಪದನು. ಆದುದರಿಂದ ಗಟ್ಟಿಮುಟ್ಟಾದ ದೇಹವನ್ನು ಪಡೆದು ಬಾಹುಬಲಪೂರಿತರಾಗುವುದು ಸ್ಕೌಟ್‌ಗಳ ಪ್ರಥಮ ಕರ್ತವ್ಯ.

4. ದೇಹಶಕ್ತಿಯಿದ್ದ ಮಾತ್ರದಿಂದ ಕೃತಕಾರ್ಯರಾ



THE SPIRIT OF TRUE ADVENTURE !

Madras Scouts who came to the Rally,  
and went back, all on wheels.

ದೇವೆಂದು ಯಾರೂ ತಿಳಿಯಬಾರದು. ದೇಹಶಕ್ತಿಗಿಂತ ಮುಖ್ಯವಾದುದು ಮನಶ್ಚಕ್ತಿ. ಒಂದು ಕೆಲಸವನ್ನು ಮಾಡಿಯೇ ತೀರಬೇಕೆಂಬ ಹಟವೂ, ಅದನ್ನು ನೆರವೇರಿಸುವುದಕ್ಕೆ ಬೇಕಾದ ಏಕಾಗ್ರಚಿತ್ತತೆಯೂ, ಕಾಲನಿರೀಕ್ಷೆಯೂ, ಅವಿಶ್ರಾಂತೋತ್ಸಾಹವೂ, ಸ್ಫೂರ್ತಿಯೂ, ಧೈರ್ಯವೂ, ವಿಜಯಕಾರಿಗಳಾಗಲು ಅತ್ಯಾವಶ್ಯಕ. ಸ್ಕೌಟ್ ನಿಯಮಗಳಿರುವುದು ಬರಿ ಬಾಯಿಗೆ ಗಟ್ಟಿಮಾಡುವುದಕ್ಕಲ್ಲ ; ಅವು ಆಚರಣೆಯಲ್ಲಿರುವುದಕ್ಕೆ. ಆ ನಿಯಮಗಳಲ್ಲಿ ಪ್ರತಿಯೊಂದೂ ಮುಖ್ಯವಾಗಿರುತ್ತದೆ. ಕಳೆದ ವರ್ಷ ನವರಾತ್ರಿಯಲ್ಲಿ ಸ್ಕೌಟ್‌ಗಳನ್ನು ಕುರಿತು ನಮ್ಮ ಶ್ರೀಮತ್ ಮಹಾರಾಜರವರು ಅಪ್ಪಣೆ ಕೊಡಿಸಿದ ಭಾಷಣವನ್ನು ಜ್ಞಾಪಕಕ್ಕೆ ತಂದುಕೊಳ್ಳಿ. " ಸ್ಕೌಟ್‌ಕ್ರಮದಲ್ಲಿ ಕೆಲಸಮಾಡುವುದರ ವಿಚಾರವೇ ಹೆಚ್ಚು ಮಾತನಾಡುವುದರ ವಿಚಾರ ತೀರ ಕಡಿಮೆ. " " ಸ್ಕೌಟ್ ನಿಯಮಕ್ಕೆ ಜೀವನಸಿದ್ಧಿಯೇ ಉತ್ತಮವಾದ ವ್ಯಾಖ್ಯಾನ "

ಎಂಬ ಭಾವಗರ್ಭಿತವಾದ ವಾಕ್ಯಗಳನ್ನು ಸ್ಮರಣೆಮಾಡಿ ಸರ್ವಶಾಸ್ತ್ರಸಂಪನ್ನರಾಗಿ ಚತುರ್ವೇದಗಳನ್ನು ಕಲಿಸಾಕುವುದು ನಮ್ಮ ಉದ್ದೇಶವಲ್ಲ. ನಡೆಯುವವರು ಎಂದಿಗೂ ಗಾದರೂ ಬ್ರಹ್ಮವೇತ್ತಿಗಳಾದಾರೇ ? ಶಾಸ್ತ್ರಪಾಠಗಳಿರಿಯದಿದ್ದರೂ, ನಿರಕ್ಷರಕುಕ್ಷಿಗಳಾಗಿದ್ದರೂ, ಜೀವಿಸುತ್ತಿರುವುದರಲ್ಲಿ ಸದಾಚಾರರತರೂ, ಸತ್ಯವಾಕ್ಯಗಳನ್ನು ಪರೋಪಕಾರಿಗಳೂ ಆಗಿದ್ದರೆ ಅವರನ್ನು ಜಾತಿಮತಾರತಮ್ಯಗಳಿಲ್ಲದೆ ಜ್ಞಾನಿಗಳೆಂದು ಹೇಳಬೇಕಾಗುವುದಲ್ಲವೇ ? ಆದುದರಿಂದ ಸ್ಕೌಟ್‌ನಿಯಮಗಳನ್ನು ಬಾಯಿಗೆ ಗಟ್ಟಿಮಾಡಿ ಪ್ರಯೋಜನವಿಲ್ಲ. ಅವುಗಳ ಜೀವನ ಕ್ರಮವನ್ನು ಸರಿಪಡಿಸಿಕೊಳ್ಳಬೇಕು. ಆ ನಿಯಮಗಳ ಯಥಾರ್ಥ ಪ್ರಯೋಜನವನ್ನು ತಿಳಿಯದೇ ಹೋದರೆ ಅವನು ಸ್ಕೌಟ್ ಹಾಗಾಗುವನು ?

5. ನಾವು ಹೇಳಿರುವ ಮನಶ್ಚಕ್ತಿಯು ಹೇಗೆ ದೊರೆಯುವುದು ? ದೇಹಶಕ್ತಿಗಾದರೋ ಸಾವಿರಾರು ಮಾಡಿ, ಗರಡಿಗೆಹೋಗಿ, ಶ್ರಮಸಾಧ್ಯವಾದ ಆಟಪಾಠಗಳಲ್ಲಿ ನಿರತರಾಗಿ ಎಂದು ಮುಂತಾಗಿ ಉಪದೇಶವನ್ನು ಕೊಡಬಹುದು. ಮನಶ್ಚಕ್ತಿಯ ವಿಚಾರದಲ್ಲಿ ಅಷ್ಟು ಸುಲಭವಾಗಿ ಹೇಳಲಾಗುವುದಿಲ್ಲ. ಇದಕ್ಕೆ ಪ್ರಯತ್ನವೂ ಸ್ವಂತವಾಗಿ ಅಭಿಮಾನಿಯಾಗಬೇಕು ; ಜೀವನದ ಮುಖೋದ್ದೇಶವನ್ನು ಸ್ಕೌಟ್ ನಿಯಮಾನುಸರಣಿಯೆಂದು ದೀಪಿಸುವುದು ತಲೆಯೆತ್ತುವುದು. ದಿನಚರಿಗಳ ಮೊರೆಯುವ ಅಲ್ಪಸಂದರ್ಭಗಳಲ್ಲಿಯೂ, ಸದ್ದಿ ಮಾಡದೆ, ಮುಖೋದ್ದೇಶವನ್ನು ಅಕ್ಷರದಲ್ಲಿಟ್ಟುಕೊಂಡು ಆಚರಿಸಬೇಕು. ಒಂದು ತಮ್ಮ ಆಲೋಚನೆಯು ಬಂದಾಗ

ಅದನ್ನು ನಿಷೇಧಿಸಬೇಕು. ಒಂದು ಕೆಟ್ಟಕೆಲಸವನ್ನು ನಿಷ್ಕುಬಿದ್ದಾಗ ಅದನ್ನು ಮಾಡದೆ ಬಿಡಬೇಕು. ಒಂದು ಒಳ್ಳೆಯ ಕೆಲಸವನ್ನು ಮಾಡಿಯೇ ತೀರಬೇಕು.

6. ಮನಶ್ಚಕ್ತಿಯನ್ನೂ, ಮನೋದಾರ್ಥವನ್ನೂ ಹೇಗೆ ಪಡೆಯಬಹುದೆಂಬುದನ್ನು ನೋಡೋಣ. ಒಂದು ಹುಡುಗನು ಹಿರಿಯರ ಉದಾಹರಣೆಯಿಂದಲೋ, ಸಹವಾಸದಿಂದಲೋ ಕೆಲವು ಪದಾರ್ಥಗಳನ್ನು ಪುರಸ್ಕರಿಸುವನು ; ಕೆಲವನ್ನು ತಿರಸ್ಕರಿಸುವನು ; ಕೆಲವು ವಿಚಾರಗಳನ್ನು ಪ್ರೀತಿಸುವನು, ಕೆಲವನ್ನು ಅಲ್ಲಗಳೆಯುವನು. ಚಿಕ್ಕಂದಿನಲ್ಲಿ ಉಂಟಾದ ಈ ಪಕ್ಷಪಾತಗಳು ಮತ್ತು ತತ್ವಗಳು ಬೆಳೆದಮೇಲೂ ಸ್ಥಿರವಾಗಿ ಏರ್ಪಟ್ಟು, ಮನಸ್ಸರ ಗುಣಸ್ವಭಾವಶೀಲಗಳನ್ನು ಪ್ರತ್ಯಕ್ಷಪಡಿಸುತ್ತವೆ. ಒಂದು ಮೇಲೆ " ನಿಜವನ್ನು ಹೇಳಬೇಕು " ಎಂಬ ವಿಚಾರಕ್ಕೆ ಹುಡುಗನ ಪ್ರೀತಿಯು ಬಿದ್ದಿತೆಂದು ಭಾವಿಸಿದರೆ ಆ ಆಲೋಚನೆಯಲ್ಲಿಯೇ ಆ ಹುಡುಗನು ಸದಾಚಾರ



ನಿಜವನ್ನೇ ಹೇಳುತ್ತಾ ಬಂದರೆ ಅವನಿಗೆ ತನ್ನಲ್ಲಿ ನಂಬಿಕೆ ಯುಂಟಾಗುತ್ತದೆ ; ನಿಜವನ್ನು ಹೇಳುವುದಕ್ಕೆ ಮನೋ ದಾರ್ಢ್ಯವೂ ಹೆಚ್ಚುತ್ತದೆ. ಈ ಹುಡುಗನನ್ನು ಕಂಡಾಗ ಇತರರು " ಈ ಹುಡುಗನು ನಿಜವನ್ನು ಹೇಳತಕ್ಕವನು " ಎಂಬುದಾಗಿ ಆಡಿಕೊಳ್ಳುತ್ತಾರೆ. ಜನರು ತನ್ನನ್ನು ಆ ರೀತಿ ಭಾವಿಸುತ್ತಿದ್ದರೆ ನಿಜ ಹೇಳುವ ಹುಡುಗನಿಗೆ ಮತ್ತೆ ಮೃ ಶಕ್ತಿಯು ಬರುತ್ತದೆ. ಅಂದಿನಿಂದ ಅವನಿಗೆ " ನಿಜಹೇಳುವ ಹುಡುಗ " ಎಂದೇ ಗುರುತಾಗುವುದು. ಆ ಹುಡುಗನೂ ಕೂಡ ಯಾವಕೆಲಸಮಾಡುವಾಗಲೂ, ಯಾವ ಮಾತಾಡುವಾಗಲೂ ತಾನು ನಿಜಹೇಳುವ ಹುಡು ಗನೆಂದು ತಿಳಿದು ಆಚರಿಸುತ್ತಾನೆ. ಈ ವಿಚಾರಕ್ಕಿರುವ ಪ್ರೀತಿಯು ಆ ಹುಡುಗನಿಗೆ ಹೆಚ್ಚಿನ ಮನಶ್ಚಕ್ತಿಯನ್ನು ಕೊಡುತ್ತದೆ. ಒಬ್ಬ ಮನುಷ್ಯನು ತನಗೆ ಪ್ರೀತಿಯಿರುವ ವಿಚಾರಗಳಲ್ಲಿ ತನ್ನ ಮನಶ್ಚಕ್ತಿಯನ್ನೂ ದೇಹಶಕ್ತಿಯನ್ನೂ ಸಂಪೂರ್ಣವಾಗಿ ಪ್ರಯೋಗಿಸುವಂತೆ, ಈ ಹುಡುಗನು ನಿಜಹೇಳುವ ಸಂದರ್ಭಗಳಲ್ಲಿ ತನ್ನ ಎಲ್ಲಾ ಶಕ್ತಿಗಳನ್ನೂ ಪ್ರಯೋಗಿಸುತ್ತಾನೆ. ನಿಜಹೇಳುವುದೇ ಅವನ ಸ್ವಭಾವ ವಾಗಿ ಏರ್ಪಡುತ್ತದೆ. ನಾಟಕಕ್ಕೆ ಹೋಗಬೇಕೆಂದು ಮಹತ್ವಾಕಾಂಕ್ಷೆಯುಳ್ಳವರು ಪಾತ್ರ ಪದಾರ್ಥಗಳನ್ನೂ, ಮನೆಮಠಗಳನ್ನೂ ಮಾರಿಯಾದರೂ ನಾಟಕಕ್ಕೆ ಹೋಗು ವಂತೆ ನಿಜವನ್ನು ಹೇಳಬೇಕೆಂದು ಮಹತ್ವಾಕಾಂಕ್ಷೆಯು ಳ್ಳವನು ತನ್ನ ಸರ್ವಸ್ವವನ್ನು ಸೂರೆಗೊಟ್ಟು ನಿಜವನ್ನೇ ಆಡುವನು.

7. ಈರೀತಿ ಸ್ಕೌಟ್ ನಿಯಮಗಳಲ್ಲಿ ಪ್ರತಿಯೊಂದ ಕ್ಕೂ ಹುಡುಗರು ಮಹತ್ವಾಕಾಂಕ್ಷೆಯನ್ನು ತಳೆಯಬೇ ಕು. ಮಹತ್ವಾಕಾಂಕ್ಷೆಯನ್ನು ತಳೆಯಬೇಕಾದರೆ ಅವು

ಗಳನ್ನೇ ಸದಾ ಚಿಂತನೆಮಾಡುತ್ತಾ, ಅವುಗಳನ್ನೇ ಆಚರಣೆ ಯಲ್ಲಿ ತೋರಿಸುತ್ತ ಒಂದು ಬಾರಿಯಾದರೂ ವ್ಯತ್ಯಾಸ ವಾಗದಂತೆ ನೋಡಿಕೊಳ್ಳಬೇಕು. ಸ್ಕೌಟುನಿಯಮಗಳ ಅನುಸರಣೆಯೇ ಜೀವನದ ಮುಖ್ಯೋದ್ದೇಶವೆಂದು ದೃಢ ಸಂಕಲ್ಪ ನಾಗಬೇಕು. ಈರೀತಿ ಸ್ಕೌಟುನಿಯಮಗಳ ಮೂರ್ತಿಯೇ ತಾನಾಗಿ ಪರಿಣಮಿಸಿದರೆ ತನ್ನ ಎಲ್ಲಾ ಶಕ್ತಿ ಗಳನ್ನೂ ತನ್ನ ಪ್ರಾಣಗಳನ್ನೂ, ತನ್ನ ಸರ್ವಸ್ವವನ್ನೂ ಆ ನಿಯಮಾನುಸರಣೆಯಲ್ಲಿ ಸಮರ್ಪಿಸುವನು. ಅಂಥವನಿಗೆ ಸ್ಕೌಟು ಕ್ರಮವೇ ಉಪಾಸನಾ ದೇವತೆಯು ; ಸ್ಕೌಟು ನಿಯಮಗಳೇ ಮಂತ್ರಗಳು ; Be Prepared ಎಂಬುದೇ ಬೀಜಾಕ್ಷರಗಳು.

8. ಹೀಗೆ ಮಹತ್ವಾಕಾಂಕ್ಷೆಯನ್ನು ಪಡೆದು ಸ್ಕೌ ಟು ಕ್ರಮದಲ್ಲಿ ಮುಂದಾಳುಗಳಾಗಿ ಮಾರ್ಗದರ್ಶಕರಾಗಿ ಯಾರಿರುವರು ? ಅವರ ಹೆಸರುಗಳು ಎಲ್ಲರಿಗೂ ತಿಳಿದೇ ಈವೆ. ಯಾರು ಮುಂಬಯಿ ಪಟ್ಟಣದ ಜನನಿಬಿಡವಾದ ರಾಜಮಾರ್ಗದಲ್ಲಿ ಇಬ್ಬರು ಮಕ್ಕಳನ್ನು ಬದುಕಿಸುವ ಉ ದ್ದೇಶ್ಯದಿಂದ ಎರಡು ಮೋಟಾರು. ಬಂಡಿಗಳಿಗೆ ಸಿಕ್ಕಬೇ ಕಾಯಿತೋ, ಯಾರು ಜೀವನದ ಮುಖ್ಯೋದ್ದೇಶದ ಸಲು ವಾಗಿ ಪ್ರಾಣವನ್ನು ತ್ಯಜಿಸಮಾನವಾಗಿಣಿಸಿ ಇದ್ದೆಡೆಯಿಂದ ಮಿಂಚಿನಂತೆ ಹಾರಿ ಸಹಾಯಕನಾದನೋ ಆತನನ್ನು ತಿಳಿ ಯದವರಾರು ? ಯಾರು ಜನರಹಿತವಾದ ಪ್ರದೇಶದಲ್ಲಿ ಸುಲಿಗೆಗೆ ಸಿಕ್ಕಿದ್ದ ಬಲಹೀನನಾದ ಮುದುಕನನ್ನೂ, ಅವನಮಗಳನ್ನೂ ರಕ್ಷಿಸುವ ಉದ್ದೇಶದಿಂದ, ಕೈರಕ ಮ್ಗಳಾದ ಕಳ್ಳರ ಮೇಲೆ ಸಿಡಲಿನಂತೆ ಬಿದ್ದು ಅವರ ನ್ನು ದಿಗ್ಬಲಿ ಕೊಟ್ಟನೋ ಆತನ ಹೆಸರನ್ನು ಕೇಳದವರಾ ರು ? ಅವರಿಬ್ಬರೂ ಅಂಥಾ ಘೋರವಾದ ವಿಷಯ ವಿಚಾ

ರಗಳಲ್ಲಿ ಅದ್ಭುತಮನಶ್ಚಕ್ತಿಯನ್ನೂ ಮನೋದಾರ್ಢ್ಯವ ನ್ನೂ ಹೇಗೆ ಪಡೆದರು ? ಇದಕ್ಕೆ ಒಂದೇ ಒಂದು ಉತ್ತ ರವಿದೆ. ಸ್ಕೌಟು ನಿಯಮಗಳನ್ನು ಅನುಸರಿಸಬೇಕೆಂಬ ಮಹತ್ವಾಕಾಂಕ್ಷೆಯು ಅವರನ್ನು ಸ್ಕೌಟು ಕ್ರಮದ ಮೂರ್ತಿಗಳನ್ನಾಗಿ ಮಾಡಿದ್ದರಿಂದ ಆ ಅದ್ಭುತಮನಶ್ಚಕ್ತಿಯು, ಮನೋದಾರ್ಢ್ಯವೂ ದೊರಕೊಂಡವು.

9. ಆದುದರಿಂದ ಪ್ರತಿಯೊಬ್ಬ ಸ್ಕೌಟು ಹುಡುಗ ನೂ, ತಾನು ವಹಿಸಿರುವದೀಕ್ಷೆಗೆ ಸಾರ್ಥಕವನ್ನುಂಟು ಮಾಡಬೇಕಾದರೆ ದೇಹ ಶಕ್ತಿಯನ್ನೂ ಮನಶ್ಚಕ್ತಿಯನ್ನೂ ಗಳಿಸಬೇಕು. ನಮ್ಮಲ್ಲಿ ಎಷ್ಟೋಜನ ಬಾಲಕರು ನಿಜ ವಾದ ಸ್ಕೌಟುಗಳಾಗಲು ಯೋಗ್ಯತೆಯನ್ನು ಪಡೆದಿರುತ್ತಾ ರೆ. ಹೀಗೆ ಪಡೆದಿದ್ದರೂ ೫-೬ ವರ್ಷಗಳಲ್ಲಿ ಅಲ್ಪಲ್ಪ ಜನರ ಹೆಸರುಗಳು ಮಾತ್ರ ಜಗದ್ವಿಖ್ಯಾತವಾಗಿವೆ. ಇತರ ಬಾಲಕರು ಇನ್ನೂ ಶ್ರಮವನ್ನೂ ಶ್ರದ್ಧೆಯನ್ನೂ ವಹಿಸಿ ದಂತೆ ಕಾಣುವುದಿಲ್ಲ. ಇತರರಿಗೆ ಅನುಕೂಲ ಸಂದ ಭಗಗಳು ದೊರೆತಿಲ್ಲವೆಂದು ಹೇಳಲಾರೆವು. ಪ್ರತಿದಿನದ ಲ್ಲಿಯೂ ಯೋಗ್ಯತಾನುಸಾರ ಸಂದರ್ಭಗಳು ದೊರೆಯು ತ್ತಲೇ ಇರುತ್ತವೆ. ಅವುಗಳನ್ನು ಉಪಯೋಗಕ್ಕೆ ತಂದು ಕೊಳ್ಳುವುದಿಲ್ಲ. ನಮ್ಮ ಮನಃಪರಿಪಾಕವಾಗದೇ ಇದ್ದರೆ ಅನುಕೂಲ ಸಂದರ್ಭಗಳು ಕೈಜಾರಿಹೋಗುವುವು. ನಮ್ಮಲ್ಲಿ ಯಲ್ಲರೂ ಸ್ಕೌಟುಗಳು, ಎಲ್ಲರೂ ದೇಹದಾ ರ್ಢ್ಯವುಳ್ಳವರು, ಎಲ್ಲರೂ ಮನೋದಾರ್ಢ್ಯವುಳ್ಳವರು ಸತ್ಯವಾಕ್ಯುಳ್ಳವರು, ಪರೋಪಕಾರನಿರತರು, ಸ್ಕೌಟು ನಿಯಮಾನುಸರಣೆಯಲ್ಲಿ ಬದ್ಧಾದವರು ಎಂಬುದಾಗಿ ಹೆಸ ರುವಾಸಿಗೆಯನ್ನು ಪಡೆದು ದೇಶದೇಗ್ಗೆಯನ್ನೂ ದೇಶದ ಕೀರ್ತಿಯನ್ನೂ ಹೆಚ್ಚಿಸಲು ಈಗಲಾದರೂ ಮುಂದಾಗುವ ರೆಂದು ನಂಬುತ್ತೇವೆ.

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# THE MYSORE SCHOOL AND SCOUT MAGAZINE.

"KNOWLEDGE IS MORE THAN POWER—IT IS VIRTUE."

VOL. 6.]

BANGALORE, JULY, 1923

[No. 2.

## Headquarters Notices.

### *The Scoutmasters' Association, Bangalore.*

**A**T a meeting held on Saturday, the 9th instant, the Scoutmasters' Association has made the following elections:—

Mr. N. V. Kalyanpur, to represent it on the Executive Committee for the remaining period of this year (till October 1923).

Captain A. T. Thyagaraj Bahadur, to represent it on the Headquarters Council.

The nominations have been accepted.

### *Service Stars.*

A large stock of Service Stars has been received and they are available now for sale at the Stores @ 2 as. 3 pies each. (*Vide*, Rule 29 of the Policy, Organisation and Rules B. S. M.)

### *New Troops.*

The following new troops are reported to have been started and have been duly registered at Headquarters.

Name	Scoutmaster
1st Harihar	... Mr. Subbaraya Sastry
1st Saklespur	... „ Lingappa,
1st Shikarpur	... „ K. Bhima Rao
1st Hosadurga	... „ Sheshagiri Rao
1st Doddaballapur	... „ Gopaliah
1st Nelamangala	... „ Narasimhasastri
Haranaahalli(Hassan Dt.)	„ Venkatachar
Vadigenahalli(Bangalore Dt.)	Srinivasa Rao
Magadi	„ ... „ M. S. Ramachar
Hoskote	„ ... „ Ramaswamier

*Note.*—Four other troops have also been started, but have not been included here, as they have not yet been duly registered.

### *The Scout Year.*

Scouting having been inaugurated in Mysore in October 1917, and the Anniversary of the event every year being celebrated on October 3rd, the Headquarters Executive Committee have approved of the recommendation that the Scout year be reckoned from October to October.

### PROBLEMS IN SCOUTING No. 1.



An incident in Tenderfoot Ramu's Nature Study Trip.

### *Troop Census.*

Scout Census will be taken in September 1923. Blanks will be posted in August and should be returned duly filled as figures stand on *September 15th*. Old troops and new, waiting registration and re-registration will kindly look out and apply in time.

### *Manual of Scouting.*

The Headquarters has under contemplation the issuing of a Manual of Scouting in Kannada, with a comprehensive scope, on the lines of Scouting for Boys by Sir Robert Baden Powell. The new publication will be priced as low as is consistent with good workmanship. Troops are requested to send in an idea of the probable number of copies they may require. The book will contain about 150, 8 vo pages, and may cost about 8 annas the copy.

C. SUBBA RAU,

Organising Scout Commissioner,

**Look out for the  
COMPETITIONS  
COUPON  
in the next issue !!**



## THE FREE BROTHERS OF THE ORDER OF THE HOLY BHAVANI.

(BY P. VENKATESIAH.)

*(Continued from previous issue.)*

*4th Scout*—Oh! I quite forgot, here is our world-palmer who will, at a mere sight of our hand, divine that we see with our eyes, that we walk on our feet and hear with our ears. What a wonderful art that! I say why do you want all that bluff?

*P. L.*—Ramu, why do you fret and foam like the furious sea? Don't be hasty in your conclusions. Ranjit has learnt quite a lot from the late Professor Vidyabhushan and I have complete confidence in him.

*4th Scout*—Allright leader, we will see if what I said is not true.  
(Ranjit looks at Gopi's hand.)

*Ranjit*—Gopi, your hand tells me that you were born under the influence of the planet Capricorn and that you will be famous in your own time. You have had some hard nuts to crack and you have cracked them well. You are light as a lamb and pert as a circus-pony. The Goddess of learning will always favour you. You have not much wealth—(with a laugh). You will have 3 wives and 23 children.

*Gopi*—What, what?

*Ranjit*—Just that you are to be a very childish man.

*Gopi*—I am sure, I am not half as childish as my friend Ramu there.

*Ranjit*—O! Childish in the sense that you will have too many children.  
(All laugh)

*Ramu*—Ranjit, look at my hand and read my future.

*Ranjit*—(Taking Ramu's hand) You were born when the planet Taurus quarelled with Capricorn and so you are fatally fond of mischief and strife, you are hardy and courageous. But I see that you are a lad of very strong likes and dislikes, quick change of sentiment and will. You are too lavish with your money and have absolutely no greed for even a pie.

*2nd Scout*—That I cannot believe since it is not human to be so. For has not 'the Swan of the Avon' sung that no man's pie is freed from his ambitious finger.

*Ranjit*—I say, I do not want to be the subject of a controversy. What I see in this mirror of your hand I tell you,

and I am myself not at all liable for what I say.

*P. L.*—That is right. He tells us what he sees and we must take it for all it is worth. (Sees behind) Here comes our large-hearted, if big-bellied, Sowcar Patel.

(Enter Sowcar)

*Sowcar*—Well friends, I hope that the meagre fare I gave you has not been altogether insufficient and unsatisfactory.

*5th Scout*—Sir, your dinner would have been enough and to spare had not our friend here, been busy at the table while we wasted our time in gossip and quarrel.

*P. L.*—He is always busy like a cow's tail in the fly-time.

*Sowcar*—Patrol-leader, I have here something to tell you, something which will require your putting forth the maximum of your grit and determination to achieve. (All sit right and listen). You know perhaps that murders, kidnappings and abductions are becoming very common in our town. It is a popular rumour that there is a secret society who are working these inhuman atrocities. We must either bag them all or leave this town for good and once for all. They say the gang has all the facilities of the most accomplished cut-throats and the tactics that even Machiavelli may envy. They have never been seen together, it seems, and have never been caught even by the best of the detectives. Once they are hurt, they are sure, it seems, like the cobra, to wreak vengeance on the evil doers. And they will never betray each other's secrets even if you torture them to death.

*4th Scout*—And you want us to go into the lion's lair and be torn piecemeal?

*P. L.*—Once more hasty like a forest fire. Wait, I say we will do nothing that all of us will not be gainers by.

*Sowcar*—You hear me, my friends, it seems the gang have got their branches in many places. Bombay, I hear, is their head-quarters, and for all their daily transactions they go by the name of the order of the "Free Brothers" of the order of the "Holy Bhavani." They believe, it seems, in

the propitiation of their Goddess by human blood and free booty. They pass for ordinary peace-loving citizens all over India and do their havoc with such care and skill that hardly any one of them has till now been detected.

*P. L.*—But I think a very great amount of caution is required in this. I have hit upon a plan and it is this. I want a regular detective work to be done. I shall be the Sherlock Holmes in this affair and Gopi, of course, will be my Dr. Watson. My other Scouts will be companions. Friends, I am sure of your sincerest support. You have to be scrupulously silent in your work and do what I bid you. We must at any cost prove too much for this gang. I shall dress myself and pass for a member of this hellish order, you will pass for my colleagues. Our perilous drama now begins. Sowcar, can you not just enlighten us further on this subject?

*Sowcar*—I do not know anything more. My servant Khasim said he knew something. (Calls him) Khasim!

(Enter Khasim)

*Khasim*—Salaam Sahib.

*P. L.*—Khasim, do you know anything about the Order of the Holy Bhavani?

*Khasim*—Who Sahib, those rogues, Sahib, me knows and tells their cruel ways, clear like as a needle pricking soft cloth. Their God, Sahib, is the sharp knife, blood, *abba*, and money (with a twinkle in the eye) O! my eye shines, quite plenty Sahib, they beats travellers, kills richmen, single sons, tears babies before mothers, and laugh and jump like the he-devil we see'd in them house last full-moon.

*P. L.*—Well, proceed.

*Khasim*—Three moons yesterday I seed one such. His name—(scratching his head) said Ramachandra Panth. But I seed also the man friend. He called Dola. Then me thought he names false. True name is Dola. As he look him one chap tell him "Good morrow brother, well-met. I just coming home from market, getting for poor mamu some dry fish for pickles. Then is see me. I afraid. But me you know a pucca rascal. I hid in the tree there and hearded all them's talking. That Dola showed the friend his fingers like as you see me holding (points his fingers' crosswise). One says "Devi" and other "Rakth" those be I thinks their coding word.

(Continued on page 5, column 1.)



## A Notable Scout Master.

**B**ORN at Hyderabad (Deccan) in 1882, Captain A. T. Thyagaraj Bahadur, came to Bangalore when he was 15, and joined the St. Joseph's College, where he took keen interest in all sporting activities, and was for some-time, one of the leading foot-ballers. Later on he devoted most of his spare time for cycling and has established his name on the cycling turf holding the Championship of India for years. The following are some of the trophies won by him.

- (1) Indian Championship of South India.
- (2) Championship of India.
- (3) Championship of French India.
- (4) Raced against Australian World trotter, beating the animal by 20 lengths.
- (5) Army and Navy Championship.
- (6) 25 miles open competition against a German. Result: won by  $2\frac{1}{2}$  miles.

Besides the above, he is the winner of many a handicap in road races, having competed in the chief cities of India, such as, Madras, Bombay, Poona, Pondicherry, Hyderabad, Bangalore, Mysore etc.

Owing to his sportive career, he was offered a Commission in the Mysore Army, which he accepted, and was posted to the Mysore Transport Corps, on 3rd August 1903. He rose rapidly here until he was promoted to Division Commandership in 1909.

When the War broke out, he volunteered for service, and was attached to proceed with the Mysore Imperial Service Lancers, having left with that Unit in 1914. On arrival at Deolali, the Imperial Service Cavalry Brigade concentrated and he was made the Brigade Transport Officer of that Brigade. He then proceeded to the Egyptian Front, and for gallantry and devotion to duty while in that Front, was mentioned in Despatches on 14th September 1917. He returned to India in the beginning of 1917 and more and more of responsible work was given to him until he took permanent Command of the Imperial Service Transport Corps, on 11th September 1917. He left for Mesopotamia in the beginning of 1918 with a draught of persons and animals. On arrival at Baghdad he took over Com-

mand of the Unit in the Field. After a stay of over a year and a half he was again mentioned in Despatches for similar services there, on 10th June 1919.

He received the rank of Captain on 11th February 1918 and was awarded Distinguished War Service Medal, Order of Gundabherunda of the Mysore State. The Corps remained in the Field till the beginning of 1920 and returned to India on 28th February 1920. He received 2nd class Order of British India, in high appreciation of his service in Mesopotamia. He was decorated by His Highness the Maharaja of Mysore in open Durbar in September 1922. On 13th March 1923, he received the Order



Capt. A. T. Thyagaraj Bahadur.

of British India, at the investiture in the Residency.

Besides the above, his social activities and public services have been appreciated very highly. He has won several prizes in the open competition of the Madras District Central Assault-at-Arms. He has connection with many of the Local Institutions and Associations. He is Vice President of the Y. M. I. A.; Scout Master, Senior Head Quarters Troop, Mysore Boy Scouts; Executive Committee Member, Parent's Association, and Treasurer of the Y. M. I. A. Boy Scouts; Member of the National Cyclist's Union; Member of the Race Club, Bangalore; Patron of the Bangalore Indian's Hockey Club; and an Executive member of the S. P. C. A., C. & M. Station.

He is always first to take up prominent parts and active interest in all shows, fares, entertainments, fetes, etc., with the object of doing public service, as far as it is possible.

After his return from Overseas, he takes keen interest in the racing turf and has a few useful country-breds, which have won many a trophy to their credit, both locally and at Mysore.

Himself a fine sportsman, Captain Thyagaraj is convinced that the regeneration of Indian youth can come about only by the cultivation of self-discipline, and the paying of attention to physical development and sports.

[At the last meeting of the Scout Masters' Association, Bangalore, Captain A. T. Thyagaraj Bahadur was elected to represent the Association on the Headquarters Council of the Boy Scouts of Mysore—Ed.]

### "DON'T YOU BE PUZZLED"

Scout. Good morning to you, Sir

Scout Master. "Well, what cheer my dear Nagu?"

Nagu. (Abruptly, with a stout "patriotic" voice.) We must all be Non-co-operators, Sir. And I am sorry that many of our Scouts have lost the opportunity of hearing a great orator, winning the hearts of most of the enthusiastic audience by appealing to their emotions both logically and morally. His most persuasive speech on "Non-Co-operation" forced many of them to embrace it. We, the devoted sons of Mother India (Jai! Jai! Jai!) must become Non-co-operators.

Scout Master. Poor Nagu, does the statement "Milk is white" give you any additional knowledge?

Nagu. You are shifting the ground, Sir

Scout Master. My dear brother, the very theme of Scouting is "Non-co-operation", and I feel sorry at your ignorance of the sacred aim of the world wide movement.

Nagu. A Scout is loyal to King Emperor and he is a Non-co-operator. What a paradoxical statement it is, Sir.

Scout Master. A paradox, yet, what an amount of rich thought does it connote.

Nagu. (in mental agitation) I am moon struck and I beg of you to teach me the doctrine of Non-co-operation as applied to our GREAT BROTHERHOOD.

Scout Master. Dear Scout, Don't you be Puzzled. The answer is simple. And it is this; the very Scout law declares that a Scout must Non-co-operate with untruth, disloyalty, cruelty, jealousy, profligacy and evil thought, and that he must not co-operate with smoking, drinking and gambling. These are the very essentials that form the life blood of that religious doctrine. Therefore a Scout is a staunch embracer of the sacred tenet of "Non-co-operation."

T. M. AMIR,

Scout Master, 6th Tumkur.



## SNAKES AND SNAKE-BITES.

(Mr. S. B. Krishnaswami Rao, B.A.,  
Trivandram).

FROM the earliest times of which there is any record snakes have always forced themselves on the attention of man. Their potency for harm has always been recognised by every race of mankind in every clime. It is significant that Satan should have been represented as having taken the form of a snake and crept into the garden of Eden to tempt Adam and Eve and cause the fall of the human race. It is no wonder, therefore, that the Christians should regard the snake with fear and loathing apart from its poison, its cold glittering and unwinking eyes and the chill, clammy feel of its scaly body, which justify this attitude towards it. To the Greeks and the Romans and the ancient Egyptians the snake symbolised wisdom and among the last, at any rate, was often an object of worship. The Crown of the Pharaohs of Egypt was surmounted by a crest of gold inlaid with gems and fashioned like the hood of a cobra. In India, only the cobra of all the snakes is held as sacred and Ishwara is represented with cobras twining round his neck and limbs. Subbramanyaswamy, the younger son of Siva is regarded as the guardian of the cobra and the sin of killing one could be expiated only by suitable penances and heavy gifts to this Deity. According to the Hindu Mythology the universe is supported on the hood of the hydra-headed Audishesha. Nowhere in the Puranas is there any mention of a cobra having been killed. Lord Krishna subdued the ferocious Kalinga but did not kill it. King Janamejaya was visited with a terrible skin-affection for his act of ridding the world of the snakes, for a time, by the performance of *Sarpayaga*. Though among the deadliest of snakes, this reptile enjoys a comparative immunity in many parts of India and especially in Travancore. Two localities in Travancore merit special mention, where reports of cobra-bites are phenomenally few considering that this snake abounds in and around the temples in these localities. These are Mannarsala and parts of Vaikom. The fact is that the cobra has not only become accustomed to human society but has come to depend for its existence almost entirely on the offerings of the devotees who visit the temples. Thus it seldom molests man. Some of the Namboodiri families are said to be able to exercise a strange

power over these reptiles by which they are reported to be able to compel the cobras to migrate from any particular locality where they have become so numerous as to prove a pest. These Namboodiris are attributed with the power also of curing persons suffering from snake-bites. These reports have been gathered from persons who occupy high ranks in society and whose veracity cannot be doubted but who might have lacked time or patience to sift the evidence before them. But as details of treatment and specific instances of cures are wanting, judgment must be reserved till the investigation now on foot reveals the truth or otherwise of this reputed charm-cure. The efficacy or otherwise of charms, in general, will be discussed along with the treatment of snake-bites to be adopted by Scouts.

We have now to consider the common poisonous snakes met with in Mysore and their identification. When confronted with cases of snake-bites and when the offenders happen to be killed a scout may save much anxiety and reassure the sufferers if by inspection he is able to distinguish between deadly poisonous snakes and less poisonous or non-poisonous ones. *He must not however pause in his treatment in order to investigate the nature of the offender. He must assume that it is the deadliest variety and proceed at once with the treatment that he is competent to adopt pending the arrival of the doctor.*

There are 330 species of snakes in India of which 69 are poisonous and out of the last only a few varieties produce death in man. The snakes are broadly grouped under two families, the Colubers and the Vipers. The cobra or the “ನಾಗರ ಹಾವು” is a coluber and the Russel's Viper or “ಕೊಳಕುಮಂಡಲ” is an example of a viper. The Viperine snakes have short stumpy tails and triangular heads. The Colubrine snakes possess long tails and some have hoods. All the vipers are poisonous and though death may not result from the bites of many varieties, constitutional disturbance sometimes in a slight degree, and sometimes in a severe manner manifests itself. Some of the Colubers are quite harmless—e.g. the fresh water snakes that inhabit tanks and rivers, the rat-snake that often takes its abode in the crevices of the roofs of old houses. The last-named must be regarded as an ally of man as it preys upon rats, mice and other vermin. The python or the “ಬೆಳ್ಳು ಹಾವು” is non-poisonous and kills its victims by crushing them in its coils. Unless it happens to be very

## HEALTH AND DISEASE.

By Prof. M. V. Krishna Rao, Director,  
“Physical Culture,” Bangalore City.

PEOPLE think that illness must come generally to everyone in the natural course of things and that they must have to bear it up. Some people go even further in taking pride in being ill or having pale looks which are considered by some fools as a sign of aestheticism. There are some other classes of people who think that since they have some day or other to submit to illness, so let them give themselves up entirely to enjoyment of all sorts.

We must din into the ears of all such people that illness is not by any means a thing to be submitted to and that even hereditary tendencies may be successfully combatted by proper care of the body. Laws of Hygiene or Health are as strictly true as the laws of Physics or Chemistry or Astronomy. Illness is nothing else but the result of sinning against Nature's Laws of Hygiene. He who does not take care of the body sins against Nature. She knows no forgiveness but revenges herself with mathematical certainty. If you do not take some all-round exercises and a bath and do not sleep from 7 to 8 hours a day regularly, it is your own fault if you are ill; for you have taken pains neither to get rid of poisonous matter which is generated in your own body nor to render the latter capable of resisting infection from without.

Now a days it has become the usual rule with most people continually and almost regularly to stuff themselves with all sorts of pills and medicines generally advertised as *panaceas*. These people are ignorant of the fact that these stimulants and medicines might give them only some temporary relief but essentially harm the system a good deal.

All that we can tell these people is that the Elixir of Life is not to be had or bought for money. The Elixir does certainly not consist of these pills or tonics. It is simply and solely a healthy mode of life. It is only by fortifying our bodies in a natural manner can we ever hope to conquer disease, and

large, man need have no fear of this snake in spite of its hissing like a steam engine and putting on a menacing attitude.

(To be continued.)



never permanently by means of medicines.

The only way in which we can fortify our systems is by means of judicious exercise. At present, there are many systems of exercises but most of them are not based upon judicious principles; above all are not adapted to individual idiosyncrasies. As we know very well that the starting point of most of the diseases is the stomach so in our exercises we must pay special heed to the strengthening of the abdominal muscles. We do not mean by this that all the other muscles of the body must be neglected relatively to the abdominal muscles. Not by any means. But we do not by any means advocate to you systems of exercise which give you beautiful development of the arms and the legs, but only a poor development of the abdominal muscles. In fact, the development of the arms and legs is a minor consideration when compared with that of the trunk muscles. We must first of all give special importance to the abdominal muscles, the thoracic muscles, the back muscles and then care for the other muscles.

We would advise every one who is really anxious to have a healthy body, to begin at once a judicious course of physical exercise without any delay whatsoever and cease to take as far as possible all those poisons which masquerade under the name of 'Elixirs of Life' and *panaceas*. The only Elixir of life is HEALTHY EXERCISE.

(Continued from page 2, column 3.)

P. L.—What words?

Khasim—Coding words.

Sowcar—He means code words.

Khasim—What Sahib if I knows much English, I never be a servant. I be a Deputy Collector and say, come here, go there. My dada poor man, Sahib, and me no put to school.

Sowcar—That is alright, Khasim, go on with your story.

Khasim—And then, where I left (scratches his head) one fellow says Order Cawnpur and the other Bombay. And they hold the one another and embrace. They goes to an old house. I never follows for I be only son to my father, and I comes home direct and I be like one who don't know nothing.

P. L.—Thank you for your valuable piece of information, Khasim. This is enough for our drama. You can go Khasim.

Khasim—Salaam Sahibs.

(Exit Khasim.)

Sowcar—But leader, you are running a very great risk and I fear the task may not be quite as easy as you presume.

2nd Scout—And we are yet boys and supposing they eat us?

P. L.—(Laughing) Perhaps you think that we will laugh and make merry while you are being eaten. No my boy, you should not think like that. What happens to us will happen to you and if we are eaten, you too will be another fine morsel for them. If only we work according to our ideal, pure in thought, word and deed, and honest in our purpose, God is sure to give us victory.

All—All victory to our Holy Ishwara and to our glorious brotherhood!

P. L.—I am sure our parents will only be too glad to hear our resolve.

Sowcar—Surely, I shall be the first man to spare my only boy Ganesh to be your assistant.

P. L.—Thank you Sowcar. Friends, we shall now do something constructive. Bindu (addressing a scout) you just aid me in this manner. We shall find out where the rascal Ramachandra Panth is. I shall pose for a traitor and shall be loafing about. I shall blame the Police and give a sermon on the greatness of disloyalty. You shall come and tell me a short lesson on law and order and loyalty. In this way I shall make myself dear to that rascal. Once I am his friend, you will all be with them. We have to be careful. You know it all. Do you promise to be loyal to me?

All—Yes, we do.

Sowcar—Now friends, the resolve that you have now made is quite in keeping with the noble traditions of your patrol, and I pray God that you will be worthy of the laurels that will shower on you as you return after a glorious success in your mission.

P. L.—We hope so, Sowcar and thank you sincerely for the interest you have been evincing in our welfare. We shall now take leave of you for the present. Brothers, to-morrow begins our work, and, sink or swim, we must see it through.

== EXUENT OMNES ==

(To be continued)

## THE DOLPHIN CLUB.

THIS club has been formed under the auspices of the Boys Scouts of Mysore with the object of improving the cult of swimming.

At present the activities of the Dolphin Club are centred at the Kempambudi tank, Chamarajpet.

Membership is divided into three Classes.—  
*Beginners.*—Beginners in the art of swimming.

*Ordinary Members.*—Who can swim 100 yards on front and 50 yards on back.

*Advanced Members.*—Who know the different strokes in swimming such as the breast stroke, the crawl, the side, the single and double over-arm, the back and the back sculling; are able to float; are able to swim a mile in 40 minutes.

Know the methods of release and rescue of drowning persons in water.

Know how to properly dive and pick up objects from the bottom.

*Honorary Members.*—Persons interested in the well-being of the club who pay an annual subscription of Rs. 5 or more will be Honorary Members of the Club.

Those who pay Rs. 50 and above will be Patrons.

*Fees.*—Beginner's fee is 8 Annas for the whole course of training in swimming.

Fees for the ordinary Members including those of the advanced grade is 2 Annas per mensem.

*Badges.*—Badges will be awarded to the members.

*Constitution.*—The Management will be by a Committee of seven (including *Ex-officio* members), two of whom will be from the honorary members; one, from the beginners class; one, from the ordinary members and three from the advanced class.

There will be a Secretary to the Club and a Treasurer who will be elected from among the members of the advanced class.

The Organising Commissioner, the Boy Scouts of Mysore, will be the Vice-President.

The President of the Club is Mr. K. R. Srinivasa Iyengar M.A., Member of Council.

## Boating.

Membership for the Boating Section will be drawn from the people of the advanced grade only.

A fee of four annas a month will be levied.

The boat shall be in charge of the Secretary of the Dolphin Club without whose permission it shall not be launched.

Separate rules for boating are in force, which can be had on application.

For further particulars, apply to:—

The Organising Scout Commissioner,

The Boy Scouts of Mysore,

Bangalore City.



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BANGALORE, JULY, 1923.

## THE EDITOR'S PAGE.

### More Prizes for you.

**N**EXT month's issue will have several prizes offered to you.

They suit all tastes, literary, artistic, histrionic and other. Who will win them? The offer is not limited to Scouts only but is thrown open to all readers of the "School and Scout."

### Buying Equipment.

Don't wait till the last moment to make your purchases. Some boys are observed to rush for this thing or that at a time when some function is on, and sure as anything, either they miss to get it or pay heavily for it. You should keep your equipment 'tip top' and ready, and should bargain to get the best value for the money paid. A uniform does not mean a varied assortment of colours, not only on each Scout

but different varieties on each boy in the troop, and still it is what many a boy is seen wearing and "parading" in his "uniform." To lessen the difficulty and to offer a secure place where you can buy with confidence, the

### Scout Co-operative Stores.

was organised at the Scout Headquarters at Tippu Sultan's Palace. To make the Stores really useful and serve the need it was started to meet, it requires more supporters and more customers. Shares are available for sale at five rupees a share, either paid at once or in easy instalments of one rupee a month. We are confident every troop will own a few shares in this concern and will try to buy its equipment from this central organisation. It will be doubly beneficial—to them that buy and them that sell. The Secretary of the Stores will answer all demands.

### Hobbies.

Philately or stamp collecting is a most fascinating pastime and is, at the same time, such a wonderful educator—a teacher of such subjects as History, Geography, Geology, Mythology, Architecture and so on. Here are greetings from one of the most ardent stamp collectors from America to the Scouts

(Continued in column 1 page 7)



**Organising Commissioner to Office Boy.**—Well, Sastri, find out whether there are two Sundays that come on two consecutive days next month.

**Office Boy.**—Why, Sir?

**O. C.**—I want to see whether I cannot postpone the Scout Rally for the next month.

(NOTE.—The Scout Office had to close last Sunday, owing to the very musical (?) whistles that emanated from the O.C.'s room, when our Office Boy took the proof of the above block there (by mistake!) instead of to the Editor's Den—Ed.]

## KANNADA SIGNALLING.

(By D. Sitaram Rao.)

An attempt at formulating a code of Kannada signalling was made by me with the substantial help of my friend and co-Scout Master Mr. D. Nanjundiah when we were in charge of the District Normal Senior Scout Troop at Shimoga nearly 18 months back, and a successful demonstration also was made before Messrs. S. Hirianniah, M.A., B.L., then Deputy Commissioner, K. Shankarinarayana Rao, M.A., B.L., Chief Scout Commissioner, K. Sanjeeva Kamath, ex-Director of Boy Scouts and many other gentlemen of the town.

I could not bring out the code in proper form earlier than this for want of time. I have now completed it and place the same before my brother Scouts for their adoption. Any suggestions will be gratefully received for improvement of the code.

Care has been taken to avoid difficulty in adapting the Kannada signalling code by those who know the English code already. There will, it is hoped, be very little difficulty for tenderfingers to learn this.

The following are the alphabets in English and Kannada respectively with their representative sounds:—

English.—  
A B C D E F G H I J K L M  
Kannada.—



English.—

N O P Q R S T U V W X Y Z

Kannada.—

(ನ,ಐ) ಒ ಪ(ಪ,ಕೆ) ರ(ಸ,ಶ) ಟ ಉ ವ ತ - ಯಂ

The following points should be carefully noted before proceeding further.—

1. The letter 'h' represents aspiration
2. The letter 'x' represents for stress or double consonants.
3. The letter 'z' represents zero and nasals (ಐ,ಔ) when repeated.

**Vowels.**—Generally all the consonants are to be considered as half-letters or letters without being modified by vowels. When 'x' is signalled after 'i' or 'o' the vowels represented thereby are 'ie' or 'ow' respectively as in *lie* or *cow* being the Kannada diphthongs ಐ ಔ. A long vowel is denoted by repeating a short vowel.

**Consonants.**—We have soft and hard consonants. When any consonant is to be aspirated the letter 'h' is to be delivered immediately after that letter. e. g., ka-kha; and Ba-bha; and so on. Visarga is denoted by aspirating 'z'.

The letter 'x' when signalled immediately after a consonant, that consonant is to be doubled or to be stressed. e. g.-Appanna—apx nx a; Anniah—a nx ix yx a; and so on. The consonants (ಸ,ಶ) (ಉ,ಔ) and nasals (ನ,ಐ) can be distinguished according to the context of the passage or message.

The other signs such as 'numerical,' 'erase' &c., those in English are the same for this code also.

[The interesting attempt given above, of adapting the present system of English Signalling to Kannada, deserves careful consideration by our readers. Suggestions and improvements are invited.—E.D.]

(Continued from page, 6, col. 2.)

of the British Empire through the columns of "The Scout."

"As stamp Editor of the *American Boy*, may I convey, through the columns of "The Scout", a message of greeting and good will and friendship from the boy philatelists of America to the boy philatelists of the British Empire. It has been said that Philately knows no Frontiers—and certainly the fascinating hobby serves as one of the many, many instruments of amity which will always prevent any frontier from being erected between England (the Empire) and the United States. We are one blood—Philately binds our tie the more compactly."

Young philatelists of India will surely appreciate this message of goodwill and friendship.

## WERE I A MONKEY?

THE WINNING ESSAY IN THE COMPETITION RECENTLY ANNOUNCED IN THE SCHOOL & SCOUT MAGAZINE.

### PART I.

(Mythological Interpretation.)

Ah! what a thrill of joy it shoots into my mind which just runs back to the glorious days of SREE RAMA and the faithful ANJANEYA. Were I a monkey you would have beheld me humbly kneeling at the feet of "MY MASTER," the Lord of SITA.

Were I a monkey, I would have been talked of and praised as the ancestor of human generation. I would have thanked Mister Darwin for his "theory" which would place me on the pinnacle of human beings. I should have proved how our Anjaneya easily carried the 'Sanjeeva Parvatha.' For me the only alternative would be to carry the Chamundi hill or the Nandydroog. But would there be any necessity?

Were I a monkey, I would have been an Anjaneya—a loyal minister in the 'Ramarajya,' just as our Dewan (Mr. Banerjee) who is giving good counsel in the Mahisuru Rajya which is no less than that of the Rama Rajya.

Were I a monkey, I would have recognised Bhima as my brother and would have humbled his pride, thus teaching that "Pride goeth before a fall." I would have stood as an example to teach people to be faithful to their masters and so the masters ought to be kind towards their dependents just as Rama treated me. I would have been immortal and would have claimed for "BRAHMA PATTA."

### PART II.

Were I a monkey, I would have been a lovely Gorilla, or a fair Chimpanzee, or an innocent Ape, or a delightful Orang-utan, who lords his office in the Zoo, I would have boasted to have come from the burning Africa or the contemplative Asia.

Were I a monkey, some circus manager would have put me in a cage and trained me for his menagerie. I would have hated him for depriving me of my freedom. In this twentieth century we (the monkeys) also like to be democratic. Some poor man would have created his livelihood with my help. I would have pleased many a daughter of a nobleman or a Zamindar by being her pet.

Were I a monkey, I would have been completely free enjoying Nature (when away from the clutches of the manager). It would have been a delight for me to dance this way and that, to jump over this tree and that, to run here and there, to pull the tail of my brethren, to fight, to chatter, to tease a sparrow or a crow and above all, to hunt after the lice in others' heads. Ah! how happy I would have been!

Early in the morning I would have accompanied my band in search of food. I would have taken a round or two in the city or the village and would have returned at noon for rest. Again I would run leisurely in the evening. Anyhow I would have been punctual, or else my food?

Were I a monkey, I don't know how many bad boys would have amused themselves by throwing stones at me. I am sure, they would run off when I grow wild and grin at them. Were I a monkey, I would have been the embodiment of mischief. I would have vexed and worried the gardener. How many flower plants, how many fruit trees and how many raw vegetables would I have devoured and destroyed. How many women would I have teased by carrying off their rice pots and vessels. I would have been a leader of a band

## NEWS AND NOTES.

Mr. C. Gopalakrishna Rao, Headmaster, A.-V. School, and Secretary, Local Scout Association, Harihar, writes that on 2-6-1923, a meeting of the gentlemen of the place was held in the local A.-V. School, under the presidency of Mr. K. V. Sreenivasachar, Deputy Amildar.

After the Scouts assembled had saluted the Gandabherunda and the Union Jack, and were invested with neckscarves by the President, the meeting proceeded to business, and the L. S. A. was formed, consisting of most of the important official and non-official gentlemen of the place. Mr. B. Narayana Iyengar was elected President Mr. C. R. Bhimasena Rao, Vice-President, and the Head Master, Mr. Gopalakrishna Rao, Secretary.

By the kindness of Mr. A. Venkata-ramayya, the children were then given sweets, and the meeting closed with cheers to His Highness the Maharaja and the singing of the National Anthem.

Mr. V. Srinivas Rao, Scout Master, "Nagareswara Troop," Vadigenahalli reports that M. Rangappa, the leader of his I Patrol saved the life of a man who had swooned in the tank of the place, by pluckily jumping in with his full dress on, and rescuing the man, "who was twice as big as himself."

Well done Rangappa!

We would particularly wish to draw the attention of our readers to a very fine article on "Snakes and Snake-bites," the first part of which we publish in the present issue. Snakes, for us in India, have a sinuous attraction all their own, and as Scouts, it behoves us to know all that is possible about them. We would also like to hear of *authentic* cases of cure of snake-bites, so that the antidote might be published for general information.

exploiting several places. Were I an elderly monkey, I would have behaved quite modest with my authority and philosophic ravelry. (Sic)

Were I a monkey, I would never have sought the help of Engineers to plan and build me a house. I would have spent my life on the roofs of houses-irrespective of a peasant's or of a nobleman's, without paying rent. I would have been the surest animal to imitate man's actions. I would have envied those who would not give me any 'tindi,' (eatables) although they would devour before me.

Were I a monkey, I would have teased the travelling merchant by playing with his caps when he was asleep. I would have been an "honest rogue" by eating my master's food and smearing my hands at the innocent goat. Dear Editor, would I have thanked your "friend," for his offer, were I a Monkey? No. If I were a monkey I would never have competed for this essay with a hope of carrying off the Elysian Palm.

Isn't it, Editor!!! S. R. SUBBA RAO.



ಒಂದು ಚಿಕ್ಕಕಥೆ.

ಅ. ನ. ಕೃಷ್ಣರಾವ್ ಅವರಿಂದ

ಹಳ್ಳಿಯಹುಡುಗ—೧ನೇ ಪರಿಚ್ಛೇದ.

ನಾನೊಬ್ಬ ಹಳ್ಳಿಯ ಹುಡುಗ. ನನ್ನ ನಾಮಧೇಯವು ಶಂಕರರಾಯನೆಂದು. ನಾನು ಮಾಗಡಿ ತಾಲ್ಲೂಕಿನಲ್ಲಿರುವ ಎಣ್ಣೆಗೆರೆಗೆ ಸೇರಿದವನು. ನನ್ನ ಹಳ್ಳಿ ವಿದ್ಯಾಭ್ಯಾಸವು ಮುಗಿದ ಕೂಡಲೇ ನನ್ನ ತಂದೆಯವರು ನನ್ನನ್ನು ಬೆಂಗಳೂರಿನ ಒಬ್ಬ ದೊಡ್ಡಮನುಷ್ಯರ ಮನೆಯಲ್ಲಿ ಸೇರಿಸಿದರು. ಹೀಗೆಯೇ ಇರುವಾಗ ನನಗೆ ಆ ದೊಡ್ಡಮನುಷ್ಯರ ಮನೆಯ ಅಡಿಗೆಯವನಾದ ರಾಜಾರಾಯನ ಸ್ನೇಹವು ಪ್ರಬಲಿಸುತ್ತಾ ಬಂತು. ಕೆಲವು ದಿವಸಗಳೊಳಗಾಗಿ ನಾನು ಅವನ ಬುಟ್ಟಿಗೆ ಸಂಪೂರ್ಣವಾಗಿ ಬಿದ್ದುಬಿಟ್ಟೆನು. ಅವನ ಚಹರೆಯು ಒಳ್ಳೆಯದಲ್ಲವೆಂಬ ವಿಷಯವು ನನಗೆ ತಿಳಿದಿತ್ತಿಲ್ಲ. ನಾನಿದ್ದ ದೊಡ್ಡಮನುಷ್ಯರ ಮಗನಾದ ನಾರಾಯಣರಾಯನ ಕೊಠಡಿಯಲ್ಲಿಯೇ ನನ್ನ ವಾಸ. ಆತನು ಬಾಲಚಮೂ ಪದ್ಧತಿಯ ಒಂದು ದಳದ ದಳಪತಿಯಾಗಿದ್ದನು. ನಾನು ದಿನ ದಿನಕ್ಕೆ ರಾಜಾರಾಯನ ಬಲೆಯಲ್ಲಿ ಬೀಳುತ್ತಾ ಬಂದ ಹಾಗೆಲಾ ನಾರಾಯಣನು ನನಗೆ ಎಚ್ಚರಿಸುತ್ತಾ ಬಂದನು. ಆದರೆ ಅವನ ಅನ್ಯತಮಯವಾದ

ವಾಕ್ಯಗಳು ಚೈತ್ಯನಿಗೆ ಭೀಷ್ಮನ ವಾಕ್ಯಗಳಂತೆಯೂ, ರಾವಣನಿಗೆ ವಿಭೀಷಣ ವಾಕ್ಯಗಳು ರುಚಿಸಿದಂತೆಯೂ ರುಚಿಸಿತು.

ಹೀಗಿರಲು ಹಲಸೂರಿನ ತೇರು ಸಮೀಪಿಸಿತು. ನಾನು ಆ ತೇರಿಗೆ ರಾಜಾರಾಯನೊಡನೆ ಹೋಗಬೇಕೆಂದು ಮನಸ್ಸು ಮಾಡಿದೆನು. ನನ್ನ ಮಿತ್ರನು ಈಗಲೂ ನನ್ನನ್ನು ಎಚ್ಚರಿಸಿ "ಅಯ್ಯಾ, ಅವನು ಸಹವಾಸಕ್ಕೆ ಯೋಗ್ಯನಲ್ಲ ಆತನೊಡನೆ ಹೋಗಬೇಡ" ಎಂದೆಷ್ಟು ಹೇಳಿದರೂ ನಾನು ಲಕ್ಷಿಸದೆ ಅವನ ಜೊತೆಯಲ್ಲಿ ತೇರಿಗೆ ಹೋಗಿ ೨ ದಿನ ನಿದ್ದೆಗೆಟ್ಟು ಬಿಟ್ಟೆನು. "ಅಳುವವರ ಮೇಲೆ ಗೋಡೆ ಬಿದ್ದ ಹಾಗೆ" ಎಂಬಂತೆ ನಿದ್ದೆಗೆಟ್ಟಿದ್ದಲ್ಲದೆ ನನ್ನ ಎಡಗಾಲಿನಮೇಲೆ ಒಂದು ಜಟಕಾಗಾಡಿಯೂ ಬೇರೆ ಹೋಯಿತು. ನಾನು ಹೇಗೋ ಮಾಡಿಕೊಂಡು ಬಂದು ಮನೆ ಸೇರಿಬಿಟ್ಟೆನು. ನನ್ನ ಸ್ಥಿತಿಯನ್ನು ನೋಡಿ ಮನೆಯವರ ಮನವೆಲ್ಲ ಕರಗಿತು. ಈಗ ಅನುಭವಿಸುತ್ತಿರುವ ಶಿಕ್ಷೆಯಲ್ಲಾ ರಾಜಾರಾಯನ ಸ್ನೇಹ, ನಾರಾಯಣರಾಯನ ಬುದ್ಧಿವಾದ ತರಸ್ಕಾರದ ಫಲವೆಂದು ತಿಳಿದೆನು. ನನ್ನ ಸಂಕಟವನ್ನು ನೋಡಲಾರದೆ ನಾರಾಯಣರಾಯನು ನನ್ನ ಪಾದದ ಮೂಳೆ ಮುರಿದು ಹೋಗಿದ್ದನ್ನು ನೋಡಿ ಅದನ್ನು ಒಂದುಗೂಡಿಸಿ ಅದಕ್ಕೆ ಈಕಡೆ, ಆಕಡೆ ದೆಬ್ಬೆಗಳನ್ನು ಬಿಗುವಾಗಿ ಕಟ್ಟಿ ನನಗೆ ಚಿಕಿತ್ಸೆ ಮಾಡಿದನು.

ಸಶೇಷ.

Book Review and Acknowledgement

*Bird-craft for young India*:—Joseph Ross and E. L. King, Jubhpore.

WE have great pleasure in bringing this small brochure to the notice of all Scouts and other lovers of our winged fellow creatures. The first thing one notices on perusing a few pages is the intense sympathy for nature that the authors display. The book also is written in simple enough style for even the youngest Scout to understand the contents. The illustrations are well-executed line drawings. To be, however, the main interest in the book rests on the way in which, on attractively simple yet scientific lines, the young mind is led on to appreciate the big facts of this best of all possible worlds.

Together with the book is given a pad containing blank pages, where, by an ingenious system, the natural Scout out on the prowl, can make memoranda about every bird that he sees, to be developed at leisure into fuller descriptions.

In a word, we have nothing but praise for this little book, which we shall expect to find in the equipment of every true nature-loving Scout.

The book, with one pad, is priced very moderately at 12 annas the copy and is available with the Author, Mr. Joseph Ross, Narmada Road, Jubhpore.

We have also received with thanks a copy each of *ವಿಷ್ಣುವಿವಾಹ* and *ಕಬೀರದ* written and published by Mr. S. Garud of the Dattatraya Natak Company of Gadag.

(ತುರುಗಮುರುಗಿ will be reviewed in the next issue.)

## The Mysore Scout Co-operative Stores, Ltd. Bangalore City.

The Stores is being thoroughly reorganised, and will be in a position to meet all demands for Scout equipment etc., from Scouts and Scouters in the State and abroad.

Shares in the above, at Rs. 5 each are available for sale. It is hoped that every Scout troop will feel it its loyal duty to the movement to possess a few of these.

Apply sharp to—

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# Look and Laugh.



ಕೊಟ್ಟಷ್ಟು ತೆಗೆದುಕೊಳ್ಳಬೇಕು !

ಪೂರ್ವಕಾಲದಲ್ಲಿ ಒಬ್ಬ ದೊರೆಯು ಒಬ್ಬ ಬ್ರಾಹ್ಮಣನನ್ನು, ಮತ್ತು ಒಬ್ಬ ಬೌದ್ಧನನ್ನು, ಕರೆದುಕೊಂಡು ಒಂದು ಹೊಳೆಯ ಹತ್ತಿರ ಬಂದು, "ಅಯ್ಯಾ, ನಿಮ್ಮ ಬೃಂದದಲ್ಲಿ ಯಾರು ಈ ಹೊಳೆಯನ್ನು ದಾಟಬಲ್ಲರಿ?" ಎಂದು ಕೇಳಿದನು.

ಅದಕ್ಕೆ ಬೌದ್ಧನು. "ಹಾರುವನಾಯಿಹಾರಿತು" ಎಂದನು.

ಅದನ್ನು ಕೇಳಿದ ಬ್ರಾಹ್ಮಣನು ಸಹಿಸಲಾರದೆ "ಬಹುದಾದ್ದ (ಬೌದ್ಧ) ನಾಯಿಯೇ ಹಾರಿತು" ಎಂದು ಉತ್ತರ ಕೊಟ್ಟನು !

## SMILES.

Sent by S. R. Subba Rao, St. Joseph's College, Bangalore-Cantonment.

*Rome was not built in a day.*

A teacher asked the class to expand the idea contained in the proverb,

"Rome was not built in a day."

A clever student wrote an elaborate and glowing account of the gradual expansion of the Roman Empire !

*Keep to the left.*

By keeping to the left on a road, you are going right.

If you are going right you go wrong.

Is'nt it ?

## PUZZLES.

Sent by J. D. Sampathkumaran, Maharaja's Scout, Asst. Scout Master, 5, B. C. Troop.

My first makes company  
My second shuns company  
My third assembles company  
My whole puzzles a company

My first is a bit of butter ;  
My next a bit of mutton,  
My whole is a little matter,  
Not bigger than a button.

My first is an auxiliary verb ;  
My second is a weight  
My whole is a populous town.

Sent by S. Sitaramaiah,  
First Hasanaba Troop, Hassan.

I am

Threefourths of a cross and a circle complete,

And two semicircles joined by a perpendicular ;

A triangle standing on two feet.

And two semicircles and a circle complete ;

My whole is an intoxicating thing.  
Who am I ?

A Scout Commissioner when inspecting a certain troop asked the Scout Master,

"What are your Patrols?"

Scout Master :—Please sir, "B. O. C. Patrols."

Commissioner :—What! B. O. C. Petrols?

Scout Master :—Yes sir, B. O. C. Patrols—Bulls, Owls and Cats.

As a scout of this troop was passing along the street by a closed carriage, a stranger asked him "Can you tell me who is in this carriage?"

Scout :—There is nun, Sir.

Stranger :—If there is none in it, what are the black curtains for?

Scout :—Because there is a nun, Sir.

At this stage the stranger observed a sweet smiling face with black hood on peeping through the curtains, and went his way smiling.

N. M. NAGARAJAN,  
Maharaja's Own Troop.

## Mis.—Represented.

Mr. Grim.—What will happen when women sit in Parliament?

Mr. Grin.—Of course, half the world will be Mis(s)-represented.



## ಸ್ಕೌಟುಗಳ ಪ್ರಥಮ ಕರ್ತವ್ಯ

(ಎಂ. ಆರ್. ಶ್ರೀನಿವಾಸಮೂರ್ತಿ ಬಿ. ಎ. ಅವರಿಂದ.)

“ನಮ್ಮ ಪ್ರಥಮ ಕರ್ತವ್ಯವೇನು? ನಮಗೆ ತಿಳಿದೇ ಇದೆಯಲ್ಲ” ಎಂದು ಅನೇಕ ಸ್ಕೌಟು ಹುಡುಗರು ಹೇಳಬಹುದು. ನಿಜ, ಅವರು ಹಾಗೆ ಹೇಳತಕ್ಕದ್ದೇ. “Be Prepared” ಎಂಬುದು ದೀಕ್ಷೆಯನ್ನು ವಹಿಸಿರುವವರಿಗೆ ಅವರ ಕರ್ತವ್ಯದ ವಿಚಾರವಾಗಿ ಉಪದೇಶವನ್ನು ಕೊಡುವ ಅಗತ್ಯವೇನೂ ಇರುವುದಿಲ್ಲ. ಸ್ಕೌಟು ನಿಯಮಗಳನ್ನು ಚೆನ್ನಾಗಿ ತಿಳಿದುಕೊಂಡು ದೇಶೋದ್ಧಾರಕ್ಕಾಗಿಯೂ, ಆತ್ಮಸಾರ್ಥಕ್ಕಾಗಿಯೂ, ತಮ್ಮ ಜೀವಮಾನದಲ್ಲೆಲ್ಲಾ ಕಷ್ಟಪಡುವ ಸ್ಕೌಟುಗಳಿಗೆ ಈಗ ನಾವು ಹೇಳತಕ್ಕದ್ದು ಸ್ವಲ್ಪವಿದೆ. ಅದು ಅವರ ಸ್ಕೌಟು ನಿಯಮಗಳಿಗೆ ಸಂಬಂಧ ಪಟ್ಟುದಲ್ಲ. ಸ್ಕೌಟು ನಿಯಮಗಳಲ್ಲಿ ಸಾಕಾ ತ್ತಾಗಿ ಸೇರದೇ ಹೋದರೂ ಅದನ್ನು ಪ್ರತಿಯೊಬ್ಬ ಸ್ಕೌಟು ಹುಡುಗನೂ ಒಂದು ನಿಯಮವಾಗಿ ಅಂಗೀಕರಿಸದೇ ಹೋಗಲಾರನು.

ಸ್ಕೌಟುಗಳಿಗೆ ಸ್ಕೌಟು ಕ್ರಮಾಚರಣೆಯಲ್ಲಿ ಅಭಿಮಾನವೂ, ವಾತ್ಸಲ್ಯವೂ ಇರುವುದು ಸಹಜವಾಗಿರುತ್ತದೆ. ದೇಶ ಭಕ್ತಿಯುಳ್ಳವರು ಹೇಗೆ ದೇಶ ಸೇವೆಯಲ್ಲಿ ಬದ್ಧರಾಗುವರೋ ಹಾಗೆಯೇ ಸ್ಕೌಟು ಕ್ರಮದಲ್ಲಿ ಭಕ್ತಿಯುಳ್ಳವರು, ಅದರ ಆಚರಣೆಯಲ್ಲಿಯೂ ಬದ್ಧರಾಗುವರು, ಇದನ್ನು ಒತ್ತಿ ಹೇಳಬೇಕೆ? ನಮ್ಮ ಕ್ರಮಾಚರಣೆಗೆ ಮುಖ್ಯಾಂಗವಾಗಿರುವ ಹೆಡ್‌ಕ್ವಾರ್ಟರ್‌ರಿಂದ ಹೊರಡುತ್ತಿರುವ “ಸ್ಕೂಲು ಮತ್ತು ಸ್ಕೌಟು” ಪತ್ರಿಕೆ. ಆ ಪತ್ರಿಕೆಯ ಪ್ರತಿಯನ್ನು ಪ್ರತಿಯೊಬ್ಬ ಸ್ಕೌಟು ಹುಡುಗನೂ ಕೊಳ್ಳದಿದ್ದರೆ, ಆ ಪತ್ರಿಕೆಯನ್ನು ಕೊಳ್ಳುವಂತೆ ತನ್ನ ಮಿತ್ರಮಂಡಲಿಯನ್ನೆಲ್ಲಾ ಪ್ರೇರೇಪಿಸದಿದ್ದರೆ, ಆ ಸ್ಕೌಟು ಹುಡುಗನು ಈ ಕ್ರಮಾಚರಣೆಯಲ್ಲಿ ಟ್ಟಿರುವ ಭಕ್ತಿಯು ಹೇಗೆ ಸಾರ್ಥಕವಾದೀತು? ಅವನಿಗಿರುವ ಭಕ್ತಿಗಾದರೂ ಬಾಹ್ಯಪ್ರಮಾಣವು ಹೇಗೆ ದೊರೆತೀತು? ಆದುದರಿಂದ ಪತ್ರಿಕೆಯನ್ನು ಕೊಳ್ಳುವುದು, ಮತ್ತು ಕೊಳ್ಳುವಂತೆ ಮಾಡುವುದು, ಸ್ಕೌಟುಗಳ ಪ್ರಥಮ ಕರ್ತವ್ಯವಾಗಿದೆ.

ಹೀಗೆಂದು ನಾವು ಹೇಳಿದ ಮಾತ್ರಕ್ಕೆ ಈಗ ಸ್ಕೌಟು ಹುಡುಗರು ಪತ್ರಿಕೆಯನ್ನು ಕೊಳ್ಳುತ್ತಲೇ ಇಲ್ಲವೆಂದು ಯಾರೂ ಅಸಮಾಧಾನ ಪಡಬಾರದು. ಈಗ ಎಷ್ಟೋ ಜನ ಬಾಲಕರು ಪತ್ರಿಕೆಯನ್ನು ಕೊಳ್ಳುತ್ತಿದ್ದಾರೆ; ಕೊಳ್ಳುವಂತೆ ಮಾಡುತ್ತಲೂ ಇದ್ದಾರೆ. ಅವರ ಈ ಉಪಕಾರವನ್ನು ಕೃತಜ್ಞತಾವರ್ಧಕವಾಗಿ ಅಂಗೀಕರಿಸುತ್ತೇವೆ. ಅವರು ತೋರಿಸಿರುವ ಶ್ರದ್ಧಾಭಕ್ತಿಗಳಿಗೆ ಅವರನ್ನು ಅಭಿನಂದಿಸುತ್ತೇವೆ. ಆ ಬಾಲಕರೇ ನಿಜವಾಗಿ ಸ್ಕೌಟುಗಳೆಂದೂ, ಈ ಸ್ಕೌಟುಕ್ರಮಾಚರಣೆಯಲ್ಲಿ ಬೆಳಗುತ್ತಿರುವ ಸ್ಕೌಟುಮಣಿಗಳೆಂದೂ ಸಂತೋಷಪಡುತ್ತೇವೆ. ಆದರೆ, ಹೀಗೆ ಅಭಿನಂದಿಸಿಕೊಳ್ಳುವುದಕ್ಕೂ, ನಮ್ಮನ್ನು ಉಪಕಾರದಲ್ಲಿ ಮುಳಗಿಸುವುದಕ್ಕೂ, ಸ್ಕೌಟು ಮಣಿಗಳೆಂದು ಕೀರ್ತಿಯನ್ನು ಪಡೆಯುವುದಕ್ಕೂ, ಎಲ್ಲ ಹುಡುಗರೂ ಮುಂದಾಗಿಲ್ಲ. ಇದನ್ನು ಹೇಳುವುದಕ್ಕೆ ಯಾರ ಆಕ್ಷೇಪವೂ ಇರಲಾರದಷ್ಟೆ. ಪ್ರತಿಯೊಬ್ಬ ಸ್ಕೌಟು ಹುಡುಗನೂ ನಮ್ಮನ್ನು ಆಕ್ಷೇಪಿಸುವುದಕ್ಕೆ ಮೊದಲು ತನ್ನನ್ನು ತಾನೇ ಪ್ರಶ್ನಿಸಿಕೊಳ್ಳಲಿ.

ಸ್ಕೌಟುಪತ್ರಿಕೆಯ ಪ್ರಚಾರಕ್ಕಾಗಿ ತಾನು ಮಾಡಿರುವ ಪ್ರಯತ್ನವೆಷ್ಟು. ತನ್ನ ಮಿತ್ರರಿಂದ ಮಾಡಿಸಿರುವ ಪ್ರಯತ್ನವೆಷ್ಟು?

ಸ್ಕೌಟು ಪತ್ರಿಕೆಯು ಸಮಸ್ತ ಬಾಲಕರ ಹಸ್ತಗತವಾಗಿರಬೇಕೆಂದೂ ಸಮಸ್ತ ಬಾಲಕರ ಮನರಂಜನೆಯಾಗಬೇಕೆಂದೂ, ಅತ್ಯಲ್ಪವಾದ ಬೆಲೆಯನ್ನೇ ಇಟ್ಟಿರುವವು; ವಿವಿಧ ವಿಷಯಗಳನ್ನೂ ಸೇರಿಸಿರುವವು; ಬಾಲಕರ ಬರವಣಿಗೆಗಳಿಗೆ ಅವಕಾಶವನ್ನೂ ಕಲ್ಪಿಸಿರುವವು. ಆದರೆ ಈ ಅನುಕೂಲಗಳನ್ನೆಲ್ಲಾ ಸ್ಕೌಟು ಹುಡುಗರಲ್ಲಿ ಅನೇಕರು ಉಪಯೋಗಕ್ಕೆ ತಂದುಕೊಂಡಿಲ್ಲ.

ಈಗಲಾದರೂ ಆ ಕೆಲವು ಹುಡುಗರೂ, ಅನೇಕ ಸ್ಕೌಟುಗಳೂ, ಈ ಪ್ರಥಮ ಕರ್ತವ್ಯವನ್ನು ನೆರವೇರಿಸುವರೆಂದು ನಂಬುತ್ತೇವೆ. ಅವರು ನಿಜವಾದ ಸ್ಕೌಟುಗಳು ಅಹುದೇ ಅಲ್ಲವೇ ಎಂಬುದನ್ನು ಈ ಪತ್ರಿಕೆಯ ಪ್ರಚಾರದಿಂದ ಒರೆ ಹಚ್ಚಿ ನೋಡುತ್ತೇವೆ. ಸ್ಕೌಟುಗಳಿರಾ! ಈ ಸಮಯವನ್ನು ಕಳೆದುಕೊಳ್ಳಬೇಡಿ. ಬರಿಯ ಉಡುಪುಗಳನ್ನು ಧರಿಸಿಕೊಂಡು ಪೊಳ್ಳು ಹರಟೆಗಳನ್ನು ಹರಟುವ, ಮಹೋತ್ಸವ ಕಾಲಗಳಲ್ಲಿ ಮಾತ್ರ ಮೆರೆಯುವ ಅಲಂಕಾರದ ಸ್ಕೌಟುಗಳೆಂದು ಅಪಕೀರ್ತಿಯನ್ನು ಪಡೆಯಬೇಡಿರಿ. ನಿಮ್ಮಲ್ಲಿ ಪ್ರತಿಯೊಬ್ಬರೂ ಸ್ಕೌಟುಪತ್ರಿಕೆಯನ್ನು ಪಡೆಯುವುದು ಪ್ರಥಮ ಕರ್ತವ್ಯವೆಂದು ತಿಳಿಯಿರಿ; ಆ ಸ್ಕೌಟುಪತ್ರಿಕೆಯನ್ನು ಇತರರು ಕೊಳ್ಳುವಂತೆ ಮಾಡುವುದು ಪ್ರಥಮ ಕರ್ತವ್ಯವೆಂದು ಭಾವಿಸಿರಿ. ಸ್ಕೌಟುಪತ್ರಿಕೆಯ ವಿಚಾರದಲ್ಲಿ ಬಹಳ ಶ್ರದ್ಧೆಯನ್ನು ವಹಿಸಿದವರ ಹೆಸರುಗಳನ್ನು ಪತ್ರಿಕೆಯಲ್ಲಿ ಅಭಿನಂದನಪೂರ್ವಕವಾಗಿ ಪ್ರಕಟಿಸಿದಾಗ ನಿಮ್ಮ ಹೆಸರುಗಳು ಬರದಿದ್ದರೆ ಆಗ ಖೇದಗೊಳ್ಳಬೇಡಿ. ಈಗ ನಿಮಗೆ ಅವಕಾಶವನ್ನು ಕಲ್ಪಿಸಿದ್ದೇವೆ. ನೀವು ನಿಜವಾದ ಸ್ಕೌಟುಗಳೆಂಬುದನ್ನು ವ್ಯಕ್ತಪಡಿಸಿ.

ಹೀಗೆ ನೀವು ಶ್ರದ್ಧೆಯನ್ನು ವಹಿಸಿ ಕೆಲಸಮಾಡಿದರೆ ನಿಮಗೂ ಅದರಿಂದ ಲಾಭವುಂಟು. ಸೇಕಡಾ ಹತ್ತರಂತೆ ನಿಮಗೆ ಕಮಿಷನ್ ದೊರೆಯುವುದರಿಂದ ನಿಮಗೂ, ನಿಮ್ಮ ಟ್ರೊಪಿಗೂ ಅಲ್ಪವಾದರೂ, ಶ್ರಮಪಟ್ಟು ಸಂಪಾದಿಸಿದ ದ್ರವ್ಯಲಾಭವಾಗುವುದು. ಈ ಅಲ್ಪ ದ್ರವ್ಯಕ್ಕೂ ಈಗ ನೀವು ಇತರರನ್ನು ಆಶ್ರಯಿಸಬೇಕಾಗಿದೆ. ಪ್ರತಿಯೊಬ್ಬ ಸ್ಕೌಟು ಹುಡುಗನೂ ಸ್ವಾವಲಂಬನೆಯನ್ನು ಕಲಿಯಬೇಡವೇ? ಹಾಗೆ ಕಲಿಯುವುದಕ್ಕೆ ಈಗ ಅವಕಾಶವಿದೆ.

ಮೈಸೂರಿನ ಸ್ಕೌಟುಗಳು ಕರ್ತವ್ಯನಿಷ್ಠರೆಂದು ಜಗತ್ಪ್ರಸಿದ್ಧರಾಗಿದ್ದಾರೆ. ಈ ಜಗತ್ಪ್ರಖ್ಯಾತಿಯನ್ನು ಳಿಸಿಕೊಳ್ಳುವ ಭಾರವು ಈಗ ನಿಮ್ಮ ಮೇಲೆ ಬಿದ್ದಿದೆ. ಅದನ್ನು ಹೇಗೆ ನಿರ್ವಹಿಸುವಿರೋ ನೋಡಬೇಕೆಂದು ಎಲ್ಲರೂ ಕಾದಿದ್ದಾರೆ. ನಿಮ್ಮ ಖ್ಯಾತಿಯನ್ನು ಅಲ್ಲಗೆಳೆಯುವರು ಎಷ್ಟೋ ಜನರು ದುರ್ಬುದ್ಧಿಯನ್ನು ತೋರುತ್ತಿದ್ದಾರೆ. ನಿಮ್ಮ ಹಾದಿಯಲ್ಲಿ ಕಷ್ಟಗಳನ್ನೊಡ್ಡಿ ಆಟವನ್ನು ನೋಡುವ ಮಂದಿಯು ನಿಮ್ಮ ಸುತ್ತಮುತ್ತಲೂ ತುಂಬಿದಾರೆ. ದಿನಗಳನ್ನು ಎಣಿಸಿ ಹಣವನ್ನು ಜೀವಿಗಳಿಸುವ ಮಹನೀಯರನೇಕರು ನಿಮ್ಮನ್ನು ಬೆದರಿಸುತ್ತಿದ್ದಾರೆ. ಇಂತಹ ಕಾಲದಲ್ಲದೆ ಮತ್ತಾವಾಗ ನಿಮ್ಮ ದೃಢಪ್ರತಿಜ್ಞೆಯನ್ನೂ, ಧೈರ್ಯವನ್ನೂ, ಸಾಹಸವನ್ನೂ ತೋರಿಸುವುದು. ನೀವು ಹಿಡಿದಿರುವ ವ್ರತವು ಸತ್ಯವೆಂದು ನೀವು ತಿಳಿದಿರುವುದಾದರೆ ಅವರಿಗೆ ಅಂಜಬೇಡಿ. ಗಲಭೆಯಲ್ಲದೆ ನಿಮ್ಮ ಕೆಲಸದಲ್ಲಿ ನಿರತರಾಗಿ. ಕಾರ್ಯ

ರೂಪದಲ್ಲಿ ಅಸದೃಶವಾದ ಫಲವನ್ನು ತೋರಿಸಿ. ರು ನಾಚಿಕೆಯಿಂದ ಮುಖವಿಳಿಸುವಂತೆ ಮಾಡಿ. ಮಹನೀಯರಿಗೆ ದೇವರು ಸುಬುದ್ಧಿಯನ್ನು ಕೊಡುವುದೆಂದೂ ದೇವರನ್ನು ಪ್ರಾರ್ಥಿಸಿ. ಅವರ ವಿಚಾರದಲ್ಲಿ ಕ್ಷಮೆಯನ್ನು ವಹಿಸಿ. ನಿಮ್ಮ ಪ್ರಥಮ ಕರ್ತವ್ಯವನ್ನು ನಿಷ್ಠೆಯಿಂದ ಮಾಡಿ ಜನರ ಆದರಣೆಗೂ, ಗೌರವಕ್ಕೂ ಪಾತ್ರರಾಗಿ. ಹಾಗೆ ಜನರ ಆದರಣೆಗೂ, ಗೌರವಕ್ಕೂ ಪಾತ್ರರಾಗುವ ಸತ್ಯವು ನಮ್ಮ ದೇಶದ ಸ್ಕೌಟು ಬಾಲಕರಲ್ಲಿಲ್ಲವೇ? “ಇಲ್ಲ” ಎಂದು ಹೇಳುವವರ ಬಾಲ್ಯವನ್ನು ಮುಚ್ಚಿಸುವ ಸಾಹಸವು ನಮ್ಮ ಬಾಲಕರಲ್ಲಿಲ್ಲವೇ? ನೋಡೋಣ. ಈಗ ನಮ್ಮ ಕರ್ತವ್ಯನಿಷ್ಠತೆಯ ಪರೀಕ್ಷಾಕಾಲ- ಕರ್ತವ್ಯ ದೀಕ್ಷೆಯನ್ನು ಕೈಕೊಳ್ಳಿರಿ. ಮಾಡುವುದನ್ನು ಸಾಕು.

## ಗಂಡ ಹೆಂಡಿರ ಸಂವಾದ

ಶ್ರೀ ಕೃಷ್ಣನ ವಿಷಯವಾಗಿ ಹರಿಕಥೆಯನ್ನು ಕೇಳುವುದಕ್ಕೆ ಹೋಗಿದ್ದ ಒಬ್ಬಾನೊಬ್ಬ ಬಡ ಬ್ರಾಹ್ಮಣ ತನ್ನ ಹೆಂಡತಿಯನ್ನು ಕುರಿತು “ಎನೇ? ನಾನು ದಿನ ಹರಿಕಥೆಯಲ್ಲಿ, ಕೃಷ್ಣನಿಗೆ ಒಂದುಸಾವಿರ ಹೇಳಿ ಇದ್ದರೆಂದು ಕೇಳಿದನು. ಅದನ್ನು ಕೇಳಿದಾಗಿನಿಂದಲೂ ನಾನೂ ಅವನಂತೆಯೇ ಸಾವಿರ ಹೆಂಡಿರನ್ನು ಮದೆಯಾಗಬೇಕೆಂದು ಅಪೇಕ್ಷಿಸುವೆನು. ಇದಕ್ಕೆ ನೀನು ಹೇಳುತ್ತೀಯೇ? ಎಂದನು. ಇದನ್ನು ಕೇಳಿ ಚತುರೆಯಾದ ಇವನ ಹೆಂಡತಿಯು “ಇದೇನು? ಯಜಮಾನರಿಗೆ ಹೀಗೆ ಹುಚ್ಚು ಹಿಡಿದಿದೆ” ಎಂದು ಯಚಿಸಿ “ನಾನು ನಿಮ್ಮನ್ನು ಒಂದು ಪ್ರಶ್ನೆಯನ್ನು ಕೇಳಿ ಈಗ ಸಮಯ ಸಿಕ್ಕಿದೆ. ನೀವು ನನ್ನ ಪ್ರಶ್ನೆಗೆ ಉತ್ತರ ಕೊಟ್ಟರೆ, ನಾನು ನಿಮ್ಮದಕ್ಕೆ ಉತ್ತರ ಕೊಡುವೆನು” ಎಂದಳು. ಇದನ್ನು ಕೇಳಿ ಬ್ರಾಹ್ಮಣನು ಸಂತೋಷದಿಂದ “ನಿನ್ನ ಪ್ರಶ್ನೆ ಯಾವುದು?” ಎಂದನು. “ನನ್ನ ಕೆಲವು ದಿನಗಳ ಹಿಂದೆ ಪಾಂಡವರ ಚರಿತ್ರೆಯನ್ನು ಕೇಳಿ ಉ ಹೋಗಿದ್ದೆ. ದ್ರೌಪದಿಗೆ ಐದು ಜನ ಗಂಡಂದಿರೂ ಇದ್ದರೆಂದು ಕೇಳಿದೆ. ಅದನ್ನು ಕೇಳಿ ನಾನು ಯಾವುದನ್ನೆಂದರೆ, ನೀವೇನೋ ಬಡವರು ನನ್ನನ್ನು ಕಾಮಲಯ ನಿಮಗೆ ಸಾಮರ್ಥ್ಯ ಸಾಲದು. ಆದ್ದರಿಂದ ನಿಮ್ಮ ಬಟ್ಟು ಬೇರೆ ಐಶ್ವರ್ಯವಂತರಾದ ಐದು ಜನ ಗಂಡಂದಿರನ್ನು ಮದುವೆಯಾಗಬೇಕೆಂದು ಅಪೇಕ್ಷಿಸಿದೆನು. ಇದಕ್ಕೆ ನೀವು ದಯವಿಟ್ಟು ಉತ್ತರ ಕೊಡಿ” ಎಂದಳು. ಈ ಮಾತುಗಳನ್ನು ಕೇಳಿ ಬ್ರಾಹ್ಮಣ ಹೆದರಿಕೆಯಿಂದ “ಇದೇನು! ನೀನು ಬೇರೆಯವರನ್ನು ಮದುವೆಯಾದರೆ ನನ್ನ ಗತಿಯೇನು? ನನ್ನ ಅಡಿಗೆ ಮಾಡುವವರಾರು? ನಾನೂ ಸಾವಿರ ಹೆಂಡಿರನ್ನು ಮದುವೆಯಾಗುವುದಿಲ್ಲ. ನೀನು ಐದು ಜನ ಗಂಡಂದಿರನ್ನು ಮದುವೆಯಾಗಬೇಡ” ಎಂದನು.



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1. MSS. should be legibly written on one side of the page only.
2. Descriptions of news and events must be brief.
3. All extracts and quotations must be acknowledged.
4. A free copy of the magazine will be sent to every contributor of stories, poems, articles and sketches, which are published in the magazine.

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ರೂ. ಆ. ಪೈ.

ಪೋಷಕರಿಗೆ	೩	೦	೦
ಸರ್ಕಾರಿ ಸಂಸ್ಥೆಗಳು, ವಾಚನಾಲಯಗಳು			
ಮತ್ತು ಪ್ರಸ್ತುತ ಭಂಡಾರಗಳಿಗೆ	೨	೦	೦
ಸಾಮಾನ್ಯ ಚಂದಾದಾರರಿಗೆ	೧	೦	೦

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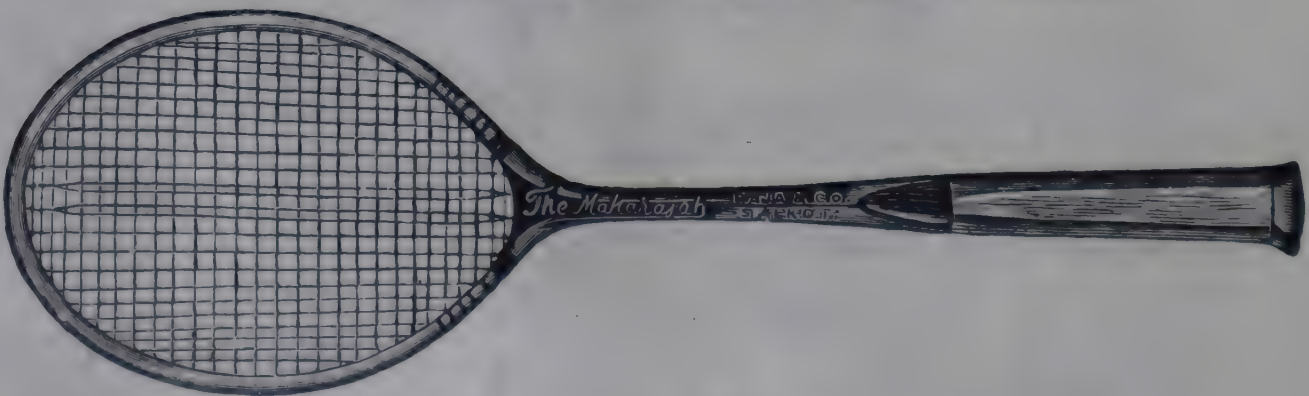
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# THE MYSORE SCHOOL AND SCOUT MAGAZINE.

"KNOWLEDGE IS MORE THAN POWER—IT IS VIRTUE."

VOL. 6.]

BANGALORE, AUGUST, 1923

[No. 3.]

## HEAD-QUARTERS NOTICES.

**SENIOR SCOUTS:**—Dr. M. K. Venkata Rao, M.A., Ph.D., Commissioner for Senior Scouts, wishes to announce that he will be glad to visit and help any corps or patrols of Senior Scouts who may need guidance. Correspondence is invited.

**THE MYSORE SCOUTER:**—For the use of Leaders and Scouters, a new magazine is issued from the Headquarters. It is in the form of an occasional news-sheet (4 pages) at present and it is hoped to make it a regular monthly feature. It is sent free to every active Scoutmaster, Commissioner, and Secretary, Local Scout Association. For others, price one anna. Those who have not received their copies, please register names with the Headquarters.

**RE-REGISTRATION OF TROOPS:**—Attention of Scoutmasters is drawn to rule 38 of the Policy, Organisation and Rules, Boy Scouts of Mysore, re: annual registration of troops. Ask for blanks.

**SCOUT CO-OPERATIVE STORES:**—Mr. A. Vasudeva Rao, B.A., Assistant Organising Scout Commissioner has assumed charge, by order of the Board of Directors, of the Secretaryship of the Stores. All correspondence in future



Old Lady: (to regular orchard raider, in righteous indignation)

—'There—you again, let me catch you next time—'

Orchard Raider: "That's all right, Ma'am, don't mention it. The blooming fellers have made me referee for the Hockey Match this evenin', an' I was just thinkin' in what a holy place I was, safe from the darned ball!"

Sent by MR. B. CHANDRAN,  
Calicut.

should be addressed to him, in the name of the Secretary, Co-operative Stores, Tippu Sultan's Palace, Fort, Bangalore City.

**MARKSMANSHIP CLASS:**—There are 24 Scouters and others in the Musketry Class organised by Headquarters, the period of training being 3 months. It is hoped marksmanship badge will receive an impetus in Bangalore. Other centres, please buck up!!

**MAGAZINE COMPETITIONS:** The prize of Rs. 5 for the essay "Were I a monkey," has been awarded to Scout S. R. Subba Rao of the St. Joseph's College, Bangalore. Attention is drawn to announcements re: other competitions in this issue.

C. SUBBA RAO,  
Organising Commissioner.

See page 7

for

**COMPETITIONS!**



## THE FREE BROTHERS OF THE ORDER OF THE HOLY BHAVANI.

(BY P. VENKATESIAH.)

## SCENE II.

Enter Ramachandra Panth *alias* Dola with a group of loafers from one corner; and from another, P. L. and his Scouts in plain clothes.

P. L.—Hush, let us hide and see what they do. (They hide).

Ram P.—You, my kiddies, why do you suffer thus? Has not the Sowcar insulted you and treated you badly?

1st loafer—Yes, he called me a good-for-nothing, and kicked me till my ribs broke.

Ram P.—You see, he corroborates my statement. These rich fellows ought to be booked all in a body. We must raise the standard of revolt against law and authority and see that we disabuse our minds of the faintest ideas about trust, loyalty, kindness and honour.

2nd loafer—Righto! The world moves in a wrong plain and good and virtue are for antipodes.

Ram P.—Now you see, we must organise ourselves in a body to fight these capitalists. Labour now-a-days does not pay and the best thing for us to do is to take to our noble calling of house-breaking. For this, two things are necessary. You must kill your conscience and strangle a baby and rob a Marvadi as cheerfully as you will eat a plate of *Badam Halva*. Have you not seen so many of our brethren die in the streets, of hunger, simply because wages were low and prices high; and these rich fellows exploited our resources so freely.

All—Down with all these moneyed people. We will kill them, fire their houses, and slay all their children and we shall have well-earned holiday.

Ram P.—Now I will give one hint to you. To-night the mine-owner Suresh goes to his garden with his only son. He is bound to take much money with him and his treasure box. Strangle him and get away his son and the box. It is true that he has a dozen retainers but they will be nothing to you.

3rd loafer—But I say, he has fed our hungry mouths many times and I think we are not justified if we kill him.

Ram P.—Down with that coward there. Kick him.

(All beat the 3rd loafer)

3rd L.—Oh, no, my Gods! I shall be with you.

Ram P.—Yes. Now, friends, you will go and do your work. We will see you carry out my instructions. You know my house in No. 7, Eighteenth street.

3rd L.—Oh, yes, see if I am not the hero. (They go)

Ram P.—I shall say like Mark Antony, "Now let it work, Mischief thou art afoot Take what course thou wilt."

(He is attempting to go. Enter from the corner the P. L. and his scouts).

4th Scout to the P. L.—I say, you ought not to talk like that. There is the King's police.

P. L.—What, the police, you mean to say, I am afraid of them? Aye, I will just pound their brains, as an elephant an ant. I care a rat about your King or your Police. I have as much right to own a tongue and use it as any one else under the sun. Don't think I am a milksop. (He twists his moustache)

(Suddenly Ramachandra Pant turns)

Ram P.—Hullo, Gentlemen, what is the quarrel about?

P. L.—Good morrow, brother, and well-met. (He shows his fingers in the fashion of the members of the Lodge)

Ram P.—(With surprise) Hullo brother. (Returns the sign)

P. L.—Devi.

Ram P.—Raktha.

P. L.—Ahmedabad.

Ram P.—Bombay.

P. L.—Gopal Sircar.

Ram P.—Ramachandra Panth, *alias* Dolnath.

P. L.—Lodge Grand.

Ram P.—Lodge Imperial. But your residence here?

P. L.—I am quite new here. Our branch at Ahmedabad is quite new and I am on a tour to get myself trained. They said Lodge Imperial is the best and I have chosen it for my training.

Ram P.—Oh, brother you have done very well. Your ideas about the ways of the world are quite in keeping with the tenets of our Order. But who are those who follow you?

P. L.—They are my recruits whom I have got for our Order. They are pledged to perfect secrecy and I can depend upon them for merciless murders and depredations.

Ram P.—You must have been very tired by now. Come on, we will go to our house. I shall be very glad to give you a simple fare and drink. I am always most pleased to welcome friends to my house who can reckon at least a few murders to their credit. To-morrow I shall take you to our Lodge where I shall introduce you to our Grand Secretary Bolanath.

P. L.—We are perfect strangers here and may cut very awkward figures in the Lodge. So we would much like receiving some instructions as regards our conduct before that grand person.

Ram P.—O! yes, and that without doubt I shall tell you. Just at the sight of our Secretary, whom I shall point to you, bow with your left hand palm outwards, and say "the sun shines;" he will say "the fire burns." This is enough guarantee to show that you are a member of our Universal Order. Then it is easy. Come on, we will go to our house, and you shall have something for your hungry stomachs and parched throats.

P. L.—Thank you. We shall readily follow you.

(ALL GO)

(To be continued)

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## SNAKES & SNAKE-BITES.

BY S. B. KRISHNASWAMI RAO, B.A., Trivandram.

(Continued from previous issue.)

The common Krait or the “ನೋಡಿ ನಾಗರ” is a deadly poisonous snake and its bite is more fatal than that of the cobra. Colour is glistening black with white lines in pairs crossing the body. These are sometimes more or less absent in the front portion of the body. This is an important distinction from many other snakes that resemble this. In these, the lines are conspicuous anteriorly and fade away posteriorly. In the Krait they are most evident in the latter two-thirds of the body in the adult. The Krait rarely exceeds four feet in length.

The Banded Krait or the “Bungarum Pambu” of the Coramandal coast is a Krait alternately and completely banded black and yellow. The alternate banding of yellow and black is sufficiently distinctive. The *Lycodon Fasciatus*—a non-poisonous snake, sometimes resembles this but is much smaller and the bands are more numerous and irregular. The tail of the banded Krait is blunt and there is a ridge along the back. The length varies up to six feet.

The Cobra.—There are two varieties of the cobra; the “spectacled” variety and the other with a single oval mark on its hood. The former is met with in Mysore and the latter in Bengal and Burma. The hood and the marking on it ought to identify the cobra. But the *Hamadryad* and certain harmless snakes possess hoods. It is the safest way, however, to treat all the hooded snakes as cobras. Colour is very variable—brown, black, olive, green or wheat colour occurs. The hood may often be without marks. Length rarely exceeds six feet.

The *Hamadryad* or the King Cobra.—When young the colour is jet black with white or yellow cross-bars on the body and tail. The head is crossed by four similar bars usually complete sometimes interrupted. Adults vary a good deal. They may be yellow or olive-green, black or brown. The white or yellowish bars, however, are invariably present. The length varies up to 15 feet 6 inches. This snake is often aggressive and has been known to attack persons unprovoked. Even such a huge animal as the elephant succumbs to its bite in a very short time.

The common Green Viper or the “ಹಸುರು ಹಾವು.”—Colour is usually foliage green; more rarely yellowish or

brown; this snake grows to a length of about 3½ feet. Its bite is rarely fatal to man but severe constitutional disturbance is attendant.

The Saw-scaled Viper or the “ಕಲ್ಲು ಹಾವು.”—This is a small snake but the bite is frequently fatal. Length rarely exceeds two feet. Colour—sandy to dark brown. A more less distinct pale, wavy line on the flank is always present. A pale mark on the crown, somewhat resembling the imprint of a bird's foot is always present.

Russell's Viper or the Chain Viper or the *Daboia*. “ಕೊಳಕು ಮಂಡಲ” or “ಮಂಡಲದ ಹಾವು.” Colour—buff or light brown with three longitudinal series of large spots along the back. Each spot consists of three zones. A central one of the same colour as the ground, a narrow dark zone and a narrower white zone. Some of the spots in the middle series often run into one another. The head is ornamented with large dark marks and a conspicuous pink ‘V’ mark with its apex on the snout. Its bite is frequently fatal and death usually takes place from 12 to 24 hours after the bite.

Mere appearance is no safe guide in the identification of snakes though the possession of a hood serves to isolate the cobra and the *Hamadryad* from the others. The arrangement and appearance of some of the scales on the body will help to confirm the identity. The scales covering the back and the sides differ from those on the body in all poisonous snakes and in one or two varieties of the harmless snakes. In almost all the non-poisonous snakes similar scales cover the entire body surface. In the poisonous varieties the body scales are broad and run almost across the entire breadth of the belly. This will be evident when the snake is thrown on its back. In some cases one or two rows of the scales on the sides may be visible as a narrow margin on either side of the belly scales.

Poisonous snakes have two teeth in the upper jaw. There are other teeth in the palate but no other in jaw proper. When not required the poison fangs lie back with the tip pointing backwards. When ready to strike the fangs start from their places and point forward. The poisonous snake does not bite as a dog or a cat bites, it lifts up its head, takes it back and strikes at its victim, which the fangs pierce in the process.

The fangs of some species are hollow and there is an opening near the tip for the poison to flow out into the wound. In some other species there is an open groove along the fang instead of a hollow within. At their bases the poison teeth are connected with poison sacks—one for each fang. In virulence the poison of the sea-snakes comes first; that of the Kraits next and that of the cobra third. The glands of a single cobra contain as much poison at a time as to kill about 15 persons.

There is a popular belief that the pattern left by a snake's teeth in the act of biting can furnish clue to the poisonous or non-poisonous nature of the offender. It is alleged that a poisonous snake leaves two to four marks like these - - or these : : and that a non-poisonous one leaves more marks in the process of biting. This belief is quite erroneous as a cobra often leaves no mark visible to the naked eye while on the other hand certain harmless snakes leave punctures that might easily be mistaken for the wounds caused by the fangs of venomous snakes.

The results of the bites of the most deadly poisonous snakes are often uncertain. Nearly 30% of the cases escape without death and in some cases even without symptoms of snake-poisoning. This is because the poison is not often injected into the wounds or happens to be in smaller doses than would be required to produce death. But certain other symptoms due to fright and other emotions are attendant in almost every case of snake-bite whether the offender be poisonous or non-poisonous. Very often death occurs by heart-failure through shock produced by fright. Snake-poison is never sudden in its operation. Weakness comes on gradually and paralysis commences from the lower extremities. *There is no unconsciousness. The beating of the heart is not affected. In shock the weakness is sudden and the patient faints. The face is pale and the skin cold, and clammy. Pulse is feeble and rapid.*

Every scout should bear in mind the following facts :—

(1) That it is quite possible to be bitten by a poisonous snake without being poisoned.

(2) In the case of even deadly poisonous snakes like the cobra, bitten persons often escape even though poisoned.

(3) It is possible for a person to die from the bite of a harmless snake or even a lizard for that matter, death being brought about by the influence of fear.



## INSECTS IN DISGUISE.

(BY KUNHI KANNAN, M.A.,  
Ph.D., F. E. S.)

**M**OST people are familiar with the ways of some curious folk who, to escape the worries of third class Railway travelling pass off as Eurasians and get into less crowded compartments reserved for them. So too travellers in countries where foreigners are liable to be attacked, affect the costume of the people and so pass unnoticed. And occasionally one hears of clever rogues passing off as titled Lords or Dukes and getting on credit valuable articles from respectable firms with which they disappear never to be seen again unless tracked by the police. One would think that lively individuals in the animal world such as insects and other creatures would be incapable of these disguises. But they do occur though it is open to serious question whether such disguises proceed from misused ingenuity. There are many insects so coloured that they cannot be detected in their natural surroundings. There is a grass-hopper of the shape and colour of pebbles and they are always to be found on gravelly ground where they pass unnoticed. There are many grasshoppers and locusts which are quite green—as green as the leaves on which they feed. In all these cases the insects resemble their surroundings. There are still many interesting cases where the insects or other creatures resemble another insect or creature. There are certain spiders which look like an ant and unless one knows the distinguishing features of the spider the fraud is not detected.

Why is this deception? Now lower animals as insects have enemies as men have and they want to escape attack by their foes if they can. There are various ways of defence for escape but one way is by disguises such as I have described. A bird, say, would like to have a green grass-hopper for its food but cannot easily detect it amidst green leaves. The pebble-like grass-hopper similarly escapes detection as the pseudo Anglo-Indian escapes the Ticket Collector. In these instances the fraud is practised for protection. But disguises are not always for protection. There is a spider which is coloured like the ferocious red tree ant and in the situations in which it is found it will pass off for one. It lies in wait in the fork of a twig along which a stream of red ants is passing. It watches its oppor-

tunity and pounces upon one of the ants. The ants apparently think nothing of the affair for it is usual for ants to carry their fellows occasionally in their jaws and they imagine that the spider is one such carrying a fellow ant. The spider makes a meal of it however. This particular spider is a coward and knows only too well the ferocious character of its victims. So the disguise helps it to carry out its nefarious intentions without detection which may mean death. There are many other species of insects, spiders etc., which do much havoc among others of their kind under cover of clever disguise.

How exactly the spider acquires the colour and form of the ant, how other creatures take on the shape and colour of their victims, it is difficult to say. But it is obvious that the better their disguise help the more these creatures will thrive. Those that acquire the resemblances will have a better chance than others that do not and will in course of time survive while the less pliable fellows of their species will die out. So the species will gradually acquire the resemblance, those with imperfect resemblances gradually getting weeded out as it were. This is but a rough explanation. There are many difficult questions connected with this interesting phenomenon which have not yet been solved. For example, if the resemblance acquired is gradual in the early stages detection could not have been difficult and as the resemblances get more and more perfect, do not the enemies acquire greater powers of detection? These are difficult questions to answer. A great deal more study has to be made and any one can make the observations. The more there are of this, the sooner we shall be able to explain the phenomenon. So there is interest as well as profit in the study and those who are ambitious enough to add their contributions can start right away on a most interesting and fruitful field of investigation.

(Continued from page 5, column 3.)

so much as on the use we make of it—the angle of vision from which we view things. One might well wonder what this has to do with the need for right exercise, until one notes the effect of this latter on body and mind. It draws the organs up into their proper position, and makes them function properly. It puts life and vigour into the circulation, thus tending to relieve the pressure on the brain and conse-

## LAUGHTER-ITS PSYCHOLOGY.

(BY A. RAMASWAMIENGAR, MYSORE.)

**T**HE origin of laughter is traced back to the sounds emitted in triumph by carnivorous animals on seizing their prey. Laughter is an expression of emotion, especially pleasure or triumph. The emotion of triumph brings about a complex physiological act. The head is thrown back, the mouth is opened and the front teeth bared, and with a quivering lower jaw a loud staccato roar is emitted. At the same time the eyes are tightly closed. This state is prolonged in direct proportion to the magnitude of the triumph. Among animals ranging the forests in search of prey, this roar is emitted when the prey is bagged and the sound not only summons the pack to share in the triumph, but closes the individual's eyes to the immediate temptation in front.

Hence, this physiological complex is co-operative and altruistic as well as self-preservative.

The average normal laughter to-day summons other individuals to an appreciation of the current standard of morality, sanity, and what is held by the majority to be truth, whether it really be so or not.

## Varieties of Laughter.

The '*Deprecatory laugh*' is a cross between a smile and a chuckle. It indicates that the person laughing feels a little ashamed to express triumph over such a comparatively simple situation. The opposite of this is the '*boistrous laugh*' very cheering, so long as we are in agreement with the laughing person, but apt to be just as animally ferocious when he is in disagreement with the herd.

'*The unkind or scornful laugh*' is directly intended to express triumph over another individual and is expressive of self-superiority of the laughing person to all other individuals.

The '*hysterical laugh*' begins by the patient joining in with others about some ordinary joke but continues after the rest have ceased laughing. Often the hysterical laugh begins without apparent cause. This means that there is an illusory sense of triumph over conditions that, in fact, the patient is totally unable to react to rationally.

The '*hypocritical laugh*' expresses a sense of triumph that is not felt in order to mislead companions into a belief that the laughter is in agreement with them, and the penalty he pays, if discovered, is disastrous.

The '*bitter laugh*', also forced expresses a triumph that is not felt. It is therefore anticipatory and precautionary. Of course, in modern life much humour is dependent upon compound triumphs in which a point is gained without sacrificing the respect of the joker's fellows.

quent depression of spirits. It causes the eye to twinkle, and health to bloom on the face. It increases endurance, and makes the man look with a kindly eye on all around. Thus with added respect for himself, and sympathy for all, is it any wonder that the man is now capable of the highest efficiency in all the physical and mental work he undertakes?



## THE RESCUER

(BY J. D. SAMPATH KUMARAN)

A. S. M. & Maharaja's Scout.

Among the many festivals organised for the worship of Gods, the *Kalyanam* is an important one. It is generally celebrated in the first half of the month in the first half of the year. It is held with the intention of banishing existing evils from town and country. It begins with the ceremony of the hoisting of the flag, with the accompaniment of the recital of mantrams, which means that the surroundings have been purified and rendered holy, same as at the installation of Kings and Emperors.

Our story begins not from the first day of hoisting of the flag of the *Kalyanam* but the last day.

It was imposing to watch the huge car standing in the midst of the city with crowds of people all around it. The decorations of the car were tawdry but they were at least well arranged and showed thought and care on the part of the decorators. Rising three or four tiers high, on squat thick wheels adorned with tinsel and proper decorations, with string of flags and Japanese lanterns, with rows of tinkling bells, the majestic car towered stolidly above all. Above all the spectacle of the God seated under His umbrella on the gilded litter was imposing to the people. They all clapped their hands and shouted with awe and rapture and Mohan joined them. Coconuts were broken on the wheels and then the huge thing started and went along fairly quickly to the accompaniment of a shrill Indian band and the pretty tinkling of the bells studded all round the car. The sight of the crowd generally has an exhilarating effect on people, and it is no wonder that the weird bustling scene, the dense shouting throngs of people, shrill sound of the flute and the clanging of cymbals made Mohan return home.

Mohan was not living in the city, he was four miles off from the temple where this festival was celebrated.

Mohan was not a tall youth, not more than five feet six inches, but if he had had an extra inch of reach he would have been a match for Jack Dempsey. His chest was like a barrel, and his forearm was the most powerful that I have ever seen, with somewhat deep grooves between his smooth-swelling muscles like a piece of water-worn rock. In spite of his strength, however, he was of slow orderly and

kindly disposition, so there was no one more liked over the whole city side. Every child in the city knew that his heart was as soft as his muscles were hard.

When Mohan left the temple it was about 10 O' Clock in the night. The air was clear; not a cloud dimmed the limpid azure of the sky, but the innumerable stars studded in the sky gave a pale light. Nocturnal insects began to chirp in the grass, and the glow-worms, scattered by hundreds through the warm atmosphere, shone like sparks from an invisible hearth. The way by which Mohan was going was a long casuarina avenue, at the end of which, there was an old temple, half in ruins; and there was supposed to be a ghost there.

Something white was softly yet quickly coming from the opposite direction. 'O!' thought Mohan to himself, 'What should I do? I am so strong and yet what is the matter with my legs? they will not move!' Then he quickly recovered himself and forced his brain to work and slowly slipped behind a group of trees and watched what was happening in front.

The figure in front slowly continued to advance. It was the figure of a girl of sixteen or seventeen, tall, handsome, and fleet as the huntress Diana. She passed the tree behind which Mohan was watching and proceeded towards the temple. Then all of a sudden another figure—this time that of a man, advanced to meet her from behind a tree. The lady began to scream, but soon seemed to recognise the man and was quiet.

Mohan who was all the while watching thought they were not ghosts, but a pair of lovers.

"Kamala," cried the man "what do you mean by coming over here at this hour of night?"

"O" she answered, "have you found me out? So often I have come here and I was under the impression that none knew this, you know there is an old temple here. I come here to offer my prayers to the Goddess of that temple."

Then the man being satisfied by the reply of the lady—hand in hand, they started forward. Mohan followed them slowly, slipping from tree to tree. But before they reached the end of the avenue, a mysterious thing occurred, out of the shelter of a tree, a white figure broke out and ran in haste down the road and soon disappeared. The man stopped short and looked sternly at Kamala.

(To be continued.)

## Efficiency—Mental and Physical.

(BY MR. T. VENKATAKRISHNAIYA)

Headquarters Physical Culture Department.

THE chief aim of every person in life is to keep both his body and mind fit—capable of doing work for the benefit of himself, and of those depending on him. But how shall he bring this state of things about? Is there any royal road to efficiency, mental and physical?

There certainly is a royal road, and it is *Right Exercise*, which tends to establish *regular habits*, and to create what is much more important, *self-respect*.

Many are ailing, not so much from disease as from various forms of weakness: what is the remedy? Doctors' potions and pills? Not at all, for the cure lies in themselves. As we shall try to show, no amount of the regular introduction of medicines into the body will cure these weaknesses.

The first thing to do then, is *to will* to be well. A determination to adopt right methods is first wanted. *Mens sana in corpore sano*—without a sound healthy body, one cannot expect to have a proper "housing" for a healthy mind.

Genuine physical exercise, carried out systematically, tends to bring alertness, endurance, skill and many other desirable qualities of mind and body.

Perhaps the most beautiful sight on earth is a well-proportioned human body, male or female. An attractive personality in the best sense of the term, was a characteristic feature in our ancients, but what are we now? An "England-returned" brother of ours said in one of his lectures, that it filled him with shame to see our men trudging along in the streets of London, with crooked backs, bent necks and knock knees, while people of other nationality walked gracefully with an easy and straight gait. Can anyone say that with a little *determination*, it will not be possible for us to get rid of this slur on most of us?

Again, what a feeling of joy enters our minds when we are in the midst of happy surroundings, all nature smiling around us, and seeming to invite us to partake of, and absorb into our own little selves, some of her freshness and strength and luxuriance! Now happiness does not depend on opportunity,

(Continued on columns 2 & 3, page 4.)



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ಸ್ಕೌಟ್ ಗುಂಪಿಗೆ ಏಕೆ ಸೇರಬೇಕು ?

(ಎಂ.ಆರ್. ಶ್ರೀನಿವಾಸಮೂರ್ತಿ, ಬಿ.ಎ.,) ಅವರಿಂದ.

ಸ್ಕೌಟಿಂಗಿಗೆ ಏಕೆ ಸೇರಬೇಕು ? ಸ್ಕೌಟ್ ಟ್ರೂಪಿಗೆ ಸೇರದೆ ಪರೋಪಕಾರ ಮಾಡಲಿಕ್ಕಾಗುವುದಿಲ್ಲವೇ, ಸತ್ಯವ್ರತ ನಾಗರಿಕನಾಗುವುದಿಲ್ಲವೇ ಎಂದು ಮುಂತಾಗಿ ಕೆಲವು ಹುಡುಗರು ಕೇಳುತ್ತಿರುವರು. ಈ ರೀತಿ ಕೇಳುವುದು ಒಂದು ಒಳ್ಳೆಯ ಲಕ್ಷಣವೇ ಆಗಿರುತ್ತದೆ. ಇದರ ಗುಟ್ಟನ್ನು ತಿಳಿಯುವುದಾದರೆ ಆ ಹುಡುಗರು ಪ್ರಕೃತ ಸ್ಕೌಟ್ ಕ್ರಮಾಚರಣೆಯಲ್ಲಿಯೂ, ಪ್ರಕೃತದಲ್ಲಿರುವ ಸ್ಕೌಟ್ ಹುಡುಗರಲ್ಲಿಯೂ, ಅತ್ಯಪ್ತರಾಗಿರಬಹುದೆಂದು ಹೇಳಬಹುದು. ಹಾಗಿಲ್ಲದೆ ಒಂದುವೇಳೆ ಸ್ಕೌಟ್ ಕ್ರಮವನ್ನು ಚೆನ್ನಾಗಿ ತಿಳಿಯದವರೆಂದು ಅವರನ್ನು ಹೇಳಬಹುದು.

ಸ್ಕೌಟ್ ಕ್ರಮವು ಈಗ ನಮ್ಮ ದೇಶದಲ್ಲಿ ಪರಿಪಕ್ವಸ್ಥಿತಿಗೆ ಬಂದಿಲ್ಲ. ಬರುವುದಕ್ಕೆ ಪ್ರಯತ್ನಪಡುತ್ತಿದೆ. ಆ ಪ್ರಯತ್ನವು ಫಲಕಾರಿಯಾಗಬೇಕಾದರೆ, ಈಗಿನ ಕ್ರಮದಲ್ಲಿ ದೋಷಗಳನ್ನು ಕಂಡು ಕೊಂಡು ಅತ್ಯಪ್ತರಾಗಿರುವವರು ನಮಗೆ ಸಹಾಯಮಾಡಬೇಕು. ಆ ಗುಂಪಿನಿಂದ ಹೊರಗಿನಂತು ಆಕ್ಷೇಪಣೆಯನ್ನು ಮಾಡುವುದು ಒಂದು ರೀತಿಯಲ್ಲಿ ಸಹಾಯವೇ ಆದರೂ, ಸ್ಕೌಟ್ ಕ್ರಮದಲ್ಲಿ ಎಂತಹ ಮೊದಲಿಯ ಹುಡುಗರು ಇರಬೇಕೆಂಬುದನ್ನು ತೋರುವುದಕ್ಕೆ ತಾವೇ ಸಾಕ್ಷಾತ್ಕಾರ ಸೇರಿ, ಇತರರಿಗೆ ಆದರ್ಶಪ್ರಾಯರಾದರೆ ಹೆಚ್ಚಿನ ಸಹಾಯವನ್ನು ಮಾಡಿದಂತಾಗುವುದಿಲ್ಲವೇ ? ಈಗಿನ ಸ್ಕೌಟ್ ಹುಡುಗರಲ್ಲಿ ಕೆಲವುಮಂದಿ, ಸ್ಕೌಟಿನಿಯ ಮದ ಸ್ಫೂರ್ತಿಯನ್ನು ಪಡೆದವರಲ್ಲವೆಂದು ನಾವು ಒಪ್ಪಿಕೊಳ್ಳುತ್ತೇವೆ. ಆ ರೀತಿ ಸ್ಫೂರ್ತಿಯನ್ನು ಪಡೆದವರು ನಮ್ಮ ಗುಂಪಿನಲ್ಲಿ ಸೇರಿ ಸ್ಕೌಟ್ ಕ್ರಮಕ್ಕೂ, ನಮ್ಮ ದೇಶಕ್ಕೂ ಕೀರ್ತಿಯನ್ನು ತರುವುದು ಒಳ್ಳೆಯದು. ಆದುದರಿಂದ ಈ ಪಂಗಡದ ಬಾಲಕರಿಗೆ ನಾವು ಹೇಳುವುದೇನೆಂದರೆ:— ನೀವು ಹೊರಗಡೆಯಲ್ಲಿ ನಿಂತು ಆಕ್ಷೇಪಣೆ ಮಾಡುತ್ತ, ಅತ್ಯಪ್ತಿಯನ್ನು ತೋರಬೇಡಿ. ನಮ್ಮ ಗುಂಪಿನಲ್ಲಿ ಸೇರಿಕೊಂಡು, ನಿಮ್ಮಂತಹ ಬಾಲಕರನ್ನೇ ಸ್ಕೌಟ್ ಗುಂಪಿಗೆ ಸೇರಿಸುತ್ತ ಸ್ಕೌಟ್ ಕ್ರಮವು ಅತ್ಯುತ್ತಮವಾಗುವಂತೆ ಮಾಡಿ. ಇದೂ ಅಲ್ಲದೆ, ನಿಮಗೆ ಇನ್ನೊಂದು ಮಾತನ್ನು ಹೇಳುವುದು ಉಚಿತವಾಗಿ ಕಾಣುತ್ತದೆ. ನಮ್ಮ ಮನೆಗಳಲ್ಲಿ, ಸಣ್ಣ ಮಕ್ಕಳು ತಮ್ಮಂದಿರು, ತಂಗಿಯರು ಯಾರಾದರೂ ಚೇಷ್ಟೆ ಮಾಡುತ್ತಿದ್ದರೆ ಕೆಟ್ಟ ಮಾತಾಡುತ್ತಿದ್ದರೆ. ಅವರನ್ನು ಎಂದಾದರೂ ಮನೆಬಿಟ್ಟು ಓಡಿ ಸಿಬಿಡುವುವೇನು ? ಅವರಲ್ಲಿ ಸಹನೆಯನ್ನು ತೋರುತ್ತ ಒಳ್ಳೆಯ ಮಾತಿನಿಂದಲೂ ನಯದಿಂದಲೂ, ಭಯದಿಂದಲೂ ಅವರನ್ನು ತಿದ್ದಿ ಸನ್ಮಾರ್ಗಗಳನ್ನಾಗಿ ಮಾಡುವುದಿಲ್ಲವೇ ? ಹಾಗೆಯೇ ನಮ್ಮಲ್ಲಿ ಕೆಟ್ಟ ಹುಡುಗರು ಇದ್ದಾರು, ಇರುವರೆಂದೇ ಒಪ್ಪಿಕೊಳ್ಳೋಣ. ಅವರನ್ನು ಹೊರಕ್ಕೆ ಹಾಕಿ, ಅವರು ಮತ್ತೂ ಕೆಟ್ಟ ಹಾಳಾಗಿ ಹೋಗುವಂತೆ ಮಾಡುವ ಬದಲು, ಅವರನ್ನು ನಮ್ಮಲ್ಲಿಯೇ ಸಾಧ್ಯವಾದಷ್ಟು ಮಟ್ಟಿಗೆ ಸೇರಿಸಿಕೊಂಡು ನಯ ಭಯಗಳಿಂದ ಒಪ್ಪಿಸಿ ಒಳ್ಳೆಯದಾಗಿ ತರುವುದು ನಮ್ಮ

ಕರ್ತವ್ಯವಲ್ಲವೇ ? ಆದುದರಿಂದ ನಾವು ಸನ್ಮಾರ್ಗದಲ್ಲಿರುವುದನ್ನು ಎಳ್ಳಮ್ಮ ಬಿಡದೆ, ಇತರರನ್ನು ದುರ್ಮಾರ್ಗದಿಂದ ಸನ್ಮಾರ್ಗಕ್ಕೆ ತಿರುಗಿಸುವುದೇ ಹೆಚ್ಚಿನ ಪರೋಪಕಾರವೆಂದೂ, ನಿಜವಾದ ದೇಶಸೇವೆಯೆಂದೂ ತಿಳಿಯಿರಿ.

ಇನ್ನೊಂದು ಪಂಗಡದ ಬಾಲಕರು, ಸ್ಕೌಟ್ ಗುಂಪಿಗೆ ಸೇರದೆ, ಸ್ಕೌಟಾಗಿರಲು ಸಾಧ್ಯವಿಲ್ಲವೇ ? ಪರೋಪಕಾರ ಮಾಡಲು ಮತ್ತು ಸತ್ಯವ್ರತನಾಗಿರಲು ಸಾಧ್ಯವಿಲ್ಲವೇ ಎಂದು ಕೇಳುವರು. ಸಾಧ್ಯವಿದೆ ಎಂದು ನಾವು ಅವರಿಗೆ ಉತ್ತರಕೊಡುವೆವು. ಸ್ಕೌಟಿಂಗಿನಲ್ಲಿ “ಲೋನ್ ಸ್ಕೌಟ್” (Lone Scout) ಎಂದು ಉಂಟು ಆದರೆ ಒಂದು ಗುಂಪಿನಲ್ಲಿರುವ ಸಂತೋಷವೂ, ಸಹಾಯವೂ, ಒಬ್ಬೊಬ್ಬನಿಗಾಗಿದ್ದರೆ ಬರುವುದೇ ? ಪ್ರಾಣಿಗಳೂ ಕೂಡ ಒಂದು ಗುಂಪಿನಲ್ಲಿರಲು ಇಚ್ಛೆಪಡುತ್ತವೆ. ಆ ಗುಂಪಿನಿಂದ ಬೇರೆಯಾದರೆ ಮುಖವನ್ನು ಜೋಲುಹಾಕಿಕೊಳ್ಳುತ್ತವೆ, ಬೇಜಾರುಪಟ್ಟುಕೊಳ್ಳುತ್ತವೆ, ಯಾವಾಗ ಗುಂಪನ್ನು ಪುನಃಸೇರಬಹುದೆಂದು ತವಕದಿಂದನಿರೀಕ್ಷಿಸುತ್ತವೆ. ಇನ್ನು ಮನುಷ್ಯರ ವಿಚಾರದಲ್ಲಿ ಆದರಲ್ಲಿಯೂ ಬಾಲಕರ ವಿಚಾರದಲ್ಲಿ ಹೇಳಬೇಕೇ ? ನೀವು ಶಾಲೆಗೆಹೋಗುವಾಗ ಎಷ್ಟು ದಿವಸಬಿಟ್ಟು ಟಗರಾಗಿ ಹೋಗಿದ್ದೀರಿ ? ಆಟಪಾಟಗಳಿಗಾಗಿ, ಟೊರ್ನ ಮೆಂಟುಗಳನ್ನು ನೋಡುವುದಕ್ಕಾಗಿ ಒಬ್ಬೊಬ್ಬರಾಗಿ ಹೋಗಿರುವಿರಾ ? ನಾಲ್ಕು ಜನ ಸೇರಿದಕಡೆ ನೀವು ಓಡುವ ಸ್ವಭಾವವುಳ್ಳವರು, ಒಬ್ಬೊಬ್ಬರಾಗಿರಲು ನಿಮ್ಮಿಂದ ಸಾಧ್ಯವಿಲ್ಲ.

ಪ್ರತಿಯೊಬ್ಬ ಬಾಲಕನೂ, ತನ್ನ ದೊಡ್ಡ ಮಿತ್ರಮಂಡಲಿಯನ್ನು ಪಡೆದೇ ಇರುವನು. ಸ್ನೇಹಿತನಿಲ್ಲದ ಬಾಲಕನಿಲ್ಲ ಜನವಿಲ್ಲದ ಜಾತ್ರೆಯಿಲ್ಲ. ಯಾವುದೋ ದು ಕಾರ್ಯವನ್ನು ಮಾಡಬೇಕಾದರೂ ಸ್ನೇಹದ ಸಹಾಯವೇ ಬಲವತ್ತರವಾದುದು. “Union is Strength” ಎಂಬುದನ್ನು ನೀವು ಕೇಳಿಲ್ಲವೇ. ಆದುದರಿಂದ ಗುಂಪಿನಲ್ಲಿರುವುದು ಪ್ರತಿಯೊಬ್ಬರಿಗೂ ಒಳ್ಳೆಯದು. ನೀವು ಪರೋಪಕಾರಮಾಡಬೇಕೆಂದು ಮನಸ್ಸುಳ್ಳವರಾದರೂ, ನಿಮ್ಮೊಬ್ಬರಿಂದಲೇ ಆಗದಕೆಲಸಗಳಿಗೆ ಇತರರ ಸಹಾಯವನ್ನು ಕೋರದೇ ಹೋದರೆ, ಪರೋಪಕಾರ ಮಾಡಲಾಗುವುದಿಲ್ಲ; ಆಗ ನಿಮ್ಮ

(Continued on column 3, page 8.)



## ಒಂದು ಚಿಕ್ಕ ಕಥೆ.

(Continued from previous issue)

ಏಟು ಬಲವಾಗಿಲ್ಲದ್ದರ ದೆಸೆಯಿಂದಲೂ ಮತ್ತು ನಾಶಾಯಣನ ಪ್ರೇಮ ಚಿಕಿತ್ಸೆಯ ದೆಸೆಯಿಂದಲೂ ನನಗೆ ಈ ವಾರಗಳೊಳಗಾಗಿ ಚೆನ್ನಾಗಿ ಗುಣವಾಯಿತು. ಒಂದು ದಿನ ಸಾಯಂಕಾಲ 4 ಘಂಟೆ ಸಮಯದಲ್ಲಿ ನಾನೂ, ನಾರಾಯಣನೂ ಮಾತನಾಡುತ್ತಾ ಕುಳಿತಿದ್ದೆವು. ಆಗ ಅವನಿಗೂ ನನಗೂ ಕೆಳಗೆ ಕಾಣಿಸಿರುವ ಸಂವಾದವು ನಡೆಯಿತು.

**ನಾನು:**—ನಾರಾಯಣ, ನನ್ನ ಅಪರಾಧವನ್ನು ಕ್ಷಮಿಸು. ನಿನ್ನ ಉಪದೇಶದ ಮಾಹಾತ್ಮೆಯನ್ನರಿಯದೆ ನಾನು ದೋಷಿಯಾದೆ. ನೀನು ನನ್ನ ಪಕಾರವನ್ನು ಲಕ್ಷಿಸದೆ ನನ್ನ ಕಷ್ಟಕಾಲದಲ್ಲಿ ಮಾಡಿದ ಉಪಕಾರವು ಚಿರಸ್ಮರಣೀಯವಾದುದು.

**ನಾರಾಯಣ:**—ಶಂಕರಾ, ಕಷ್ಟಕಾಲದಲ್ಲಿ ಉಪಕಾರಮಾಡಬೇಕಾದ್ದು ನಾನು ಸೇರಿರುವ ಈ ಚಮೂ ಪದ್ಧತಿಯ ಮುಖ್ಯ ಕರ್ತವ್ಯ. ನಾನೊಬ್ಬ ಬಾಲಚಾರನಾದ್ದರಿಂದ ನನ್ನ ಕರ್ತವ್ಯವನ್ನು ನಾನು ಮಾಡಿದೆನು.

**ನಾನು:**—ಅಯ್ಯಾ, ನಿಮ್ಮ ಚಮೂ ಪದ್ಧತಿಯು ಅತಿಶ್ರೇಷ್ಠವಾದದ್ದು. ನನ್ನನ್ನೂ ಆ ಪದ್ಧತಿಗೆ ಸೇರಿಸಿದರೆ ನೀನು ನನಗೆ ಮಹೋಪಕಾರಮಾಡಿದಂತಾಗುವುದು.

ಅದಕ್ಕೇನು ಆಗಬಹುದೆಂದು ಆತನು ಹೇಳಿ ಮಾರನೆಯ ದಿನವೇ ಅವರ ಸೇನೆಯ ಮುಖ್ಯಾಧ್ಯಕ್ಷನ ದತ್ತಿರ ನನ್ನನ್ನು ಕರೆದು ಕೊಂಡುಹೋಗಿ ನನ್ನನ್ನೊಬ್ಬ ಬಾಲಚಾರನನ್ನಾಗಿಸಿದನು.

## ಪರಿಚ್ಛೇದ ೨.

ಕೆಲವು ದಿವಸಗಳೊಳಗಾಗಿ ನನಗೆ, ಬಾಲಚಾರರಿಗಾವಶ್ಯಕವಾದ ವೇಷ ಭೂಷಣಗಳೆಲ್ಲಾ ದೊರಕಿದುವು. ನನಗೆ ಮೊದಲು ಬಾಲಚಮೂ ಪದ್ಧತಿಯಿಂದರಾಗುತ್ತಿರಲಿಲ್ಲ. ಈಗ ನಾನೇ ಬಾಲಚಾರನಾದ್ದನ್ನು ನೋಡಿ ನಮ್ಮ ಮನೆಯವರಿಗೆ ಅತ್ಯಾಶ್ಚರ್ಯವಾಯಿತು. ಒಂದು ದಿನ ನಾನು ಬಾಲಚಾರವೇಷಭೂಷಣಗಳನ್ನು ಹಾಕಿಕೊಂಡು ಬೀದಿಯಲ್ಲಿ ಹೋಗುತ್ತಿದ್ದಾಗ ಕೆಲವು ಅಜ್ಞಾನಿಗಳಾದ ವಿದ್ಯಾರ್ಥಿಗಳು ನನ್ನನ್ನು ನೋಡಿ "ಲೋ ಸೌಟ್, ಹೆಣ ಹೊರೋದಕ್ಕೆ ಹೋಗ್ತಾ ಇದ್ದೀಯೇ ನೋ" ಎಂದು ವಿಧವಿಧವಾಗಿ ಅಂದರು. ಆ ಬಾಲಕರ ಮಾತನ್ನು ಕೇಳಿ ನನಗೆ ತಡೆಯಲಾರದಷ್ಟು ಸಂಕಟ ಉಂಟಾಯಿತು. ನಾನು ಮನೆಗೆ ಹೋಗಿ ಯೋಚಿಸಿ ಈ ಬಾಲಚಮೂಪದ್ಧತಿಗೆ ಏನಾದರೂ ಮಾಡಿ ಆಚಂದ್ರಾರ್ಕವಾದ ಗೌರವವನ್ನು ತರಬೇಕೆಂದು ನಿರ್ಧರಿಸಿದನು. "ಮನಮಾಡಿದರೆ ಮಹದೇವನೂ ಒಲಿಯುವನು" ಎಂಬಂತೆ ನನಗೆ ದೈವ ಸಹಾಯವೂ ಉಂಟಾಯಿತು.

ಯಥಾವಿಧಿಯಾಗಿ ನಾನೊಂದು ದಿನ ಈಜುವುದಕ್ಕೆ ಕೆಂಪಾಂಬುಧಿ ಕೆರೆಗೆ ಹೋಗಲು ಅಲ್ಲಿ ಒಬ್ಬನು ಓರ್ವ ಯುವಕನನ್ನು ಕೆರೆಗೆ ಹಾಕುವುದರೊಳಗಿದ್ದದ್ದನ್ನು ದೂರದಿಂದಲೇ ನೋಡಿದೆನು. ಆ ಘಟನೆಯನ್ನು ನಾನು ಸಮೀಪಿಸುವಷ್ಟರಲ್ಲಿಯೇ ಆ ನೀಚನು ತನ್ನ ಕೆಲಸವನ್ನು ಪೂರೈಸಿಕೊಂಡು ಓಡಿಬರುತ್ತಿದ್ದನು. ನಾನಾವಾಗ

ದಲ್ಲಿ ಒಂದು ಕಡೆ ಅವಿತುಕೊಂಡು, ಆ ನೀಚನು ಬಂದ ತಕ್ಷಣವೇ ನಾನು ನನ್ನ ಪಂಚೆಯನ್ನು ಬಿಚ್ಚಿ ಅದನ್ನೊಂದು ಚೆಂಡಿನಂತೆ ಮಾಡಿ ಒಂದು ಕೊನೆಯನ್ನು ಕೈಯಲ್ಲಿ ಹಿಡಿದುಕೊಂಡು ಬಿಸುಡಲು ಅದು ಅವನಿಗೆ ಸುತ್ತಿಕೊಂಡಿತು. ನಾನು ಉಪಾಯದಿಂದ ಕಳ್ಳನನ್ನು ಬಂಧಿಸಿ ಒಂದು ಮರಕ್ಕೆ ಬಿಗಿದುಕೊಂಡು ಕಡೆಗೆ ಓಡಿದೆನು.

ಆ ಯುವಕನು ಬೆಂಕಿಯಲ್ಲಿ ಬಿದ್ದ ಪತಂಗದ ಹುಳುವಿನಂತೆ ನೀರಿನಲ್ಲಿ ಒದ್ದಾಡುತ್ತಿದ್ದನು. ನಾನು ಬೇಗನೆ ನೀರಿನಲ್ಲಿ ಬಿದ್ದು ಆತನನ್ನು ದಡಕ್ಕೆ ತಂದು ಹಾಕಿ ಆತನ ಹೊಟ್ಟೆಯ ಮೇಲೆ ಚೆನ್ನಾಗಿ ಗುದ್ದಿ, ಆತನು ಕುಡಿದಿದ್ದ ನೀರನ್ನೆಲ್ಲಾ ಈಚೆಗೆ ಬರುವಂತೆ ಮಾಡಿದ ಮೇಲೆ "Artificial respiration" ಎಂಬ ವಿಧಾನವನ್ನು ಉಪಯೋಗಿಸಿ ಆತನು ಉಸಿರಾಡುವಂತೆ ಮಾಡಿದೆನು.

ಆತನು ಹುಷಾರಾದ ನಂತರ ನನ್ನನ್ನು ಬಹಳವಾಗಿ



Scoutmaster (to set of admiring boys).—"When we were young, we were very good at patrol cries. It was eight o'clock one night, when I crowed like a cock, and then . . . . ."

Boys.—"What happened, Sir?"

Scoutmaster.—"The Sun rose, that is all."

Sent by Scouter G. SREENIVASA RAO, Mysore.

ಶಾಫಿಸಿ, ಪುನಃ ಪುನಃ ವಂದಿಸಿದನು. ನಾನು ಅವನ ವರ್ತಮಾನವನ್ನು ನೋಡಿ "ಸ್ವಾಮಿ? ನಿಮ್ಮನ್ನಾತನೇಕೆ ನೀರಿನಲ್ಲಿ ಹಾಕಿದನು" ಎಂದು ಕೇಳಲು ಆತನು "ಅಯ್ಯಾ ನಾನು ಬೊಂಬಾಯಿಯಲ್ಲಿ ಪ್ರಖ್ಯಾತಿ ಹೊಂದಿದ ಕೇಶವಜೀ ಎಂಬ ಏಕಮಾತ್ರಪುತ್ರನಾದ ನಾರಾಯಣಜೀ. ನಾನು ಒಂದು ಕಾರ್ಯಗೌರವಾರ್ಥವಾಗಿ ಈ ಊರಿಗೆ ಬಂದು ಈ ಕೆರೆಯಲ್ಲಿ ಸ್ನಾನಮಾಡಿ ಹೋಗುವುದಕ್ಕೆ ಬರಲು ಒಬ್ಬನು ನನ್ನ ಹಿಂದಿನಿಂದ ಬಂದು ಬಾಯಿಗೆ ಬಟ್ಟೆ ತುರುಕಿ ನನ್ನ ಜೀಬಿನಲ್ಲಿದ್ದ ರೂಪಾಯಿಗಳನ್ನೆಲ್ಲಾ ಕಸುಕೊಂಡು ಕೆರೆಗೆ ಹಾಕುವುದಾಗಿದ್ದನು. ಆದರೆ ನೀನು ನನ್ನ ಪ್ರಾಣದೇವರಾಗಿ ಬಂದು ನನ್ನನ್ನು ಕಾಪಾಡಿದೆ" ಎಂದು ಹೇಳಿದನು. ನಾವಿಬ್ಬರು ಅಲ್ಲಿಂದಿದ್ದು ಕಳ್ಳನ ಹತ್ತಿರ ಹೋಗಿ ಅವನನ್ನು ಪೊಲೀಸಿನವರ ವಶ ಮಾಡಿ, ಮನೆಗೆ ಹೋಗುವುದಕ್ಕೆ ನಾರಾಯಣಜೀಯ

(Continued on column 2, page 8.)

## OUR COMPETITIONS.

AS hinted in our July issue, we have great pleasure in announcing the following competitions, subject to the rules given below. As will be seen, the prizes to be awarded are all articles which will be useful to Scouts, but the Editor will be happy to commute any prize into its money value, should a prize winner so desire it.

Subjects of Competition—August 1923.

### I. ESSAY.—

- (1) English:—Which is the best article in this issue of the Magazine and why? (limit.—500 words). Prize—A pair of woollen hoses.
- (2) Kannada:—ಪ್ರಾಣಿಗಳಲ್ಲಿ ದಯವಿರಬೇಕು. (limit.—2 foolscap pages) Prize—A pair of woollen hoses.

### II. ART.—

The best pen-and-ink drawing of a humorous or other subject. Size.—a quarter sheet of foolscap paper; to be finished in Indian Ink. Prize.—a Scout shirt of khaki twill or a pair of khaki drill shorts.

## RULES.

1. Each individual attempt should be accompanied by a Competition Coupon.
2. Anyone, Scout or otherwise, may enter for any or all of the competitions.
3. The latest date for receiving attempts in this office will be the 15th September 1923.
4. No price may be awarded in a competition if there are less than six attempts in connection with it.
5. In all matters the decision of the Editor will be final.
6. The Editor reserves to himself the right of publishing the winning or any other attempt in the Magazine.
7. All attempts should be addressed to the Editor and marked, "Competitions, August '23."

The Mysore School & scout Magazine.

Competition Coupon.  
AUGUST 1923.

N.B.—Please cut out and attach one to each attempt of yours.



# The Boy Scouts of Mysore.

CENTRAL SCOUTS' CLUB.

## NOTICE.

At the instance of the Scoutmasters' Association, Bangalore, the special sub-committee for drawing up a constitution for the Scout Club has tentatively formulated the following rules:—

1. This Club shall be called "Central Scouts' Club."
2. The Club shall be located in Tippu Sultan's Palace.
3. The objects of the Club shall be—
  - (a) to bring together all the Scouts and Scouters in Mysore,
  - (b) to create facilities for the improvement of Scouts and Scouters in Scouting;
  - (c) to work in co-operation with other similar organisations.
4. The above objects shall be achieved by—
  - (a) arranging for lectures and special talks by experts in the field;
  - (b) equipping a Reading Room and Library,
  - (c) Providing indoor and outdoor games;
  - (d) arranging for a Museum of scout-craft on a small scale;
  - (e) arranging for periodical Camps for members;

5. The Club shall consist of two types of members—local and mofussil, but the privileges of both shall be identical.

6. (a) The subscription shall be four annas a month, or Rs. 2-8-0 annually in advance, for local members.

(b) Mofussil members shall pay one rupee in advance.

N.B.—1. Applications for membership from Scouts should be countersigned by the respective Scoutmasters or the Organizing Scout Commissioner.

2. The above rule shall not apply to Maharaja's Scouts.

7. The Club shall be open on week days from 5-30 to 7-30 and on Sundays from 4 to 8 P.M.

8. The Management shall be vested in the Secretary, who will be assisted by a Committee of two in organisation work, and by three temporary assistant secretaries to be in charge of Games and Reading Room.

9. The Secretary and Members of the Committee shall be elected by the

General Body annually. The temporary Assistant Secretaries will be appointed by the Secretary in consultation with the Committee.

10. The General Body will usually meet once a year but a special session can be called if not less than one-third the total members ask for the same.

11. No rule can be amended or added to without the approval of the General Body.

Scouts and Scouters intending to join the Club will please communicate with "The Secretary, Central Scouts' Club, Tippu Sultan's Palace, Fort, Bangalore City."

## BOYS!

There are ever so many kinds of boys—  
 Rollos and Tommys and Fauntleroy's;  
 Boys that are crude and blunt and rough,  
 And boys that are made of a finer stuff.  
 Boys who try, in their blundering way,  
 A kindly, chivalrous thing to say,  
 And only succeed in stammering out  
 Some words whose meaning is left in doubt.  
 Boys who are awkward, boys who are bold,  
 Boys who will never do as they are told;  
 Boys who are bashful and painfully shy,  
 Who can't be at ease however they try.  
 Boys who are dull and boys who are bright;  
 Boys who are always ready to fight;  
 Boys with ambition and boys without,  
 Boys who whistle and boys who shout;  
 Boys who wheedle and boys who tease,  
 Boys who wear holes in their trouser knees.  
 And of them all, which is the best?  
 Away a head of all the rest?  
 'Tis not a matter we need discuss—  
 He's just the boy who belongs to us!

CAROLYN WELLS IN LIFE.

(Continued from page 7, column 2.)

ಅವನು ನನ್ನ ಕೆಳಗೆ ಆತನು ನನ್ನನ್ನು ತನ್ನ ಬಿಡಾರಕ್ಕೆ ಕರೆದುಕೊಂಡು ಹೋಗಿ ನನ್ನ ನಮಾಡಿ ಇಂ ರೂಗಳ ನೋಟವನ್ನು ಕೊಡುವುದಕ್ಕೆ ಬರಲು, ನಾನು ಹಿಂದೆ ನಾರಾಯಣನು ಹೇಳಿದ್ದ ಮಾತನ್ನು ಜ್ಞಾಪಿಸಿಕೊಂಡು "ಸ್ವಾಮಿ ನನ್ನ ಕಾರ್ಯವನ್ನು ನಾನು ಮಾಡಿದ್ದಲ್ಲದೆ ಹೆಚ್ಚಿನ ಕೆಲಸವನ್ನೇನು ಮಾಡಲಿಲ್ಲ" ಎಂದು ಹೇಳಿ ಮನೆಗೆ ಬಂದು ನಡೆದ ಸಮಾಚಾರವನ್ನು ನಾರಾಯಣನಲ್ಲಿ ಹೇಳಲು ಆತನ ಅನಂದ ಸಾಗರಕ್ಕೆ ಅಣಕಟ್ಟಿಲ್ಲವಂತಾಯಿತು.

ಸಹೋದರ ಬಾಲಚಂದ್ರರಾಜ್:

ಇನ್ನೊಂದು ವಿಷಯ ಮಾತ್ರ ಉಂಟಿದೆ. ಮೊದಲು ನನ್ನನ್ನು ನೋಡಿ ಹಾಸ್ಯಮಾಡಿದವರೆಲ್ಲರೂ ಈಗ ನನ್ನನ್ನು ಮೊಗಳಲು ಮರುಮಾಡಿದರು. ನಮಗೆಲ್ಲಾ ಮಂಗಳವಾಗಲಿ.

ಅ. ನ. ಕೃಷ್ಣರಾವ್,  
 ೧೦ ನೇ ಬಾಲಕನ್ನಡ, ಬೆಂಗಳೂರು.

## ಹಾಸ್ಯಲಹರಿ.

ಒಂದು ದಿನ ಗಂಡಹೆಂಡಿರಿಬ್ಬರು ಮನೆಯಲ್ಲಿದ್ದಾಗ ಹೆಂಡತಿಯು ಒಂದು ಚೀಲವನ್ನು ನೋಡಿ

ಹೆಂಡತಿ—ಇಲ್ಲ! ನೋಡಿ ಚೀಲ.

ಗಂಡ—ಬೇಡಿಯಲ್ಲ, ಯಾರಾದರೂ ಗಂಡಸರಿದ್ದರೆ ಕರೆಯಿರಿ.

ಹೆಂಡತಿ—ಇದೇನು! ಸೀಳು ಗಂಡಸರಲ್ಲವೇ?

ಗಂಡ—ಹೌದು. ಒಳ್ಳೆಯ ಸಮಯಕ್ಕೆ ಜ್ಞಾಪಿಸಿದೆ.

ಎಲ್ಲಿ ಏನಾದರೂ ಒಂದನ್ನು ತೆಗೆದುಕೊಂಡು ಬಾ.

ಹೆಂಡತಿ—(ಗಾಬರಿಯಿಂದ ಅಲ್ಲಲ್ಲಿ ತಡಕಾಡಿ ಕೊನೆಗೆ ಒಂದು ಅಗಣಿ ಗೊಟವನ್ನು ತೆಗೆದುಕೊಂಡು ಬಂದು) ಇಗೋ ತೆಗೆದುಕೊಳ್ಳಿ.

ಗಂಡ—ತಾ! ಎಂದು ಅದನ್ನು ತೆಗೆದುಕೊಂಡು ಅದನ್ನು ಹೊಡೆದುಹಾಕಿದನು.

ಒಂದು ದಿನ ಒಬ್ಬ ಬ್ರಾಹ್ಮಣನು ಕಾರಿಯಾತ್ರೆಗಾಗಿ ಹೊರಟನು, ಹೋಗುತ್ತಾ ದಾರಿಯಲ್ಲಿ ನಡುಕಾಡಿನಲ್ಲಿ ಮಕ್ಕಾ ದಿಂದ ಬರುತ್ತಲಿದ್ದ ಒಬ್ಬ ಮಹಮ್ಮದಿಯನನ್ನು ಕಂಡನು ಬ್ರಾಹ್ಮಣನು ಅವನ ಗಡ್ಡವನ್ನೂ ಮೇಕವನ್ನೂ ನೋಡಿ ಹೆದರಿದನು. ಅಷ್ಟರಲ್ಲಿ

ಮಹಮ್ಮದೀಯ—ಕಾಂತ್ಲೆ, ಆಯ್, (ಎಲ್ಲೆಂದೆಲ್ಲೆ)

ಬ್ರಾಹ್ಮಣ—(ಮಹಮ್ಮದೀಯ ಭಾಷೆ ಬಾರದ ಪ್ರಾಸ ಹೊಂದಿದರೆ ಸರಿಯೆಂದು ತಿಳಿದು) "ಆಯಾತು ವರದಾದೇವ."

ಮ—(ಆಯಾತು ವರದಾದೇವ! ಎಂಬುದು ತಿಳಿಯದೆ) "ಕಾಂಚಾತೆ."

ಬ್ರಾ—ಉತ್ತಮೇಶಿಖರೇಜಾತೆ.

ಮ—(ಎನ್ನೂ ತಿಳಿಯದೆ) ಜಾ.

ಬ್ರಾ—(ಧೈರ್ಯ ತಂದುಕೊಂಡು), ಗೋಜ; ರುತಜ; ಅಬ್ರಜ, ಅಂದುಕೊಂಡು ಹೋದನಂತೆ.

Sent by Scouter K. N. RAMA RAO,  
 Bellary.

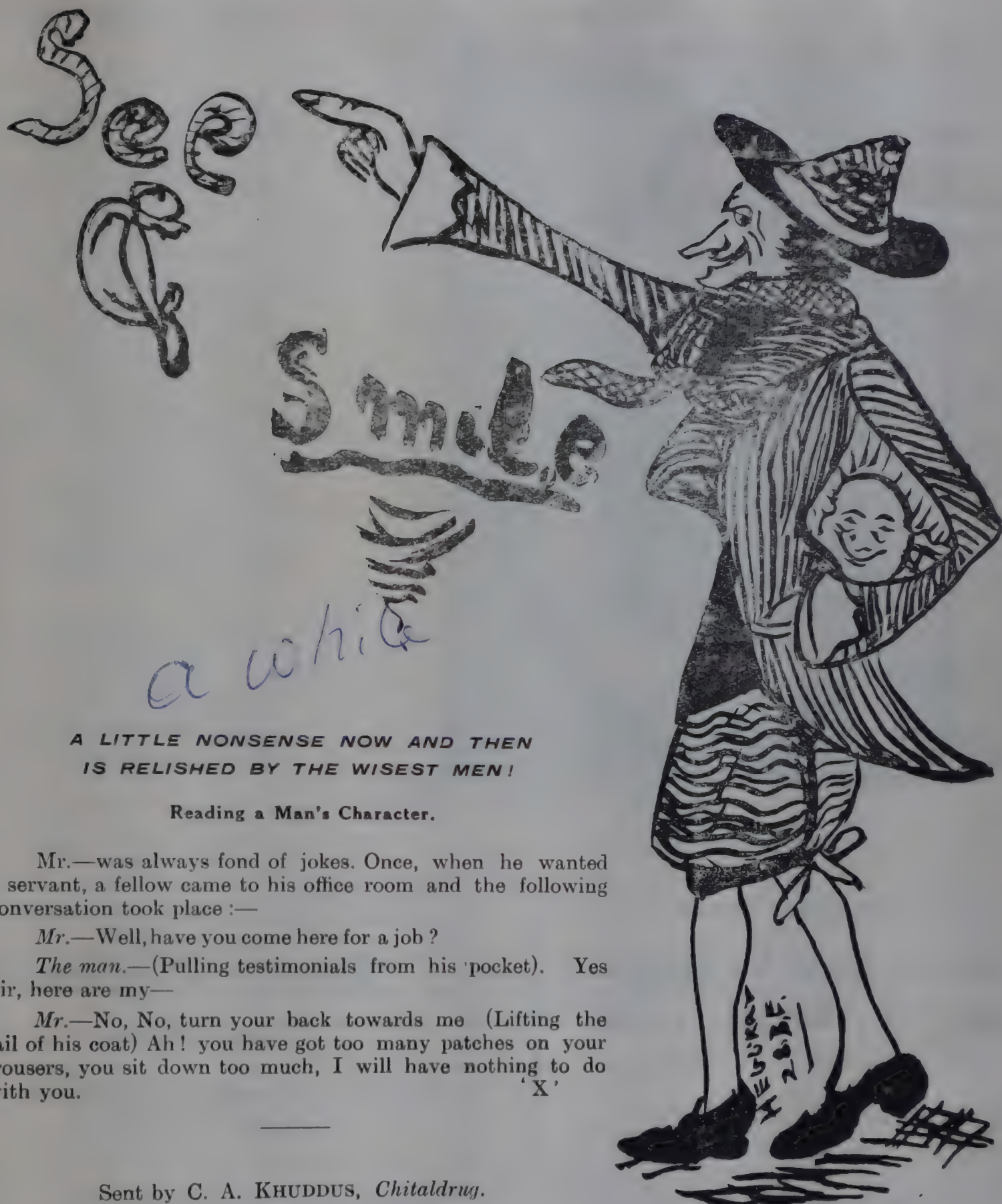
## Answers to last month's puzzles.

1. Co-nun-drum.
2. But-ton.
3. Can-ton.
4. TOBACCO.

(Continued from page 6, column 3.)

ಸ್ಕಾಟು ನಿಯಮಕ್ಕೆ ಭಂಗಬರುತ್ತದೆ. ಈಗೀತಿ ಭಂಗಬಾರದಿರಬೇಕಾದರೆ, ಸತ್ಯವ್ರತವನ್ನೂ ಪರೋಪಕಾರೋದ್ದೋಗವನ್ನೂ ಮಹಿಸಿರುವ ಮಿತ್ರರಲ್ಲಿ ನೀವು ಸೇರಿಕೊಳ್ಳಬೇಕು. ಅಂತಹ ಮಿತ್ರನೊಂದಲಿಯು ಸ್ಕಾಟುಕ್ರಮದಲ್ಲಿ ಸುಲಭವಾಗಿ ದೊರೆಯುವುದು. ನಾಲ್ಕುಜನರಲ್ಲಿ ಒಳ್ಳೆಯವನೂ, ಪರೋಪಕಾರಿಯೂ ಎನ್ನುವಿಕೊಳ್ಳಬೇಕೆಂಬ ಅಭಿಮಾನವು ನಿಮ್ಮನ್ನು ಮತ್ತಷ್ಟು ಒಳ್ಳೆಯ ಸ್ಕಾಟುಗಳನ್ನಾಗಿ ಮಾಡುವುದು. ಅದುದರಿಂದ ಬಾಲಕರು ಸಾಧ್ಯವಾದಷ್ಟು ಸ್ಕಾಟು ಗುಂಪುಗಳಲ್ಲಿ ಸೇರುವರೆಂದು ನಂಬುತ್ತೇವೆ.





A LITTLE NONSENSE NOW AND THEN  
IS RELISHED BY THE WISEST MEN!

**Reading a Man's Character.**

Mr.—was always fond of jokes. Once, when he wanted a servant, a fellow came to his office room and the following conversation took place :—

Mr.—Well, have you come here for a job ?

The man.—(Pulling testimonials from his pocket). Yes Sir, here are my—

Mr.—No, No, turn your back towards me (Lifting the tail of his coat) Ah ! you have got too many patches on your trousers, you sit down too much, I will have nothing to do with you.

Sent by C. A. KHUDDUS, Chitaldrug.

**A fine Diagnosis.**

A young man recently came to a doctor and complained that he had seen a ghost. "I saw it," said he, "the other night, when I was passing a graveyard; it had a big mouth, and long ears like a—donkey." "Go home," said the doctor, "and say nothing about it. It was your own shadow you saw!"

**Riddle Mee-Ree.**

Sent by D. VITTAL, Scout, Tiruppur  
Look at me, and I am like every body.

Scratch my back, and, and I am like nobody.

Ans.—A looking glass.

**Anagrams.**

- (a) Punishment—Nine Thumps.
- (b) Surgeon—Go Nurse.
- (c) Poor house—O ! Sour hope.

Why was Adam's first day the longest.  
Ans.—Because there was no Eve.

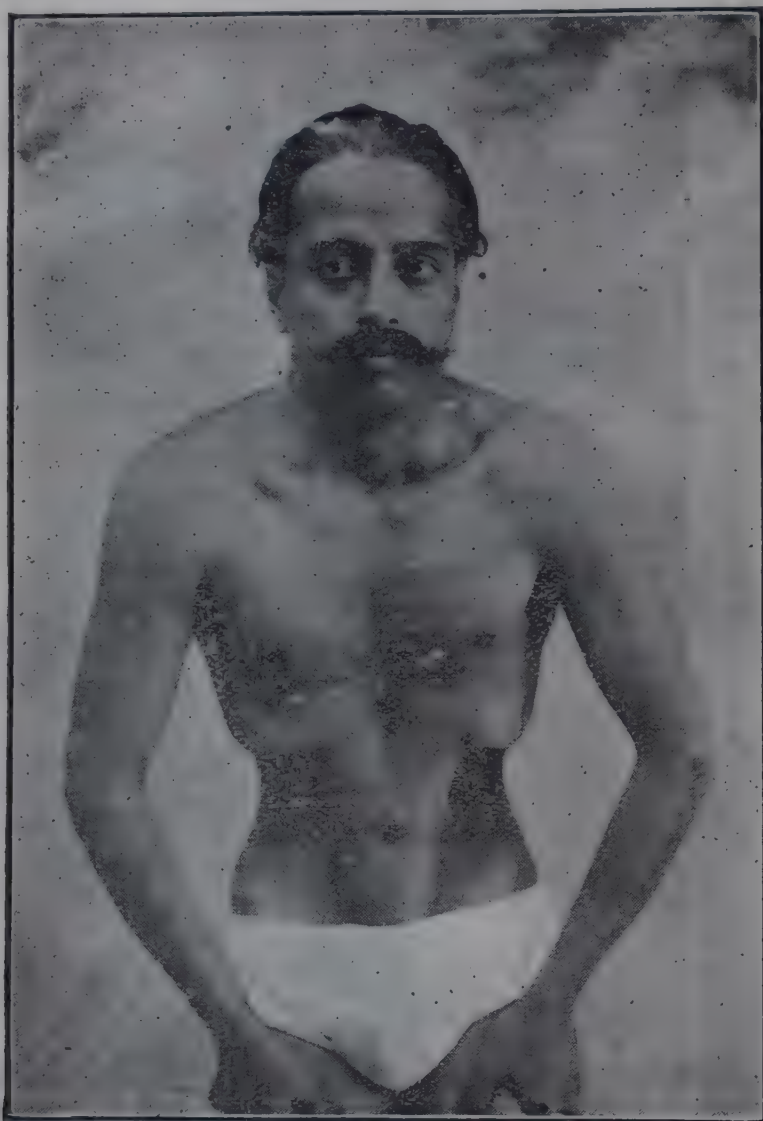
Every lady in this land  
Has twenty nails upon each hand  
Five—and—twenty on hands and feet  
All this is true without deceit.

**Good Reasons.**

James :—What makes the new baby at your house cry so much, John?

John :—It doesn't cry so much, and any how, if all your teeth were out, and hair off, and legs so weak you couldn't stand upon them, I guess you would feel like crying yourself !





A fine display of Abdominal Control by Senior Scout  
Y. V. Krishnamoorthy of the Headquarters  
Physical Culture Department.

### 13 Rules to live well and long.

1. Walk two hours daily or do any other exercise.
2. Sleep seven hours every night.
3. Get up as soon as you awake.
4. Sit to work as soon as you get up.
5. Eat slowly.
6. Never exceed your appetite.
7. Drink only enough to quench your thirst.
8. Speak only when necessary.
9. Never say more than half of what you think.
10. Write nothing but what you can sign.
11. Do nothing that you are afraid to tell.
12. Never forget that others rely upon you, and that you ought to rely upon them.
13. Value money neither more nor less than it is worth: it is a good servant, but a bad master.

Sent by F. C. SAHGAL,  
Anarkali, Lahore.

## The Mysore Scout Co-operative Stores, Ltd., Bangalore City.

The Stores is being thoroughly reorganised, and will be in a position to meet all demands for Scout equipment etc., from Scouts and Scouters in the State and abroad.

Shares in the above, at Rs. 5 each are available for sale. It is hoped that every Scout troop will feel it its loyal duty to the movement to possess a few of these.

*Apply sharp to—*

**The Secretary,  
THE MYSORE SCOUT CO-OPERATIVE STORES, Ltd.,  
Tippu Sultan's Palace, Fort,  
BANGALORE CITY.**

## Rally Memento.

*Printed on good art paper and profusely illustrated.*

*Artistically bound and neatly printed.*

**Price : Twelve Annas only.**

ONLY A FEW COPIES LEFT.

*Can be had from—*

**THE ORGANIZING SCOUT COMMISSIONER,  
Tippu Sultan's Palace, Fort,  
BANGALORE CITY.**



## ಆರೋಗ್ಯ ಚಂದ್ರಿಕೆ.

ಇದು ಪ್ರಜಾತ್ಮಕ ಮಕ್ಕಳಿಗೆ ಆರೋಗ್ಯಮಾರ್ಗವನ್ನೂ, ಶುಚಿತ್ವವನ್ನೂ ಬೋಧಿಸುವ ಒಂದು ಸಚಿತ್ರ ಮಾಸಪತ್ರಿಕೆ. ಈ ಪತ್ರಿಕೆಯ ಸಂಪಾದಕರು, ಮದರಾಸಿನಲ್ಲಿ ಪ್ರಸಿದ್ಧರಾದ

**ಡಾಕ್ಟರ್. ಯು. ರಾಮರಾವ್**

ಎಮ್. ಎಲ್. ಸಿ. ಯವರು

**ಆರೋಗ್ಯ ಚಂದ್ರಿಕೆಯು:**—ಮೇಲ್ಕಂಡ ಸಂಪಾದಕರಿಂದ ಇದಕ್ಕೆ ಮೊದಲೇ ಇಂಗ್ಲೀಷಿನಲ್ಲಿ ಪ್ರಕಟವಾಗುತ್ತಿರುವ "ಹೆಲ್ತ್" ಎಂಬ ಮಾಸಪತ್ರಿಕೆಯ ಕನ್ನಡ ಪ್ರಕಟನೆಯಾಗಿದೆ.

ಇದರಲ್ಲಿ ಅನೇಕ ಪ್ರಸಿದ್ಧ ಡಾಕ್ಟರುಗಳ ಮತ್ತು ಆಯುರ್ವೇದ ಪಂಡಿತರ ಲೇಖನಗಳು ಆಗಿಂದಾಗ್ಗೆ ಪ್ರಕಟವಾಗುವವು.

"ಹೆಲ್ತ್" ಎಂಬ (ಸ್ಕೋ) ಇಂಗ್ಲೀಷ್ ಮಾಸಪತ್ರಿಕೆಯನ್ನೋದಿ ಸಂತೋಷಿಸಿದ ಅನೇಕ ದೊಡ್ಡ ಮನುಷ್ಯರು ಪ್ರೋತ್ಸಾಹಿಸಿದ್ದರಮೇಲೆ ಈ ಕನ್ನಡ ಪತ್ರಿಕೆಯನ್ನು ಹೊರಪಡಿಸುವುದಾಗಿ ಉದ್ದೇಶಿಸಿದೆ. ಇದರ

ಪ್ರಥಮ ಸಂಚಿಯು ಬರುವ ಅಗಸ್ಟ ತಿಂಗಳಲ್ಲಿ ಪ್ರಚುರವಾಗುವುದು.

ಟಿಪ್ಪಣಿ ಹಾಸಲು ಸೇರಿ ಈ ಪತ್ರಿಕೆಯ ಚಂದಾ ಮೊಬಲಗು ವರ್ಷಕ್ಕೆ ರೂ. ೧-೮-೦ ಮಾತ್ರ; ಬಡ ಪತ್ರಿಕೆ ಒಂದಕ್ಕೆ ೦-೨-೦ ಇದಕ್ಕೆ ಚಂದಾದಾರರಾಗಿ ಸೇರತಕ್ಕವರ ಹೆಸರುಗಳು ಈಗಿನಿಂದಲೇ ರಿಜಿಸ್ಟರ್ ಮಾಡಲ್ಪಡುವವು.

ಚಂದಾದಾರರಾಗತಕ್ಕವರು ವಿ. ಪಿ. ಮೂಲಕವಾಗಿ ತರಿಸಿಕೊಳ್ಳುವುದಕ್ಕಿಂತ ಹಣವನ್ನು ಮುಂಗಡವಾಗಿ ಕಳುಹಿಸಿ ಪಡೆಯುವುದು ಲಾಭಕರ.

ಮೇಲ್ಕಂಡ ಪತ್ರಿಕೆಯನ್ನು ಕೋರುವವರು "ಆರೋಗ್ಯ ಚಂದ್ರಿಕೆ" ಗೆಂದು ಸ್ಪಷ್ಟವಾಗಿ ಬರೆದು ತಿಳಿಸಬೇಕು.

ಪತ್ರವ್ಯವಹಾರದ ವಿಳಾಸ:---

ಮೇಸೇಜರ್ ಹೆಲ್ತ್ ಅಥವಾ ಆರೋಗ್ಯ ಚಂದ್ರಿಕೆ ಆಫೀಸ್,

323 ಕಂಬುಚೆಟ್ಟಿ ಬೀದಿ, ಮದರಾಸ್.

**ದೇಶೀಯ ವಿದ್ಯಾಶಾಲಾ ಪತ್ರಿಕಾ ಬೆಂಗಳೂರು.**

ವಿದ್ಯಾರ್ಥಿಗಳಿಗುಪಯುಕ್ತವಾಗಿ ಯೂ, ದೇಶೀಯ ಶಿಕ್ಷಣ ಪ್ರಚಾರಕ್ಕಾಗಿ ಯೂ ಪ್ರಕಟಿಸಲ್ಪಡುವ ಉತ್ತಮ ತರದ ಪತ್ರಿಕೆ.

ವರ್ಷಕ್ಕೆ ನಾಲ್ಕು ಸಂಚಿಕೆ. ಪ್ರತಿ ಸಂಚಿಕೆಗೂ ೨೫ ಪುಟ. ವರ್ಷಕ್ಕೆ ಚಂದಾ ೮ ಆಣೆಗಳು ಮಾತ್ರ (ಅಂಚೆ ವೆಚ್ಚ ಬೇರೆ) ವಿದ್ಯಾರ್ಥಿಗಳೆಲ್ಲರೂ ತರಿಸಿಕೊಳ್ಳಬೇಕಾದುದು.

ಸಂಪಾದಕರು,

**ದೇಶೀಯ ವಿದ್ಯಾಶಾಲಾ ಪತ್ರಿಕಾ ಹೊಸತರಗುವೇಟೆ ಬೆಂಗಳೂರು.**

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ಹಂಘದಿಂದ ಪ್ರಕಟಿಸಲ್ಪಡುತ್ತಿರುವ ಉತ್ತಮ  
ಮತರವ ಸಾಹಿತ್ಯ ಪತ್ರಿಕೆ. ವಿನಾಯ  
ಕೆನ್ನ ಹಬ್ಬ, ದೀಪಾವಳಿ, ಸಂಕ್ರಾಂತಿ,  
ಮತ್ತು ಕಾಮನ ಹಬ್ಬ, ಈ ರೀತಿ ವರ್ಷ  
ಕ್ಕೆ ನಾಲ್ಕು ಸಂಚಿಕೆಗಳು ಹೊರಡುತ್ತವೆ.  
ಇದರಲ್ಲಿ ಶಿಲ್ಪ ಮತ್ತು ಸಾಹಿತ್ಯ ವಿಷಯ  
ಕವಾದ ಉಪನ್ಯಾಸಗಳೂ ಸಣ್ಣ ಕಥೆಗಳೂ  
ಗ್ರಂಥವಿಮರ್ಶೆಗಳೂ ಸಾಹಿತ್ಯವಿಚಾರಗಳ  
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ಪ್ರಾಯಗಳೂ ರಂಜಕವಾದ ರೀತಿಯಲ್ಲಿ  
ಬರೆಯಲ್ಪಟ್ಟು ಮುದ್ರಿತವಾಗುತ್ತಿವೆ.  
ವಾರ್ಷಿಕ ಚಂದಾ ಅಂಚೆಯನೆಚ್ಚು ಬೇರೆ.

ರೂ. ಆ. ಸ್ವ.

ಪೋಷಕರಿಗೆ	೩	೦	೦
ಸರ್ಕಾರಿ ಸಂಸ್ಥೆಗಳು, ವಾಚನಾಲಯಗಳು			
ಮತ್ತು ವೈಯಕ್ತಿಕ ಭಂಡಾರಗಳಿಗೆ	೨	೦	೦
ಸಾಮಾನ್ಯ ಚಂದಾದಾರರಿಗೆ	೧	೦	೦

ಗೌ|| ಕಾರ್ಯದರ್ಶಿ,

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# THE MYSORE SCHOOL AND SCOUT MAGAZINE.

"KNOWLEDGE IS MORE THAN POWER—IT IS VIRTUE."

VOL. 6.]

BANGALORE, SEPTEMBER, 1923

[No. 4.]

## HEAD-QUARTERS NOTICES.

**AWARDS:**—On the eve of his departure for England, the Headquarters Executive Committee have been pleased to award Rev. Mr. Geo. Wilkins, Scoutmaster, 1st Bangalore Troop, with the Mysore Swastika "Thanks Badge" as a mark of recognition of his services to the Movement.

**THE CENTRAL SCOUTS' CLUB:**—Membership is invited—open to all Scouters and Scouts. Annual fee Rs. 2-8-0 only. Ask for full prospectus.

**STATE SCOUTERS' CONFERENCE:**—It has been definitely settled to hold the Conference during Dasara, somewhere near Mysore, most probably in Seringapatam. It will be a combined five days "Refresher" Camp and Conference. All Scoutmasters, Commissioners and Secretaries of Local Scout Associations are invited.

Attention of Scouters is invited to the Questionnaire issued on the Conference. Written answers are to be sent so as to reach before 5th October 1923. Any propositions and suggestions should also reach the Organising Scout Commissioner before that date.

**HEADQUARTERS COUNCIL:**—The fifth annual meeting of the Headquarters Council will be held in Mysore during Dasara on the 18th October 1923. Scouters who attend the State Scouters' Conference are invited to attend as visitors.

**WARRANTS ISSUED:**—

Hony. Scout Commissioner :—  
Rev. Geo. Wilkins of 1st  
Bangalore Troop.

Commissioner :—

Mr. A. V. Ramanathan, B. A., transferred from Nanjangud Dist. to Kolar Gold Fields Dist.

Assistant Scoutmaster :—

Mr. M. R. Ranganatha Rao,  
13th Bangalore Troop.

### MADRAS PROVINCIAL SCOUTCRAFT EXHIBITION:

—The Madras Provincial Council have invited troops from Mysore State to contribute collections of exhibits to the Exhibition which they are organising in Madras in connection with the visit of H. E. the Viceroy to Madras. Applications from troops wishing to compete should reach the Organising Scout Commissioner on or before the 25th October 1923. A preliminary Exhibition will be held at the Headquarters and the best 4 collections by troops will be sent to Madras. Re: details and concessions made available by Headquarters, for contributing teams, vide prospectus already issued.

### THE MAHARAJA'S FLAG:—

Returns for the Flag in the form prescribed should be sent to the Scout Headquarters before the time notified.

Competitions for the Vittal Rao Signalling Cup and the H. H. the Yuvaraja's First Aid Shield will be held in December.

### THE MYSORE SCOUTER:—

The second number contains important information about the State Conference. Get your copy—free to all Scouters.

C. SUBBA RAU,  
Organizing Scout Commissioner.

## THE DASARA SCOUTERS' CONFERENCE

We hope to make the Scouters' Conference a big success. What will be your share of it? It depends upon you. Of course, all Scoutmasters and Commissioners and Secretaries of Local Scout Associations will be present. They have all read the questionnaire. Probably also their answers are on the way to us. But the matter does not end there—in merely sending your answer and thinking that you have done your best. Think out other plans and bring your plans to add materially to the value of the Conference.

We have been working together for five years. Well, what are the difficulties you have met with? How have you tried to overcome them? With what success? Some feel still in deep waters. Every solution they arrive at proves a straw. They want a more substantial support to heave them to the shores. Who will throw them the life-line?

The Conference will be a Refresher Camp also. There will be camp games and drills, lectures and demonstrations and camp fires. What stunts will you contribute for the camp fire? And what ideas to the other more serious part of the Conference? Some furious thought is necessary before anybody can think of a startling discovery of a new type which will be appreciated by all. We depend upon you to give us the surprise.

It is a big "push" we require in scouting. How to give it, at the same time increasing the efficiency of the individual scout and troop and thus of the whole organisation? That is what the Conference hopes to thresh out and your share of the responsibility for the success is not a little—Go, give it.



## THE FREE BROTHERS OF THE ORDER OF THE HOLY BHAVANI.

(BY P. VENKATESIAH.)

*(Continued from previous issue.)*

## SCENE III.

(Seated Bolanath the Secretary of the Order. Two members of the Order, and the special members of the Council of Death.)

*Bola.*—Friends, we have now assembled to-day in the capacity of the Council of Death. Come; why is it that our trusted lieutenant Dola has not made his appearance before our august presence yet, I wonder; has he forgotten that to-day is the day of doom for our enemies?

*1st Mem.*—I am sure, secretary, he will be on his way. (Enter Ramachandra Panth with P. L. and his scouts.)

*P. L.*—(In a whisper to Dola) Who is the Secretary?

*Bola.*—There, that big burly man. (He points to Bola.)

*P. L.*—(Bows as instructed: the other scouts also bow)

*P. L.*—The sun shines.

*Bola.*—(With a look of surprise) What....., the fire burns.

*P. L.*—I beg leave to introduce myself as the Secretary of the Lodge Grand at Ahmedabad.

*Bola.*—Oh! Ahmedabad.

*P. L.*—Yes, sir, ever since our great founder Nanapanth conceived this great idea of our universal brotherhood, that was a decade ago, praise be to his Holy name, my friend here and I were his first disciples. I have heard that you and the founder were collaborators in the establishment of our Order. It was only now that we could start our branch at Ahmedabad, and Kasava Panth, the son of Nana, was our treasurer and warden till the last moon.

*Bola.*—You seem to know more about our Order than I, eh?

*P. L.*—I shall not presume so much, Secretary. I have come here to have a practical training in our art and I ought to respect grey hairs.

*2nd Mem.*—I say, that passes my patience, this beggar calls our Secretary an old man. I will fix the fellow to the spot.

*Bola.*—Who hurts a hair of our friend here, dies the death of a dog. Do you not know that he was a personal

disciple like me of our venerable founder Nanapanth? He is a sacred being. We ought to be proud of the fact that he is our guest. May we know your sanctified name, Sir?

*P. L.*—They call me Gopal Sircar of Sriramnagar.

*Bola.*—Well; Gopal Sircar, we thank you. You have chosen our Lodge for the practical training in our creed. You shall have it to perfection. But who are these others?

*P. L.*—They are my new recruits for our new Order. I tried them for some time and I dare say that they are perfect in the art of murder and theft. I brought them for your approval and compliment.

*Bola.*—Well, let us see. You kiddie (addressing one of the scouts) What is your score in our art?

*Gopi.*—What I did, my lord, will only be a speck of sand in the mighty desert of your achievements. So I fear to speak.

*Bola.*—Oh! never mind about that, let us hear.

*Gopi.*—Once sir, that was five moons ago, an old man and his wife came to our house. The crone, fool that he was, comes and sees me straight in the face and asks me if I have accommodation for him for a week. I say, yes. They had a small child, like the which (with a twinkle in the eye) never saw light till this moment. They come to my house, poor chaps, with complete trust in me. I show them not my house but a deserted house in a corner. They ask, why is this so desolate. I say, my parents are both gone to Benares. I am all alone. I say, they can make themselves quite comfortable there. They say, yes. After six days, those old fellows say, my boy, you are too good and generous. You be with us. I have an only child and you can be my elder son. I said yes, and said my father had six sons, so that he would not grudge my being taken away. We both go to the old man's city. There I remain for a week, but soon I do my act. It was 12 o'clock night. Their baby slept with me. I got up and strangled the baby, nay, broke its neck, as I would do a bean-stalk and with one stroke the old man and his wife fell dead.

I then took away all their wealth and came out. The sentry at the gate called "halt". I, the rogue that I was, said my new father had sent me to catch the 1 o'clock train for Calcutta, and he accompanied me for half a mile as escort. I then came away to my distant village and laughed and laughed as I never had laughed before.

*Bola.*—That is simply fine. Now (turning to Ramu) well, youngster, what is your claim for our Order?

*Ramu.*—Me, you mean; I am yet small sir, but I in my own way made mischief and laughed over it. I was in a Native State. The Prince was a very good ruler and all was happiness there. Therefore I called my dame wit to my assistance and at once organised the meeting of all townsfolk, and lectured to them the evil of having a ruler to rule over us. I said, man originally was born in a state of nature quite free. Liberty, equality, and brotherhood were his only rulers. He never liked any human superior. Being by instinct a democratic species of creation the idea of kingship was repulsive to man. It was only by a process of deterioration, that man came to acknowledge his own inferiority, began to obey a single man. Monarchy was a sign of popular weakness and not strength. Some said, I was disloyal, but others acclaimed me as a national hero. I said, we ought not to degrade ourselves by having a king over us. You know what happened?

*Bola.*—Then?

*Ramu.*—Then all the people, young and old, strong and weak, man and woman, raised the standard of revolt and a civil war began. Some supported the monarchy while others rebelled. The king fled, and many of my townsmen killed each other. The whole state was full of blood and ruins. Like the Emperor Nero who was fiddling while Rome was burning, I laughed and jumped till my sides burst. The people knew their mistake too late, and when they found it out, they resolved to impale me at the stake. But you know, I was too quick for them, and ran away till Mr. Gopal Sircar gave me a lift into his Society.

*Bola.*—That is right, boy, we are of a society which ought to feel pleased at destruction and bloodshed. Only then can our Goddess be pleased. What is your achievement, my lad (to the 5th scout)?



## SNAKES AND SNAKE-BITES.

BY S. B. KRISHNASWAMI RAO, B.A., Trivandrum.

(Continued from previous issue.)

IN every case of snake-bite the following signs should be looked for. Even though the snake has bitten, it may be presumed that the wound has not been poisoned if *not even one* of these signs is present though on this account the Scout should not relax in the treatment that is within his power to render.

(1) There is an *intense*, throbbing pain more intense than mere fang punctures would warrant. (Severe pain may also be caused by tight ligatures round the limbs.)

(2) Constant oozing of colourless or reddish fluid through the punctures, which continues for hours after the bite.

(3) Discolouration of the wound. In the immediate neighbourhood of the bite is *dark purplish in colour* and *swollen*.

*Treatment of snake-bite.*—Hundreds of prescriptions exist though none of them appears to be efficacious. The snake-charmer's stone is supposed to possess the virtue of drawing out all the poison from the wound if kept on it immediately after the bite. This "stone" in many cases is nothing but pieces of wood charred well after previous saturation with blood. Charcoal whether wood or animal possesses no doubt absorbent properties but *certainly has no partiality for snake poison alone*. All the roots, leaves and berries exhibited by the snake charmer are useless.

The success of many of these nostrums is attributable to the fact that about 30 per cent of the cases do not end fatally. We wonder whether the efficacy of *mantrams* and incantations may be attributed also to the same fact.

The only successful method hitherto discovered for dealing with the snake-bite is that of injecting the sufferer with the serum cultivated from the poison of the particular species of snakes to which the offender belongs. As it is not always possible to identify the snakes, and as cobras and Russell's Vipers happen to be common, a serum called "Anti-venene" cultivated from the blood of horses immunised against the poisons of these two snakes, by being injected with progressive doses of them, is prepared and stocked in some bacteriological laboratories in

India. The bitten persons are freely injected with this serum, and if the snakes happen to be either a cobra or a Russell's Viper recovery takes place even in advanced stages, if the failing respiration is kept on artificially.

As Anti-venene injection is beyond the scope of the First-aider he must adopt other lines of treatment pending the arrival of skilled aid.

As the loss of even a few minutes may mean all the difference between life and death not a moment should be wasted in carrying out the treatment.

(1) With a clean, sharp knife 4 or 5 incisions each about a quarter of an inch deep and half an inch in length must be made across the punctures. These incisions must be parallel to the limb and not across it. Into these a few pinches of potassium permanganate moistened with a little water, if possible, should be introduced and well rubbed.

(2) A tight band of twisted cloth or rope should be tied tightly round the limb, between the wound and the heart. This must be tight enough to arrest circulation but must be relaxed after one or two hours as otherwise the limb will die.

(3) Stimulants like coffee, and ammonia (aromatic) in 1 drachm (a teaspoonful) doses should be freely administered at intervals. *No alcoholic stimulant at any stage should be given, as this does positive harm in snake-bites.*

The patient must be cheered as much as possible. He must be assured that he has every chance of recovery and that the snake in all probability is a harmless one. Shock must be treated with stimulants and warm covering.

Since writing the above, I happened to read about the results of experiments carried on by Mr. K. C. Eapen, Edinburgh, which were published in *St. Andrews Herald*, Edinburgh. Observing that the mongoose fearlessly tackles with the most ferocious binocellate cobra, Mr. Eapen seems to have discovered that the mongoose is proof against the cobra poison. He asserts that experimenting on various animals he discovered that if the bile of the mongoose is injected near the bite, and administered also internally the victim recovers from the bite. Mr. Rudyard

(Continued on column 1, page 8.)

*5th Scout.*—Mine, you mean; why the other day, I showed the world a fiendish instance of cruelty. I killed an old man and left his limping and crooked wife desperate in the world. Next, when an innocent man was gasping for water and his friend got him a bottleful I just kicked the man and broke the bottle so that in less than 5 minutes the fool gave up the ghost. The friend too I despatched in the same fashion. I laughed till the neighbouring hills echoed. Then I saw a man struggling in a stream. He had not strength enough to withstand the current. But he reached near the shore and was just attempting to hold the bank when I just kicked him and that was the end of the fellow. You see how I killed my conscience in that wise.

*Bola.*—Beauty! You will be a real asset for our brotherhood. The qualifications are these. Now friends, you know perhaps the rules for membership in this brotherhood. You must have betrayed a trust at least half-a-dozen times, been cruel, disloyal and discourteous, and must have at least two murders to your credit.

*All.*—We have those and some more to spare.

*Bola.*—That is all right. To-day I enlist you as members of our branch of the Order. Your leader I appoint as my assistant secretary, and he will be my personal friend.

*An old member gets up.*—Secretary, please take care! These people are after all strangers, and may bring us harm. Who knows but they are not spies? It is not good you give a stranger such a high and responsible post. We ought to try them a bit further.

*Bola.*—No, secretary, I know Gopal Sircar, he is as upright as the day and this old fool is only envious.

*Bola.*—I say you old fool, do not prattle like that. I know my business. My friend Bola is right. I dismiss you to-day for disobedience to authority.

*Old man.*—You will come to grief my boy.

*Bola.*—There, once again, shut up, (There is perfect silence.)

*Bola.*—Oh I quite forgot. To-day is the dooms-day for our enemies. Now my boys, bring up your charges.

*1st member.*—Secretary, while I was coming into the town, I asked the

(Continued on column 3, page 7.)



## THE BEAUTY OF A SYMMETRICAL BODY.

WE all know what physical perfection, and beautiful carriage the old Grecian statues possess. Many of these beautiful statues have been accepted both by antique and modern artists and critics as pattern of standard perfection. Compared with these recognised ideals of antiquity in their symmetry and poise of the body, most of the present day athletes and strong men are very poorly, or quite abnormally developed. Sluggish and clumsy figures, though possessing of immense strength are far inferior to these types of antiquity in health, speed, and staying power, as well as in grace and elegance. The really strong man is the one, whose body is symmetrically developed with all the harmony of grace and poise, and who has not developed any one part quite abnormally, at the neglect and expense of his body as a whole. These ancient classical statues have given us models to admire, learn from, and imitate.

Physical culture should be performed, with the conscious intention of perfecting the body, and increasing one's individual health, strength, speed, endurance, agility and suppleness in the muscles, keeping in mind the ancient classical Grecian statues as the ideals of perfect beauty and figure. Why are most of the statues nude? It is because they are perfect, they don't hide or possess any flaw. They are even perfect in every sign of good health and strength. They teach us a lesson, that nudity is never a sense of the immoral state of mind, that beauty exists not in clothes that one wears, but in the inside limbs with which all the harmony is combined. While exercising, one should bear in mind that he is performing the movements to acquire a good build, and a sound and healthy body building with ample strength. The desire for big biceps, may mar the symmetry of the body, and make him knotty and abnormal. Professionals, with or without their knowledge, have created among the masses a great desire for bulky and unshapely bodies with herculean strength, by their stunts, record breaks, and feats of unimaginable strength and prowess; the result of which is a boy of ten or twelve tries to press up a heavy weight, without the least knowledge of what it means, risking himself for a deformed body, stunted growth, a sudden strain, or becoming a cripple to the end of his life. This is due to lack of science in that special art, and the eager desire to become very strong too soon, without the least proper instructions. Many courses of physical instruction are sold to-day at a cheap price, and people buy them eagerly, seeing and believing in what is much advertised. One cannot claim that any special course is the best, unless the exercises are laid out to develop every part of the body proportionally, and the instructor himself is a type of perfect physical glory. But still much lies with the individual who buys the course, and follows it faithfully and honestly, as laid out by the instructor.

Bad health and undernourished lines can never give a man a perfect poise; nor thick pectorals, or powerful deltoids can make him look beautiful. One must be well and evenly developed "*Cap-a-Pie*" (head to foot) to ensure a perfect symmetry. To imagine that it was sheer love of beauty that produced such beautiful shapes and lines in those antique Grecian statues, is simply absurd. The large capacious chest walls, so remarkable in all of them, is synonymous with the greatest possibility of strength and endurance in lungs and

heart. The powerful obliques of the abdomen, which form the next beautiful part of the waist and lower regions, present glaring contrast to the too thick or too thin, unmuscular waists of most present day athletes and strong men. There are other muscles, as for instance, the biceps, the trapezius, the deltoids, which are very often, quite abnormally developed in modern athletes. Somehow or other, they forget the most important part, the abdominal region, and the beautiful calf and thigh muscles including the small of the back. Most present day athletes and strong men devote themselves to increase of their bulk of flesh, and the quantity of their thick viscous blood, not to the work of simply rendering the body more beautiful and robust, but more massive, perhaps might be, to crush their adversaries on the mat, by mere weight of the body. This sort of training is therefore of no use, in the acquisition of that vigour which may be attained by ordinary means, and is besides, very dangerous. Moreover one should remember always, that strength does not lie in one's muscles, but in his spirits, so one should acquire, of course, material, moral, and spiritual strength all combined. Material strength cannot render one proof against human weaknesses. Did not Hercules himself the mythological embodiment of strength, lie at Omphale's feet, and spin yarn with that lady's distaff? In the glorious ages of Greece, every man's energies were directed to render his body as powerful as possible with all the anatomical beauty, by continual exercises, in order to bring into play all the force of his frame and muscles, in time of need.

Very often a dancer possesses a better symmetrical body than a weight lifter. Dancing is the ideal exercise for the grace and poise of the body. It gives suppleness and beauty of form to every muscle of the body, but unfortunately it cannot give a good powerful physique and weight combined. So ideal exercises should be set up to tone up every part of the body, and the attempt should be made honestly. It is always better to exercise before a big mirror; and during the intervals, one should try to pose beautifully, as a rest between each exercise or whenever tired.

The build and stature of the body varies, just as the physical features of the country varies. Different nations have got different moulds of faces, with which they are easily recognisable and identified as to what particular tribe and race they belong to; but any way, the organs of the body do not vary much, except in the dimensions of the limbs. Many of the races, have been endowed with big frames, and high stature quite naturally, and that speaks what their ancestors were like. As the civilization increased, beauty of form among men began to be created by the tailors, and among women by the corset makers. Many a man hides his flat bony chest, and stooped shoulders, with his stiff starched shirt and padded coat. A dandy in clothes often looks a very pitiable figure when undressed because he loves his clothes better than his body, for deep down in his heart, he realises, that his body is not perfect and the tailor's genius only makes him look better. Besides the fashion these close cut dresses often hinders the swift and easy movements of the body, at the same time coming in the way of the natural growth of the limbs. The feet of Chinese and Japanese women are a proof of this. Since from child-hood they are squeezed and

made to hold the smallest foot-wear, the result is their most awkward walk, but still they consider it as a beauty.

People of ancient Greece, and Rome and Egypt wore always loose flowing robes, and their modes of dressing are most pleasing to the eyes even to-day. They never wore high heeled shoes, as is the fashion among the ladies of to-day, nor too many clothes as our modern men. Their lives were simple and tasteful, and mostly they led them out of door. So one has to lead good out-door life and sports, including dancing and swimming to ensure perfect symmetry and health. No man or woman, should bestow deformed limbs, and undernourished bodies as a heritage to their children, thus making their children, children's children, even unto generations, quite unfit physically. Most often a good frame, a powerful physique, and symmetry of the limbs, is a hereditary blessing, but much can be done by the individual himself or herself. Really Mr. Charles Atlas, the modern "Greek God," and prize winner in the "Most Beautiful Man's Contest of the year 1922," would never have earned the wide laurels, had he not taken such exercises as ensured the symmetrical growth of every limb, in proportion to his height and weight. He would never have become the "Greek God" if his parents were of poor physique and deformed limbs.

Among the Greeks, it was mostly wrestling, which developed them to their utmost perfection, and the athletes who devoted themselves to this exercise became the most renowned for strength as may be readily believed, seeing that in this kind of combat, all the limbs, the hands, the feet, thighs and shoulders, neck, elbows, and knee, had to play their parts; and as such a value was assigned to the elegance, and grace of the various attitudes of the body. Greek art has transmitted to us, some very curious and important views upon this special subject under consideration: the wrestlers in action. The most celebrated group is that in the gallery of Florence. Who does not know it? What art student has not copied it, at least once in his life? Any school of design, or a painter's or a sculptor's studio is incomplete, unless it possesses a cast of it. Nevertheless the two figures do not represent professional wrestlers. It is easy to discover this from the slimness and delicacy of their bodies, from their features which bear no trace of fatigue or contortion; from their nervous frames, which show nothing of the abnormally developed muscles of the regular wrestlers. This group is remarkable for the fidelity to nature displayed in its perfect anatomy, and in spite of the limbs, presents nothing painful to the eye, but is on the contrary, full of grace, harmony and repose.

Most of us are labouring under a serious misapprehension with reference to muscular development. Weight lifting and other systems applied to young men, without sufficient preliminary preparations, to force external muscular enlargement only, very often result in rupture, heart weakness, nervous breakdowns and ugly unsymmetrical bodies. When a man has been thoroughly strengthened and developed both internally and externally, he can under proper guidance, and with properly constructed apparatus, use heavy weights to exercise with. With any exercise, it is essential, that the internal muscular structure contained in the heart, lungs, liver, stomach, etc., must be thoroughly strengthened and developed. In fact, many of us lack sufficient

(Continued page 8, column 2.)



## THE RESCUER.

BY J. D. SAMPATHKUMARAN A. S. M.

(Continued from the previous issue).

"Kamala" he said, "by God, if you have played me false, if your sweet looks and words are a mask to a wicked nature I, ll"—

"Oh, my Lord, do you not know me enough by this time? We have been married three years."

"Yes, it is true, but the condition in which you are now and the strange thing that has happened makes me jealous for your very look and words. You will be careful, will you not?"

"Yes, my Lord," said Kamala, and walked on.

Mohan followed them. He thought that was a mystery and determined to solve it.

Meanwhile, the next day, Mohan went to the tope early with a view to watch what would happen there. The moon rose in a cloudless sky and all was fairly silent and quiet. He waited there for nearly two hours and at 10 o'clock suddenly a sound of footsteps was heard. Mohan straightened himself to a sitting posture behind the tree he was lying against. It was Kamala. Mohan was curious to know her object.

Mohan allowed her to turn the corner and silently followed her. She arrived at the ruined temple, she entered in—and there was silence for a few moments. By this time Mohan was very close to her. The temple was like a little hut and consisted of but one roofless room. Mohan heard a sound like a gasp, and there was a low monotonous voice saying—"Yes, your prayers have been heard, your desires will be gratified. I am the Goddess—mother of all."

After a moment of hesitation Mohan formed a plan. He wanted to find out whether it was really a goddess or a villain playing the part of a goddess. He left that place and went in advance to meet the lady at the corner. She appeared white and faint in the pale moonlight. Mohan stepped out before her. The lady gave a stifled scream and clasped her hands. But Mohan calmed her.

"Do not be frightened, Madam" said Mohan. "I am not a thief, but a Boy Scout, and wish you only good. I have seen you coming here for two

nights and yesterday I heard the conversation with your husband. I know that you come here regularly. Tell me why are you sad, and what your object is."

Kamala silently shook her head.

"I only wish to do you good, my duty is to help my fellow beings at all times," pleaded Mohan.

But here there was a sudden interruption, a strong arm was laid on Mohan's shoulder and forcibly turned him to look into an angry face, in which blazed two fierce eyes. Mohan knew the man: he was the lady's husband.

"Well" said Shanker in a deep voice—he seemed hardly able to speak, "Now I understand it all. So this is why you come here, my lady? You are a wolf in sheep's clothing."

Mohan now understood what Shanker meant. He kept himself very cool.

Shanker turned to his wife and the usually silent woman had fallen at his feet and was pouring out a volume of words which Mohan could not understand.

"Well" Shankar said at length, his face softening a very little. "If you wish to convince me of your innocence you must never come here." And so saying, Shankar turned without saying a word to Mohan and strode away with Kamala.

Mohan followed them at a distance without being noticed and noted the street and the house in which Shankar lived.

The next morning Mohan as usual was going to the city with his chum Chandrasekaran. Both of them were in scout uniform. As they were going, a tall, well-built young man with a clean-shaven face stopped Mohan and asked him to what regiment he belonged.

"I belong to the regiment," said Mohan "which is called 'Scouts.' My duty there is to be loyal, and, at all times, to help my fellow-men when they are in need under any circumstances and finally to stay in the 'Scout-Mansion' which is supported by ten pillars, the breaking of any one of which means the destroying of the whole edifice."

The man who questioned Mohan had no inclination to know much about Mohan and his peculiar movement, but he wanted to have his acquaintance. I cannot say exactly what his ideas were in doing so. By this time they

had reached their destination and the new man wished good morning to Mohan and Chandrasekaran and went his way.

That night and the following three nights Mohan was waiting near the ruined temple. He saw the mysterious figure and the lady.

A fortnight after the new man's meeting, Mohan and his chum Chandrasekaran were going by the street in which Shankar lived. It was about 4-30 in the evening. Oh! what did they hear and what did they see? They heard a yell and a cry and at the same moment saw a man jumping from the window.

Mohan caught the man and soon recognised him to be the man who spoke with him a fortnight back. He asked his chum to get into the house and to see if anyone was in danger.

"Now tell me what is your object?" said Mohan.

The man could hardly speak, for his chattering teeth but made shift to say a few unintelligible words.

"Speak out, you villain," shouted Mohan "what have you done now, tell me?"

Mohan then gave a 'danger whistle.' The constable on the beat came running to the spot where Mohan was. Mohan handed the man to the constable and rushed into the house to see what had happened.

Everything seemed to happen together. There was a loud cry and Shanker precipitated himself in front of them, all and on to the snake. And Oh! horror of horrors! The snake had darted and bitten him. The lady stood petrified for a moment and then screaming flung herself on her husband. The juggler darted forward and caught the snake and threw it into the basket.

"Is it poisonous?" shouted Mohan.

"Yes, yes, he bribed me, he bribed me." cried the juggler.

(To be continued.)

### WHEN A CANDLE BURNS, NOTHING IS LOST.

A gentleman who had read up to IV Form was sleeping one night in his room. At midnight a thief entered into his house. The owner of the house saw the thief and lighted a candle and began to sleep as before because he had been taught that when a candle is burnt nothing is lost.

C. RAMACHANDRA RAO,  
VI Form, Kolar



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## SCOUT DISCIPLINE AND STANDARDS.

**Scout Discipline :—**The most ordinary idea of discipline is coercion from without, and this outgrown idea "assumed an inherent conflict between boys and adults in nearly all matters, and very frankly sought to beat the boy into submission to the adult idea."

In scouting the methods are different. The Scoutmaster is an elder brother who leads and guides. The boys do want adult leadership and when the proper thing is forthcoming they will readily follow. The unfilled leisure in the boy's life should be adequately provided for with programmes which create and hold the boy's interest. The graded tests and other outdoor activities provide ample opportunities to be

# LEAVES FROM THE NOTE-BOOK OF A SCOUTMASTER.

(As many Scoutmasters write to Headquarters asking for a list of equipment that they might buy for the use of their Troop, the following is published for general information. It is of course obvious that it is only *suggestive*, as each Troop has to think out for itself what its special requirements are.—Ed.)

## *Suggested List of Equipment for a typical Troop of Boy Scouts.*

### BOOKS :

Scouting for Boys.  
Aids to Scoutmastership.  
The Patrol System.  
The Indian Manual of First Aid.  
Handbook for Scoutmasters (American).  
Boy Scout Games (BP).  
Games for Schools and Scouts by J. Vincent Mendis.  
The Scout Law in Practice by Carey.  
Boy Scout Tests, and How to pass them.

### MAGAZINES :

The Mysore School and Scout Magazine.  
The Mysore Scouter.  
The Scouter (Late Headquarters Gazette).  
The Scout (Published in England).  
The South India Boy Scout.

### EQUIPMENT FOR CAMPING :

One Service Tent.  
One Trek Cart.

utilised with ingenuity and imagination. Given these and a personal understanding of boy's needs and likings (remember your boy-days), boy management should be easy. Scout discipline to be effective, should operate not from above, but from within.

**Keep Standards High :—**Scout discipline is fundamentally the Scout method of character building — not through words but through deeds which in all the Scout tests are an admirable method of habituating the Scout in exact, thorough effort. The Scoutmaster who accepts slipshod half done work for the requirements, thereby is guilty of accustoming the Scout to half-way, easy standards which in subsequent life will mean disaster. So keep standards high ; for high standards rigidly enforced, really mean the right kind man for the future.

Dietz or other good lantern : one for each patrol, with two extra).

Zinc Pails (two fairly large, and two small).

Canvas or Webb Packs for the 1st Class Journey.

Staves (at least a dozen extra).

Compasses (one for each patrol).

Billy Cans (Two for each patrol).

Signalling flags :

Semaphore—8 pairs.

Morse—4 pairs.

Signalling Lamp.

First Aid Box (This should be a really serviceable one, instead of being only a toy affair).

Small medicine chest (the key to be only with the SM).

Cooking vessels (Here it seems best that each patrol should have its small set).

Drinking tumblers (8 for each patrol—to be in charge of the patrol itself.)

Axes (one for felling, and another for trimming).

### GENERAL REQUIREMENTS :

Rope: 1" 30 yards (in three hanks)  
 $\frac{1}{2}$ " do do  
Thin 2 rolls.

Nails 6—(for flag staff).

Flag staff ropes. (These should be of the proper length, and should be kept quite separate, to be used only for their proper purpose).

Splints (one set of 9, of varying lengths, for each patrol).

Bandages (one set of 8 for each patrol).

### CLUB ROOM REQUISITES :

Small bags for uniforms (one for each scout).

Scout Wall Charts (one complete set).

Promise and Law Posters.

Wooden boxes (one for each patrol).

Benches and Table.

Chair (one).

First Aid Almirah (Each Troop should take a pride in keeping ready to hand, all First Aid articles that might ordinarily be wanted).

Footballs (two).

Mysore Flag and the Union Jack.

Photographs of the Chief Scout of the World, and of H. H. the

(Continued on column 1, page 8.)



## THE LURE OF THE PICTURE PALACE.

"It is already a quarter past six. We have barely fifteen minutes at our disposal, make haste lest we should be late for the cinema", were the distinct but rapidly spoken words of a young man of two and twenty, to his friend who was coming out of a coffee club. Just look at the anxious eagerness of the boy! "Where shall we go—the Majestic or the Gaiety?" was the question put to our young man by the other fellow. I am sure the words "Majestic," and "Gaiety" are not foreign to cinema-goers. But they might be so for some—for those who reside in the Contonment, for instance. But the "Picture Palace," the "Electric," the "Diamond" and the "Imperial" are not new to them. These are Cinema houses—the theatre if you will. They are not the only ones, there are some others also and they are the leading ones and I am sure they are the popular ones too.

The evils of the cinema are very many. First of all the waste of time involved. In the short span of our life we cannot afford to lose two to three hours a day for a mere cinema. Secondly comes the waste of money. We know how very important is money to us during these hard days. Some may say, "we will go only for to-day", or "we go occasionally." But we have seen how people rush into the cinema hall and how sometimes they sit one above the other. We have often seen the advertisements on walls, "Eddie Polo", in "Do or Die", "Francis Ford", etc. These are very lengthy films and they are continued for weeks and weeks. They are screened by parts. This is certainly an inducement and we are compelled to finish the serial.

Thirdly, we lose our eyes by our frequent visits. Our eyes get weaker and weaker day by day. We know that "the eye is the window of the soul." The percentage of spectacle-wearers is very great and cinema-going is undoubtedly one of the important causes of shortsight. We know how doctors and eye specialists advise us not to attend cinemas. But in spite of such warnings some people are addicted, I may say, to such habits. We indirectly pay to get our eyes spoilt and in the long run, of course, we repent, but repentance may come too late. I may, however, say that 'it is never too late to mend.'

The cinema house is a congregation of people of all classes, high and low, rich and poor, healthy and otherwise,

and so on. It is a place which cannot close its doors to drunkards, smokers, and worse loafers. The indescribable abnoxious smell and the impurity of air affects our health. It is a well known fact that most of doors and windows of the cheaper cinema hall will be closed to make it dark, and even though there are electric fans, still they do not produce any fresh air but they distribute the air which has already become impure. Smokers generally spit out, and however careful the management are, everywhere, it is not possible altogether to avoid this evil.

So, contagious diseases are easily spread to healthy persons also—an easy way of exchanging health for misery. For comfort, sound sleep and ease we now substitute misery, sleeplessness and trouble. How important are these factors, each in itself! Time, money, health, eyesight and happiness!

I have seen practical instances where young boys are corrupted and marred. I know of a boy who was spending not less than seven to eight rupees a month merely for the cinema and his hotel bill in the "interval." I have also seen some instances where boys whose eyes were quite well a month before, were subsequently compelled to wear glasses. I may say, with some degree of pride, that my advise in those cases was effectual and not futile.

By what I have hitherto been saying, I do not mean to say that the cinema is quite destitute of its own merits. It will be a short-sighted policy if we view the subject from only one side of the question. As is the case with other subjects, this also has its own *pros* and *cons*. Therefore it will not be out of place if we also mention the few advantages.

The cinema house is a place for recreation where thrilling and inspiring serials of 'fun, fact and fiction,' together with some stories from the epics and mythology, are screened. Thus they afford harmless pleasure and a moral lesson. We can also be in touch with international news which is presented through pictures. We should know that, . . . . .

There is a soul of goodness in things evil,  
Would men observingly distil it out!—  
LEIGH HUNT.

We are not expected to miss the chance of seeing and appreciating the modern inventions. We must attend the cinema. It has something new to say—something wonderful—something charming and something instructive, but it should not become a habit to attend it almost daily. Whatever the

(Continued from column 1, page 3.)

mine owner for some bread. They haughty beggar that he was, he called me a sluggard, and gave me a slap on my cheek and sent me away.

*Bola.*—He shall suffer death for his insolence. He has been continually so inimical to us. Gopal Sircar, I think you will be the best man for this. With your trusted lieutenants, you will find nothing in this that will be difficult. You must go to-night and as that fool of a mine-owner is sleeping with his child in his house, you must blow up his house with dynamite. This and this alone will endear you to me.

*P. L.*—There shall be nothing that I will not obey when you want me to do it, Secretary.

*2nd member.*—And then sir, that rich man of Cawnpur once caught us by our hair and said he would get all of us arrested. He somehow has got to know our secrets and the sooner we make an end of him, the safer will it be for us.

*Bola.*—Quite right and well said. We will give him the death he deserves. His child shall be strangled and thrown into a well, and he shall follow his child to the same destination. That is a very fitting return for all his pride.

*P. L.*—O! that is quite easy and I shall undertake to do that as well. It is only then that the suspicions of this old fool (pointing to the member of the Order) will be cleared. But I would much like being helped by your members in my adventure so that I may be sure of the streets, houses and lanes of this town.

*Bola.*—O! yes you can have my fellows who will tell you as clearly as a map, everything you want.

*P. L.*—I am very thankful to you, Secretary. One thing only remains, and that is, a hearty cheer for our sacred order.

*All.*—Hip! Hip!! Hurrah!!!

*Bola.*—Now we will disperse, Gopal Sircar, I am giving you a work which you will fulfil to our entire satisfaction and justify the confidence we repose in you. (*All go out.*)

(To be continued.)

case might be, the disadvantages of cinema are preponderating over the advantages and I hope the 'cinema-goers' will open their eyes, and see the consequences of their so-called pleasure before they become utterly blind.—S. R. SUBBA RAO, St. Joseph's College, Bangalore.



(Continued from page 3, column 3.)

(Continued from page 3, column 3.)

Kipling and various other eminent writers are, however, definite in their assertion that the mongoose is not immune from the effects of the cobra poison, but that it is its wonderful quickness in delivering attacks and disabling its adversary that gives it victory. Mr. Eapen suggests the following procedure in dealing with the bites of all the venomous snakes:—

(1) Injection into the flesh near the bite, within half an hour of the casualty a certain quantity of the bile of the mongoose, the dose of the injection depending on the size of the sufferer.

(2) Administration by mouth the following (a) 10 c.c. of mongoose bile. (b) 2 grammes of potassium permanganate dissolved in water (c) 15 c.c. of tobacco decoction and (d) 10 c.c. of the juice of the plantain trunk. Many eminent Ayurvedic physicians, however, extol the merits of tobacco infusion and plantain or banana trunk juice. They advocate, however, the administration of two or three large glassfuls of the latter, and 10 tolas of tobacco infusion in which 5 tola-weights of strong tobacco have been bruised.

(THE END.)

(Continued from page 6, column 3.)

Maharaja and H. H. the Chief Scout of Mysore.

Any other pictures.

Any other pictures.

Any other pictures.

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## ಫೋರಕೃತ್ಯ.

ಚೈತ್ರಮಾಸವು ಪ್ರಾರಂಭವಾಯಿತು. ಪೌರ್ಣಮಿತ್ರ ಶಾಲೆಗಳಲ್ಲಿ ವಾಚನಿಕರಾದ ಮಂತ್ರಿಯವರು ಮಾಣಿಕ್ಯಪುರದ ಪ್ರಥಮವಿದ್ಯಾಶಾಲೆಗೆ ವ್ಯಾಸಂಗಕ್ಕಾಗಿ ಬಂದಿದ್ದ ಸುತ್ತಮುತ್ತಲಿನ ಬಾಲಕರೊಬ್ಬರೂ ತಮ್ಮ ತಮ್ಮ ಸ್ಥಳಗಳಿಗೆ ತೆರಳಿದರು. ಪುಂಡರೀಕಸ್ವಾಮಿಯೂ ಸಹ ಮಾತಾಪಿತೃಗಳನ್ನು ಆಗಲಿ ಬಹಳಕಾಲವಾಗಿದ್ದ ದರಿಂದ ಹತ್ತು ಮೈಲಿ ಘಾಸಲೆಯಲ್ಲಿದ್ದ ತನ್ನ ಊರಿಗೆ ಪ್ರಯಾಣ ಮಾಡಿದನು.

ಮಧ್ಯಾಹ್ನವಾಯಿತು. ದೀನಪಾಲನು ತನ್ನ ಪ್ರಬಲ ವಾದ ಕಿರಣಗಳನ್ನು ನೇರವಾಗಿಸಿದನು. ವಿಹಂಗಾದಿಗಳು ಸೂರ್ಯನತಾಪವನ್ನು ತಡೆಯಲಾರದೆ ತಮ್ಮ ತಮ್ಮ ಸ್ವಸ್ಥಾನಗಳನ್ನು ಸೇರಿದವು. ಇದುವರೆಗೂ ಮಾತಾ ಪಿತೃಗಳನ್ನು ಸೇರುವೆನೆಂದು ಉತ್ಸುಕನಾಗಿದ್ದ ಪುಂಡರೀಕಸ್ವಾಮಿಯ ಮುಖವು ಇದ್ದಕ್ಕಿದ್ದ ಹಾಗೆ ಅಕಸ್ಮಾತ್ತಾಗಿ ಕಳೆಗುಂದಿತು, ವಿಚಾರಮಾಡಿಸೋಡಲು ಬಾಲಕನು ತನ್ನ ಊರಿನಮಾರ್ಗವನ್ನು ತಪ್ಪಿ ಕಾಡಿನಲ್ಲಿ ಬಿದ್ದಿದ್ದನು. ಹೃದಯವು ಬಡಿದುಕೊಳ್ಳಲು ಪ್ರಾರಂಭವಾಯಿತು. ಮನುಷ್ಯಸಂಚಾರವಿಲ್ಲದೆ ಆ ಪ್ರದೇಶದಲ್ಲಿ ಸರಿಯಾದ ಮಾರ್ಗವು ಗೊತ್ತಾಗದೆ ಎದೆಗುಂದಿದನು. ದಿಕ್ಕೇ ತೋಚದಂತಾಯಿತು. ಎಲ್ಲೆಲ್ಲಿಯೂ ನಿಶ್ಚಿತ್ತ.

ಕೊಂಚಹೊತ್ತಿನೊಳಗಾಗಿ, ಆ ನಿರ್ಜನಪ್ರದೇಶದ ಯಾವದೋ ಒಂದು ಭಾಗದಿಂದ ಆತ್ಮಧ್ವನಿಯು ಕೇಳಿ ಬಂದಿತು. ಪುಂಡರೀಕನು ಮನುಷ್ಯನ ಧ್ವನಿಯಿಂದ ಕೊಂಚ ಧೈರ್ಯವುಳ್ಳವನಾಗಿ, ಆ ಧ್ವನಿಯು ಕೇಳಿಬಂದ ಪ್ರದೇಶದಲ್ಲಿ ಯಾರಿಗೋ ಕಷ್ಟವು ಒದಗಿರಬಹುದೆಂದು ಊಹಿಸಿ, ತನ್ನ ಬಾಲಚಾರಿನಿಯಮದಲ್ಲಿ ಉದ್ಯುಕ್ತನಾದನು. ಆ ಧ್ವನಿಯನ್ನೇ ಅನುಸರಿಸಿಕೊಂಡು ಮುಂದಕ್ಕೆ ಹೊರಡಲು ಇನ್ನೂ ಅಗಾಧವಾದ ವನವನ್ನು ಪ್ರವೇಶಮಾಡಿಬಿಟ್ಟನು. ಆ ರೋದನಧ್ವನಿಯನ್ನು ಹಿಂಬಾಲಿಸಿ ಹೋಗುತ್ತಿದ್ದ ಬಾಲಕನು ಧೈರ್ಯವಾಗಿಯೇ ಇದ್ದನು. ಸ್ವಲ್ಪಹೊತ್ತಿಗೆ ಆ ಶಬ್ದವೂ ನಿಂತುಹೋಯಿತು. ಪುಂಡರೀಕನು ಘಾಬರಿಯಾಗಿ ಯಾವಮಾರ್ಗವನ್ನು ಅನುಸರಿಸಬೇಕೋ ಎಂಬುದನ್ನು ತಿಳಿಯಲಾರದವನಾದನು. ಪುನಃ ಬಹಳದೂರದಲ್ಲಿ ಅದೇ ಧ್ವನಿಯು ಇನ್ನೂ ಕ್ರೂರವಾಗಿ ಕೇಳಿಬಂದಿತು. ಬಾಲಕನು ಬಹಳ ಆಶ್ಚರ್ಯಪರವಶನಾಗಿ ಅದರ ಪೂರ್ವೋತ್ತರವನ್ನು ತಿಳಿಯಬೇಕೆಂದು ವಿಶೇಷ ಕುತೂಹಲನಾದನು. ಹಸಿವಿನಿಂದ ಬಳಲಿದ್ದನು. ಹತ್ತಿರದಲ್ಲಿ ಯಾವ ಆಹಾರಪದಾರ್ಥವೂ ಇರಲಿಲ್ಲವಾದುದರಿಂದ ಬಳಲಿಕೆಯನ್ನು ಸಹಿಸಿಕೊಂಡನು. ಇಷ್ಟು ಕಷ್ಟಪಟ್ಟಿದ್ದರೂ “ಧೈರ್ಯಂ ಸರ್ವತ್ರಸಾಧನಂ” ಎಂಬುವುದನ್ನು ಮರೆಯಲಿಲ್ಲ. ಸಮರ್ಥನಾದ ಈ ಬಾಲಚಾರನು ಪುನಃ ಧ್ವನಿಯನ್ನು ಹಿಂಬಾಲಿಸಿದನು.

Continued from page 4, column 3.

knowledge about the anatomy of the human body and thus do not realise, what destruction improper weight lifting causes, when one is weak and internally undeveloped. It is absolutely necessary that all those who are ambitious of a beautiful and symmetrical body, combined with the highest efficiency of strength and endurance, should tone up their everlasting health by developing the internal muscular organs of the body first and thus overcome all functional defects, restoring the body in every part, and bringing it to the highest possible symmetry and perfection.

A. V. R.

K. V. Iyer.

ದಿವಾಕರಸ್ವಾಮಿಯು ಪಶ್ಚಿಮಾಂಶದಿಕ್ಕನ್ನು ಸೇರಲು ಪ್ರಯತ್ನಪಟ್ಟನು. ಮಂದಮಾರುತನು ಸಂಚಾರ ಮಾಡಲು ಪ್ರಾರಂಭಿಸಿ ಪುಂಡರೀಕನಿಗೆ ಸಹಕಾರಿಯಾದನು. ಆದರೆ ಪುನಃ ನಿಶ್ಚಿತ್ತವಾಗಿ ಹೋಯಿತು. ಆಶ್ಚರ್ಯದಮೇಲೆ ಆಶ್ಚರ್ಯ ದಿಕ್ಕು ತೋಚದೆ ಸುಮ್ಮನೆ ಕುಳಿತುಬಿಟ್ಟನು. ನಿಶ್ಚಿಯೆಂಬ ರಾಕ್ಷಸಿಯು ಪ್ರಪಂಚವನ್ನು ಆವರಿಸಿಬಿಟ್ಟಳು. ಬಾಲಕನ ಸ್ಥಿತಿಯನ್ನು ವಾಚಕರೇ ಊಹಿಸಿ.

ದೇವರು ದೊಡ್ಡ ವನು. ಕೊಂಚಕಾಲದಲ್ಲಿಯೇ ದೂರದಲ್ಲಿ ಒಂದು ಬೆಳಕು ಕಾಣಬಂದಿತು. ಪುಂಡರೀಕನ ಮುಖದಲ್ಲಿ ಒಂದು ಕಳೆಯು ಪ್ರಭಾತವಾಯಿತು. ಸಂತರ ಬೆಳಕನ್ನು ಅನುಸರಿಸಿ ನಡೆದು ಕೊನೆಗೆ ಆ ಘೋರಾರಣ್ಯಮಧ್ಯದಲ್ಲಿ ಒಂದು ಗುಡಿಸಲನ್ನು ಸಂಧಿಸಿದನು. ಮನುಷ್ಯನ ಮುಖವನ್ನು ಕಾಣಲು ಆತುರನಾಗಿದ್ದು ಈ ಬಾಲಕನು ದೂರಾಲೋಚನೆಮಾಡದೆ ಅದನ್ನು ಪ್ರವೇಶಮಾಡಿಬಿಟ್ಟನು. ಒಳಹೊಕ್ಕು ನೋಡಲು ಯಾರೂ ಕಾಣಬರಲಿಲ್ಲ. ಒಂದು ಹಣತೆಯ ದೀಪವು ಮಾತ್ರ ಸಣ್ಣಗೆ ಉರಿಯುತ್ತಿದ್ದಿತು. ಬಹಳ ಬಳಲಿದ್ದ ಬಾಲಕನು ಕೊಂಚ ವಿಶ್ರಮಿಸಿಕೊಂಡನು. ನಂತರ ಸಂಸಾರವಿಲ್ಲದೆ ಆ ಮನೆಯಲ್ಲಿ ದೀಪವು ಮಾತ್ರ ಇರುವುದನ್ನು ಕಂಡು ಪ್ರೇತಗಳ ಮಾಯೆಯಾಗಿರಬಹುದೆಂದೂಹಿಸಿ ಚಮಕಿತನಾದನು. ಆದರೆ ಸ್ವಲ್ಪಹೊತ್ತಿನಲ್ಲಿಯೇ ದೀರ್ಘಕಾರವಾದ ಸುವರ್ಣದ ಒಂದು ಮನುಷ್ಯವಿಗ್ರಹವು ಎದುರಿಗೆ ಬಂದು ನಿಲ್ಲಲು ಧೈರ್ಯವುಳ್ಳವನಾದನು.

ವಿಗ್ರಹ:—ಅಯ್ಯಾ ತಾವು ಯಾರು?

ಪುಂಡರೀಕ:—ಹಸಿವಿನಿಂದ ಬಳಲಿರುವ ಕಾರಣ ಮಾತನಾಡಲು ಅಸಮರ್ಥನಾಗಿರುವೆನು.

ಕೂಡಲೆ ಆ ವಿಗ್ರಹವು ಒಳಕ್ಕೆ ಹೋಗಿ ಕೆಲವು ಹಣ್ಣು ಹಂಪಲುಗಳನ್ನು ತಂದುಕೊಡಲು, ಬಾಲಕನು ಅವುಗಳನ್ನು ಸೇವಿಸಿ “ಅಯ್ಯಾ ತಮ್ಮ ಉಪಕಾರವು ಚಿರಸ್ಮರಣೀಯವಾದುದು ನಾನು ಮಾಣಿಕ್ಯಪುರದ ಪಿರ್ವಿಧ್ಯಾರ್ಥಿಯು. ಸ್ವಸ್ಥವನ್ನು ಕುರಿತು ಹೊರಡಲು ದಾರಿತಪ್ಪಿ ಈ ಅರಣ್ಯವನ್ನು ಪ್ರವೇಶಮಾಡಿದೆನು. ತಾವು ಬಾಲಕನ ಮೇಲೆ ದಯವಿಟ್ಟು ಸೂರೋದಯಾನಂತರ ನನ್ನ ಸ್ಥಳವಾದ ದೇವಪುರಕ್ಕೆ ಹಾದಿಯನ್ನು ತೋರಿಸಿ ಉಪಕಾರಮಾಡಬೇಕು” ಎಂದು ಹೇಳಿಕೊಂಡನು.

ವಿಗ್ರಹ:—ದೇವಪುರವು ಇಲ್ಲಿಗೆ ನಾಲ್ಕು ಹರಿದಾರಿಗಳಾಗುವವು. ಪ್ರಾತಃಕಾಲವಾದಮೇಲೆ ನಿಮ್ಮನ್ನು ಸರಿಯಾದ ದಾರಿಯಲ್ಲಿ ಬಿಡುತ್ತೇನೆ. ಈಗ ವಿಶ್ರಮಿಸಿಕೊಳ್ಳಬಹುದೆಂದು ಹೇಳಿ ಮಲಗಿಕೊಳ್ಳಲು ಒಂದು ಚಾವೆಯನ್ನು ತಂದುಕೊಟ್ಟು ಪುನಃ ಒಳಕ್ಕೆ ಪ್ರವೇಶಮಾಡಿದನು.

ಪುಂಡರೀಕನು ಬಹಳ ಬಳಲಿದ್ದ ಕಾರಣ ಸುಖನಿದ್ರೆಯು ಬಂದಿತು. ಅರ್ಧರಾತ್ರಿಯಲ್ಲಿ ಸ್ವಲ್ಪ ಎಚ್ಚರಿಕೆಯಾಯಿತು. ನೋಡಲಾಗಿ ದೀಪವು ನಂದಿಹೋಗಿದ್ದಿತು. ಒಳಗಿನಿಂದ ಕೆಲವು ಮಾತುಗಳು ಕೇಳಿ ಬಂದವು

“ಉಸರೆತ್ತ ಬೇಡ” “ನನ್ನ ಪ್ರಾಣವನ್ನು ಮಾತ್ರ ಉಳಿಸಿಕೊಡು” ಮುಂತಾದವು.

ಇದನ್ನು ಕೇಳಿದ ಪುಂಡರೀಕನಿಗೆ ಪ್ರಾಣವೇ ಹಾರಿಹೋಯಿತು. ಕಳ್ಳನ ಹಸ್ತಗತನಾಗಿರುವೆನೆಂದು ತಿಳಿದವನಾಗಿ ಗುಡಿಸಲಿನಿಂದ ಓಡಿಹೋಗಲು ಪ್ರಯತ್ನಪಟ್ಟನು. ಆದರೆ ಆಶೆಯು ನಿರಾಶೆಯಾಯಿತು. ಪುನಃ ಮನಸ್ಸಿನಲ್ಲಿ ಏನು ಹೊಳೆಯಿತೋ ತಿಳಿಯದು ಪುನಃ ಮಲಗಿದನು. ನಿದ್ರೆಯು ಬಂದಿತು.

ಪ್ರಾತಃಕಾಲವಾದನಂತರ ಆ ನೀಲವಿಗ್ರಹವು ಬಂದು ಪುಂಡರೀಕನನ್ನು ಕುರಿತು “ಅಯ್ಯಾ ಜಾಗೃತಿಯಾಗಿ



# Look and Laugh.



A young man, on his way home from the Continent, was on board a crowded steamer. He was asked to give his *berth* to a grand old lady; he was a man of manners and as such courtesy demanded his compliance to the request made. He spent the night, horribly ill, on deck. A few hours later, his wife at Dover received a telegram from him: "Expect home immediately. Bad passage; awfully sick. On leaving Calais, gave birth to a grand old lady."

A promising Indian youth went to Cambridge to study Physiology. The professor got news about him beforehand.

Professor: "Are you the little great man born in India."

Student: "Yes, Sir."

Professor: "Oh, indeed! What part?"

Student: "Why, all of me."

"Have you seen Fredrichshaven?"

"No. But I've seen Bill have his hair cut after the American fashion."

A hen had laid an egg in the coal shed. A reporter remarked, "If their hens begin to lay in coal, they needn't worry any more about the price of coal or the working of coal mines."—

Extract.

Sent by N. M. NAGARAJAN,  
Maharaja's Own Troop.

## CAN EVER THE LEFT BE RIGHT?

Subbu.—Keep to the left, Brother! For you do wrong to keep to the right.

Nair.—I do wrong to keep to the right! Strange is your remark! By God's will, is not the Right right?

Subbu.—No, to be sure. Where, on earth, do you think that the *right* is right? Pray, pray, not to the right. You might be crushed by the horning 'bus.

Nair.—Lo, Brother! You do err to say so in our "Happy Little State." We, in Cochin, ever keep to the right. "We are but right therein to go, And the left is left for ever so." As for the horning 'bus, do not be taken aback. That shall lead us on to some sweet honey for our crushing.

Subbu.—Thank God that there is at least "a" happy little state on earth, in which wrong is not, 'to the right'! Truly. Right is Right! Let not Man be left to go away from "The Right" and keep ever to "The Left": for "the Left can never be Right!" May the Almighty bless that the rights of Right do right Man to an Upright Life!

Nair.—Amen.

M. N. VENKATASUBRAMANIAN,  
A Mysore Scouter.

## TRUST IN GOD, AND DO THE RIGHT.

1. Courage, brother! do not stumble,  
Though thy path be dark as night;  
There's a star to guide the humble;—  
"Trust in God, and do the right."
2. Let the road be rough and dreary,  
And its end far out of sight,  
Foot it bravely! strong or weary,  
"Trust in God and do the right."
3. Perish policy and cunning!  
Perish all that fears the light!  
Whether losing, whether winning,  
"Trust in God, and do the right."
4. Trust no party, sect, or faction;  
Trust no leaders in the fight;  
But in every word and action,  
"Trust in God, and do the right."
5. Trust no lovely forms of Passion,—  
Fiends may look like angels bright:  
Trust no custom, school, or fashion,—  
"Trust in God, and do the right."

REV. N. MACLEOD,  
Selected by S. R. Subba Rao.

## PUZZLES.

- I. A marble wall, as white as milk,  
Lined with a skin as soft as silk;  
At length, a golden ball appears,  
Bathed in a flood of crystal tears:  
No entrance in, no gates unfold,  
Yet thieves break in and steal the gold.
- II. My first has horns, and my second has  
horns,  
My whole has no horns.
- III. My whole's a well-known solemn sound;  
If to behead me be your pleasure,  
A female common name is found:  
Once more behead me I'm a measure.

K. V. VENKATARAMANAN,

VI Form B Section,

National High School,  
Bangalore City.

## PUNJAB ACTIVITIES.

(1) The investiture ceremonies of the Punjab S. S. Boy Scout's Association Troops of the D. A. V. School, and S. D. School took place under the chairmanship of Messrs. L. Durga Dass, B.A., L.L.B., and Ram Saran Das, C.I.E., respectively. The Scout displays under the guidance of Pt. Durge Datte (S. M., D. A. V. School) and Pt. Ram Lok Bali (S. M., S. D. School) were very attractive.

(2) The investiture ceremony of the Punjab S. S. Cubs pack (under L. Khushi Ram, Cubs Master) took place on the 28th ultimo. The cub games were heartily admired by the audience.

—Sent by Mr. S. D. SHARMA,

Scouter, Lahore.



ದೇಶವಾತ್ಸಲ್ಯವುಳ್ಳವರು ಬೇಕಾಗಿದೆ.

(ಎಂ. ಆರ್. ಶ್ರೀನಿವಾಸಮೂರ್ತಿ

ಬಿ. ಎ. ಅವರಿಂದ)

ಸ್ಕೃತಮಾಸ್ತರುಗಳ ಖಾನೇಪುಮಾರಿ ಯನ್ನು ಪರಿಶೀಲಿಸುವುದರಿಂದ ಪ್ರತಿಯೊಬ್ಬ ದೇಶಾಭಿಮಾನಿಗೂ ವ್ಯಸನವಾಗದೇ ಇರದು. ಇದುವರೆಗೂ ಎಂದರೆ, ಈ ಐದುವರುಷಗಳಲ್ಲಿ ಸ್ಕೃತಮಾಸ್ತರಾಗಲು ತರಪೇತಾದವರ ಸಂಖ್ಯೆಯಾದರೋ ಹಿಂ ಕ್ಕಿಂತಲೂ ಮೇಲ್ಪಟ್ಟಿದೆ. ಇಷ್ಟು ಜನರನ್ನು ತರಪೇತಮಾಡುವುದಕ್ಕಾಗಿ ಸರ್ಕಾರದಿಂದ ಕನಿಷ್ಠಪಕ್ಷ ಹಿಂ ರೂಪಾಯಿಗಳಾದರೂ ವೆಚ್ಚವಾಗಿರುತ್ತವೆ. ಸ್ಕೃತಮಾಸ್ತರುಗಳಿಗಾಗಿ ಕ್ಯಾಂಪುಗಳನ್ನು ಏರ್ಪಡಿಸಿ, ಅವರಿಗೆ ಭತ್ತೆಗಳನ್ನು ಕೊಟ್ಟು, ಊಟ ಉಪಚಾರಾದಿಗಳಿಗೆ ಸಕಲಾನುಕೂಲ್ಯಗಳನ್ನು ಬದಗಿಸಿ, ಔತನಗಳನ್ನೊಡ್ಡಿದಾಗ ಎಲ್ಲರೂ ಆನಂದಪಟ್ಟವರೇ! ನಮ್ಮ ಸ್ನೇಹಿತರಲ್ಲಿ ಎಷ್ಟೋ ಮಂದಿ, ಇನ್ನು ಕೆಲವುಕಾಲ ಕ್ಯಾಂಪುಗಳಿರಬಾರದಾಗಿತ್ತೇ ಎಂದು ಸಂತಾಪಪಟ್ಟು ಕೊಂಡರು.

ಸ್ಕೃತಮಾಸ್ತರಾಗಲು ತರಪೇತಾಗಾಗಿ ಬಂದವರೆಲ್ಲರೂ ದೇಶವಾತ್ಸಲ್ಯವುಳ್ಳವರೆಂದೇ ನಾವು ಹೇಳಬಿಡುವುದಾದರೆ ನಮ್ಮನ್ನು ಬಹಳಮಂದಿ ಕೆಂಪುಕಣ್ಣುಗಳಿಂದ ನೋಡಿಯಾರು? ದೇಶವಾತ್ಸಲ್ಯವುಳ್ಳವರೆಲ್ಲವೆಂದು ಬಂದುವೇಳೆ ಹೇಳಬಿಡೋಣವೆಂದರೆ ತರಪೇತನ್ನು ಹೊಂದಿ ಈಗ ನಿರುತ್ಸಾಹಿಗಳಾಗಿಯೋ ತಟಸ್ಥರಾಗಿಯೋ ಇರುವವರು ನಮಗೆ ಶಾಪವನ್ನು ಕೊಟ್ಟಾರು. ಈ ಉಭಯಸಂಕಟಗಳಿಂದ ನಾವು ಪಾರಾಗುವ ಬಗೆಯನ್ನಂತೂ ಕಾಣುವು. ಆದರೆ ಇತರರ ಕೋಪಾತಾಪಗಳಿಗೆ ಹೆದರಿ ನಾವು ಕರ್ತವ್ಯಪರಾಜ್ಞುಖರಾದರೆ ಸಜ್ಜನರು ಮೆಚ್ಚುವುದಿಲ್ಲ. ಆದುದರಿಂದ ನಾವು ಹೇಳುವುದೇನೆಂದರೆ ನಿಜವಾದದೇಶವಾತ್ಸಲ್ಯದಿಂದ ಹುರಿದುಂಬಿ ದೇಶಸೇವಾ ಪ್ರತವನ್ನು ಕೈಗೊಳ್ಳಲು ಮುಂದುವರಿದವರು ಕೆಲವು ಮಂದಿ, ಇವರ ಸಂಖ್ಯೆಯು ಅತ್ಯಲ್ಪ. ಇವರು ಯಾವುದಾದರೊಂದು ರೀತಿಯಲ್ಲಿ ಸ್ಕೃತಮಾಚರಣೆಗೆ ಸಹಾಯ ಮಾಡುತ್ತಿದ್ದಾರೆ. ಸ್ಕೃತಮಾಚರಣೆಗೆ ಇವರ ಬೆಂಬಲವೇ ಬೆಂಬಲ. ಇವರಲ್ಲಿ ಮುಕ್ಕಾಲುಪಾಲು ಎ. ವಿ. ಸ್ಕೂಲುಗಳ ಉಪಾಧ್ಯಾಯರು, ಮಿಕ್ಕವರು ಉ

ಪಾಧ್ಯಾಯರಲ್ಲದಿದ್ದರೂ ಹೆಚ್ಚು ಕಡಿಮೆ ಸರ್ಕಾರದನೌಕರಿಯಲ್ಲಿರುವವರು, ಅಥವಾ ಸ್ವತಂತ್ರಜೀವನವುಳ್ಳವರು. ಈ ಜನಗಳಿಗೆ ಎಷ್ಟೋ ಕೆಲಸಗಳನ್ನು ಮಾಡಬೇಕೆಂಬ ಆಸೆಯಿರುತ್ತದೆ. ತಮ್ಮ ಶಕ್ತಿಗೆ ಮೀರಿ ಕಷ್ಟಪಟ್ಟು ಶ್ರದ್ಧಾಭಕ್ತಿಗಳಿಂದ, ತಮಗೂ, ಈ ಸ್ಕೃತಮಾಚರಣೆಗೂ ಶಾಶ್ವತವಾದ ಕೀರ್ತಿಯನ್ನು ದೊರಕಿಸುತ್ತಾರೆ.

ಇನ್ನೊಂದು ಪಂಗಡದವರು ಮೇಲಿನ ಅಧಿಕಾರಿಗಳ ಬಲಾತ್ಕಾರದಿಂದ ತರಪೇತಾಗಾಗಿ ಬಂದವರು. ಇವರಲ್ಲಿ ಅತ್ಯಲ್ಪ ಮಂದಿ ಮೊಟ್ಟಮೊದಲು ಅಧಿಕಾರಿಗಳ ಮೇಲೆ ಕೋಪಗೊಂಡಿದ್ದರೂ, ಅನಂತರ ಸ್ಕೃತಮಾಚರಣೆಯಲ್ಲಿ ತೊರಿಬಂದ ಆದರದಿಂದ ಶ್ರದ್ಧೆಯನ್ನು ವಹಿಸಿ, ಆ ಅಧಿಕಾರಿಗಳನ್ನೇ ವಂದಿಸಿರುವರು. ಇನ್ನುಳಿದ ಬಹುಮಂದಿ ಕ್ಯಾಂಪುಗಳಲ್ಲಿ ಸುಖಪಟ್ಟು, ಅಲ್ಲಿದ್ದಾಗಲೇ ಸ್ಕೃತಮಗಳನ್ನು ಹೀಯಾಳಿಸುತ್ತ, ಅಲ್ಲಿಂದ ಹೊರಕ್ಕೆ ಬಂದ ಮೇಲೆ ಸ್ಕೃತಗಳನ್ನು ಜರೆಯುತ್ತ, ಬಾಲಕರನ್ನು ಬೆದರಿಸುತ್ತ ತಮ್ಮ ಕೈಯಲ್ಲಿರುವ ನಾಲ್ಕು ನಂಬರುಗಳಿಗಾಗಿ ಪಾಳೆಯ ಗಾರರಾಗಿ ಮೆರೆಯುತ್ತಿರುವರು. ಅವರಿಗೆ ನಾವು ಹೇಳತಕ್ಕದ್ದೇನಿದೆ? ಅವರು ದೊಡ್ಡಮನುಷ್ಯರು; ಬುದ್ಧಿವಂತಿಕೆಯುಳ್ಳವರು, ಬಿ. ಎ. ಎಂ. ಎ. ಮುಂತಾದ ದೊಡ್ಡ ದೊಡ್ಡ ಪರೀಕ್ಷೆಗಳಲ್ಲಿ ಉತ್ತೀರ್ಣರಾದವರು, ತಮಗೆ ಉಪಯೋಗವಿಲ್ಲದಿದ್ದರೂ ಬೇಕುಬೇಕಾಗಿ ಇತರರಿಗೆ ತೊಂದರೆ ಕೊಡುವುದನ್ನು ಈ ಮಹನೀಯರು ದೇಶವಾತ್ಸಲ್ಯವೆಂದೂ, ದೇಶಸೇವೆಯೆಂದೂ, ತಿಳಿದಿದ್ದಾರು. ನಾವು ಅಲ್ಪಜ್ಞರು, ನಮಗೆ ತೋರಿಬರುವ ದೇಶಾಭಿಮಾನದ ಪರಿಯು ಅಷ್ಟು ಘನತರವಾದುದಲ್ಲ.

ಇನ್ನೂ ಒಂದು ಪಂಗಡದವರಿರುತ್ತಾರೆ. ಇವರು ಏನೋ ಒಬ್ಬಿಬ್ಬರು ಸ್ನೇಹಿತರ ಪ್ರೋತ್ಸಾಹದಿಂದ ಸ್ವಲ್ಪಕಾಲಮುಂಗಾರಿನ ಮೊದಲು ಮಳೆಯಂತೆ ಆರ್ಭಟವನ್ನು ತೋರಿ ಕಡೆಗೆ ಮಾಯವಾಗಿರುವರು. ಅವರಿಗೇನೂ ಸ್ಕೃತಮಾಚರಣೆಯಲ್ಲಿ ದ್ವೇಷವಿಲ್ಲ. ಅಷ್ಟೊಂದು ಮಮತೆಯೂ ಯಿಲ್ಲ. ತತ್ಕಾಲಕ್ಕೆ ಒಂದಷ್ಟು ಕೆಲಸಮಾಡಿ ಬಿಡುವರು, ಅನಂತರ ಎಲ್ಲಿಯೋ ಅದೃಶ್ಯರಾಗುವರು.

ಈ ದುಸ್ಥಿತಿಯನ್ನು ನೋಡಿ ಕೆಲವರು ವ್ಯಸನಪಡುವುದಿಲ್ಲ ಸ್ಕಟಿಂಗ್‌ನಲ್ಲಿ ಯಾರಿಗೆ ಅತ್ಯುತ್ಕಟವಾದ ಶ್ರದ್ಧೆಯಿಲ್ಲವೋ ಅವರೆಲ್ಲರೂ ಅದರಿಂದ ಹೊರಗಿರುವುದೇ ಕ್ಲೇಮವೆಂದು ಅವರು ಹೇಳುತ್ತಾರೆ. “ನಮಗೆ ಸಂಖ್ಯೆಯು ಮುಖ್ಯವಲ್ಲ, ಗುಣವೇ ಮುಖ್ಯ” ಎಂದು ಅವರು ಹೇಳುವರು. ಅವರು ಹೇಳುವುದು ನಿಜ. ಆದರೆ ಈಗ ತರಪೇತಾದ ಹಿಂಕ್ಕಿಂತ ಹೆಚ್ಚಿನ ಸ್ಕೃತಮಾಸ್ತರುಗಳಲ್ಲಿ ಪ್ರತಿಯೊಬ್ಬರೂ ನಾಲ್ಕು ಹುಡುಗರನ್ನು—ನಾಲ್ಕೇ ಹುಡುಗರನ್ನು ಸೇರಿಸಿಕೊಂಡು ಅವರು ಸನ್ಮಾರ್ಗಗಳಾಗುವಂತೆ ಮಾಡುತ್ತಾ ಬಂದಿದ್ದರೆ ಎಷ್ಟು ಚೆನ್ನಾಗಿರುತ್ತಿತ್ತು! ಸ್ಕೃತಮಾಚರಣೆಯಲ್ಲಿ ಶ್ರದ್ಧೆಯನ್ನು ವಹಿಸಿ, ಆರೋಗ್ಯದೃಢಕಾಯರೂ, ಬುದ್ಧಿಸೂಕ್ಷ್ಮ ವುಳ್ಳವರೂ, ಆತ್ಮಾವಲಂಬಿಗಳೂ, ಆಗಿ ಸತ್ಪ್ರಜೆಗಳಾಗುವಂತೆ ನಾಲ್ಕು ಜನ ಹುಡುಗರನ್ನು ತರಪೇತಮಾಡಿದ್ದರೆ ಎಷ್ಟು ಉಪಕಾರವಾಗುತ್ತಿತ್ತು! ತಮ್ಮ ತಮ್ಮ ಮನೆಗಳಲ್ಲಿ ಬೆಳೆಯುತ್ತಿರುವ ತಮ್ಮಂದಿರನ್ನಾಗಲಿ, ಮಕ್ಕಳನ್ನಾಗಲಿ ಸನ್ಮಾರ್ಗದಲ್ಲಿರುವಂತೆ ನೋಡಿಕೊಳ್ಳುವವರಾದರೂ ಎಷ್ಟು ಮಂದಿ ಯಿರುತ್ತಾರೆ? ಪ್ರತಿಯೊಂದು ಮನೆಯಲ್ಲಿಯೂ ಯಜಮಾನನು ತನ್ನ ಮಕ್ಕಳ ವಿದ್ಯಾವ್ಯಾಸಂಗಾದಿಗಳನ್ನು ವಿಚಾರಿಸುತ್ತ ಅವರ ಆಟಪಾಟಗಳಿಗೆ ಅವಕಾಶವನ್ನು ಕಲ್ಪಿಸುತ್ತ, ಬೆಳ್ಳೆಯ ಸಹವಾಸವನ್ನು ಅವರಿಗೆ ದೊರಕಿಸುತ್ತ, ಆಯಾ ಬಾಲಕರು ಮುಂದುವರಿವಂತೆ ಮಾಡುತ್ತ ಬರುವುದೇ ಆದರೆ, ನಮ್ಮೆಲ್ಲರಿಗೂ ಸಂತೋಷವೇ! ಅದೇ ಹೆಚ್ಚಿನ ದೇಶಸೇವೆಯೆಂದೂ, ಅದೇ ಹೆಚ್ಚಿನ ದೇಶಾಭಿಮಾನವೆಂದೂ ಒಪ್ಪಿಕೊಳ್ಳುತ್ತಿದ್ದೆವು. ಈ ಕೆಲಸವನ್ನು ಎಷ್ಟು ಜನ ಗೃಹಸ್ಥರು ಮಾಡುತ್ತಿರುವರು? ತಮಗೆ ಇವೆಲ್ಲಕ್ಕೂ ಅವಕಾಶವಿಲ್ಲವೆಂದು ಡಂಗುರ ಹೊಯ್ದು, ಹರಟಬಾರದ ಹರಟೆಗಳನ್ನು ಹರಟುವುದರಲ್ಲಿಯೂ, ಇನ್ನೀಟು ಮುಂತಾದ ಆಟಗಳಲ್ಲಿಯೂ, ವೃಥಾ ಕಾಲಕ್ಷೇಪಮಾಡಿ, ಹೊಟ್ಟೆಯಲ್ಲಿ ಹುಟ್ಟಿದ ಮಕ್ಕಳನ್ನೇ ನಿಷ್ಪ್ರಯೋಜಕರನ್ನಾಗಿ ಮಾಡುತ್ತಿರುವ ಮಹನೀಯರು, ತರಪೇತನ್ನು ಹೊಂದಿ ಸ್ಕೃತಮಾಚರಣೆಯನ್ನು ಜರೆಯುತ್ತಿರುವ ಸ್ಕೃತಮಾಸ್ತರುಗಳಲ್ಲಿ ಸೇಕಡಾ ೧೦ ನಿಗುವುದಿಲ್ಲವೇ?



ಮುಖ್ಯವಾಗಿ, ಯಾರೋ ಆಡಿಕೊಂಡಂತೆ ನಮ್ಮಲ್ಲಿ ದೇಶಾಭಿಮಾನವೆಂಬುದೂ ದೇಶಸೇವೆಯೆಂಬುದೂ ಬೇರುಬಿಟ್ಟು ಬೆಳೆದಿಲ್ಲ; ಸ್ವಾರ್ಥಾಭಿಮಾನವೆಂಬುದೂ, ಲಕ್ಷ್ಯಸೇವೆಯೆಂಬುದೂ ಬೇರೂರಿತಾಖೋಪಶಾಖೆಗಳಾಗಿ ಹರಡಿಕೊಂಡಿದೆ. ಇದಕ್ಕೆ ಕಾರಣಗಳನ್ನು ಚರ್ಚಿಸುವುದು ಪ್ರಕೃತಕ್ಕೆ ಉಚಿತವಲ್ಲ. ಇರತಕ್ಕ ಕುಂದುಕೊರತೆಗಳನ್ನು ಹೋಗಲಾಡಿಸಿಕೊಂಡು, ಮೊದಲೇ ಬಿರುಕುಬಿಟ್ಟಿರುವ ಮನೆಯನ್ನು ಮತ್ತೆಪ್ಪು ಹಾರೆಗುದ್ದಲಿಗಳಿಂದ ಒಡೆಯದೆ ಇದ್ದುದರಲ್ಲಿ ಸರಿಪಡಿಸಿಕೊಂಡು ಬಾಳಬೇಕೆಂಬುದೇ ನಮ್ಮ ಆಶಯವು. ಇದಕ್ಕಾಗಿ ನಾವು ಎಲ್ಲರನ್ನೂ ಪ್ರಾರ್ಥಿಸಿಕೊ

ಳ್ಳುತ್ತೇವೆ. ನಿಮ್ಮ ಕೈಲಾದಷ್ಟು ಸಹಾಯವನ್ನು ಮಾಡಿ, ನಾಲ್ಕುಜನ ಹುಡುಗರನ್ನು ಕಟ್ಟಿಕೊಂಡು ಅವರನ್ನು ತರಬೇತು ಮಾಡಿದರೂ ಸಾಕು ಮಹೋಪಕಾರವಾಗುತ್ತದೆ. ಇಲ್ಲವೇ ನಿಮ್ಮನಿಮ್ಮ ಹುಡುಗರನ್ನು ಚೆನ್ನಾಗಿ ನೋಡಿಕೊಂಡರೂ ಸಾಕು ಅತ್ಯುಪಕಾರವಾಗುತ್ತದೆ. ಮೊದಲೇ ಐಕಮತ್ಯವಿಲ್ಲದೆ, ದೇಶಾಭಿಮಾನವಿಲ್ಲದೆ ಸರ್ವಸ್ವವನ್ನೂ ಸೂರೆಗೊಟ್ಟು ಬಾಳುತ್ತಿರುವ ಬಾಳನ್ನು ನೆರೆಹೊರೆಯವರು ವಿದ್ಯುಜ್ಯೋತಿಯಿಂದ ತೋರುತ್ತಿದ್ದಾರೆ. ಇದರಜೊತೆಗೆ ಮತ್ತೆಪ್ಪುಭಿನ್ನ ಭಿನ್ನವಾಗಿ, ಕೈಗೆ ಸಿಕ್ಕಿದ್ದನ್ನು ದೋಚಿಕೊಂಡು ಹೋಗುವ ಸ್ವಾರ್ಥ ಶಿ

ರೋಮಣಿಗಳ ಕನಿಷ್ಠ ಜೀವನಭಾರವನ್ನು ನಾವು ಹೊತ್ತುಕೊಳ್ಳಬೇಕೆ? ನಮಗೆಬೇಡ. ನಾವು ಶೌರ್ಯಪದ್ಧತಿಯನ್ನು ಲಂಬಿಸೋಣ. ಎಷ್ಟು ಕಷ್ಟನಿಷ್ಠರಗಳು ಬಂದರೂ ದೇಶಸೇವೆಯನ್ನೂ, ದೇಶಾಭಿಮಾನವನ್ನೂ ಬಿಟ್ಟುಬಿಡಬಾರದು. ಎಷ್ಟು ಕೋಪತಾಪಗಳಿಗೆ ಪಾತ್ರರಾದರೂ ಆತ್ಮಗೌರವವನ್ನೂ ದೇಶಗೌರವವನ್ನೂ ಬಿಟ್ಟು ಕೊಡಬಾರದು. ಎಷ್ಟು ಸಂತಾಪಕ್ಕೆ ಗುರಿಯಾದರೂ ತುಚ್ಛವಾದ ಆಲೋಚನೆಗಳನ್ನು ಮಾಡಬಾರದು “ನಮ್ಮ ಮಕ್ಕಳಿಗಾಗಿ ಬದುಕಿರೋಣ” ಎಂದು ಫ್ರೋಬೆಲ್ (Fro-bel) ಹೇಳಿದನು. “ನಮ್ಮ ಮಕ್ಕಳಿಗಾಗಿ ಕಪಪಡೋಣ” ಎಂದು ನಾವು ಹೇಳಿಕೊಳ್ಳೋಣ.

ನಡೆ. ನಿನಗೆ ದೇವಪುರದ ಹಾದಿಯನ್ನು ತೋರಿಸುತ್ತೇನೆ” ಎಂದು ಹೇಳಿದನು. ಪುಂಡರೀಕನಿಗೆ ರಾತ್ರಿಯ ಸಂಭಾಷಣೆಯನ್ನು ಶೋಧಿಸುವವರೆಗೂ ಊರಿಗೆ ಹೊರಡಲು ಮನಸ್ಸು ಇಲ್ಲದಿದ್ದ ಕಾರಣ ಆ ಮನುಷ್ಯನನ್ನು ಕುರಿತು ಅಯ್ಯಾ ನಿಮ್ಮ ಪಕಾರವು ಸ್ತೋತ್ರಾರ್ಹವಾದುದು. ಅದು ನನ್ನನ್ನು ನಿಮ್ಮನ್ನಿಗಲದಹಾಗೆ ಮಾಡಿರುವುದು. ಆದುದರಿಂದ ಈ ಹಗಲು ಇಲ್ಲಿಯೇ ಕಳೆದು ಮಧ್ಯಾಹ್ನ ನಂತರ ಹೊರಡುವೆನು. ತಾವು ಈ ನನ್ನ ಪ್ರಾರ್ಥನೆಗೆ ಅವಕಾಶವನ್ನುಂಟುಮಾಡಬೇಕು” ಎಂದು ಹೇಳಿದನು. ಆ ಮನುಷ್ಯನು ಆ ಮಾತುಗಳಿಗೆ ಒಪ್ಪಿ, ಬಾಲಕನಿಂದ ತನಗೆ ಯಾವ ಕೆಡಕೂ ಉಂಟಾಗಲಾರದೆಂದು ತಿಳಿದು, ಸ್ವಕಾರ್ಯನಿಮಿತ್ತವಾಗಿ ಕಾಡಿಗೆ ಹೊರಟು ಹೋದನು.

ನಿಮ್ಮ ಭಾತ್ಯವೆಂದು ತಿಳಿದು ದೇವಪುರಕ್ಕೆ ಹಾದಿಯನ್ನು ತೋರುವುದಾದರೆ ನಿಮ್ಮನ್ನು ಸುರಕ್ಷಿತವಾಗಿ ಕರೆದು ಕೊಂಡು ಹೋಗುತ್ತೇನೆ” ಎಂದು ಹೇಳಿದನು.

ಅಬಲೆಯು ಬೇರೆ ಮಾತನಾಡದೆ, ಕಳ್ಳನ ಸರೆಯಿಂದ ಬಿಡುಗಡೆಯಾದರೆ ಸಾಕೆಂದು ಗುಡಿಸಲನ್ನು ಬಿಟ್ಟು ಹೊರ ಹೊರಟು ದೇವಪುರದ ಮಾರ್ಗವನ್ನು ಅನುಸರಿಸಿದಳು. ಪುಂಡರೀಕನು ಆಕೆಯನ್ನು ಹಿಂಬಾಲಿಸಿ ಕ್ರಮೇಣ ದೇವಪುರದ ಕಾಲುದಾರಿಯನ್ನು ಸೇರಿದರು.

ಅಷ್ಟರಲ್ಲಿಯೇ ಕಳ್ಳನು ಗುಡಸಲಿಗೆ ಹಿಂದಿರುಗಿ, ಬಾಲಕನನ್ನು ಅಸಡ್ಡೆಮಾಡಿದ್ದರ ಫಲವನ್ನು ಕಂಡು ಬಹಳ ರೋಷಪರವಶನಾಗಿ ಅವರನ್ನು ತಕ್ಷಣವೇ ಹಿಂಬಾಲಿಸಿದನು. ಕೊಂಚದೂರ ಹೋಗುವದೊಳಗಾಗಿ ತನ್ನ ಸ್ತ್ರೀಯೊಡನೆ ಹೋಗುತ್ತಿದ್ದ ಪುಂಡರೀಕನನ್ನು ಕಂಡು ದೂರದಿಂದಲೇ ತನ್ನ ಕೈಯಲ್ಲಿದ್ದ ಬಂದೂಖವನ್ನು ಬಾಲಕನಿಗೆ ಗುರಿಯಿಟ್ಟು ಹಾರಿಸಿದನು. ಅದು ಹೋಗಿ ಪುಂಡರೀಕನ ಕೈಗೆ ಬಡಿದು ಮೂರ್ಛೆಬಿದ್ದನು. ಪ್ರಾಣಾಪಾಯವೇನೂ ಆಗಲಿಲ್ಲ. ಘಾಬರಿಯಿಂದಲೂ ಆಶ್ಚರ್ಯದಿಂದಲೂ ಕೂಡಿದ ಅಬಲೆಯು ಓಡಿಹೋಗಲು ಪ್ರಯತ್ನಪಟ್ಟಳು. ಆದರೆ ತನಗೆ ಉಪಕಾರಮಾಡಲು ವಿಶೇಷ ಕುತೂಹಲನಾದ ಬಾಲಕನು ಏಟು ತಿಂದುಬಿದ್ದಿರಲು ಓಡಿಹೋಗಲುಮನಸ್ಸು ಬಾರದೆ ಅವನ ಶುಶ್ರೂಷಣೆಯಲ್ಲಿ ನಿರತಳಾದಳು. ಕೊಂಚಹೊತ್ತಿಗೆ ಆಕೆಯೂ ಬಂದೂಖವನ್ನು ಹಿಡಿದುಕೊಂಡು ಬರುತ್ತಿದ್ದ ಆ ಕಳ್ಳನನ್ನು ನೋಡಿದ ಕೂಡಲೇ ಘಾಬರಿಯಿಂದ ಬಂದೂಖವನ್ನು ಹಾರಿಸಿದವನು ಅವನೇ ಎಂದು ತಿಳಿದು ಘಟ್ಟಿಯಾಗಿ ಕಿರಿಚಿಕೊಳ್ಳುತ್ತಾ ಅಜ್ಞಾನವಾಗಿ ಬಿದ್ದು ಬಿಟ್ಟಳು. ಕಳ್ಳನು ಅವರನ್ನು ಸಮೀಪಿಸಿ, ಪುಂಡರೀಕನನ್ನು ಬಂದೂಖದಿಂದ ಸುಡುವುದರೊಳಗಾಗಿ ೩-೪ ಜನಗಳು ಜೊತೆಯಾಗಿ ಹಾಗೆ ಹಾರಿ ಕಳ್ಳನ ಮೈಮೇಲೆ ಬಿದ್ದು ಅತ್ತಿತ್ತ ಅಲುಗದ ಹಾಗೆ ಮಾಡಿಬಿಟ್ಟರು. ಕಳ್ಳನು “ತಾನೊಂದು ಬಯಸಿದರೆ ದೈವವೊಂದು ಬಯಸಿತು” ಎಂದು ಸುಮ್ಮನಾದನು.

ನಂತರ ಇಬ್ಬರು ಮನುಷ್ಯರು ಕಣ್ಣೀರು ಬಿಡುತ್ತಾ ಬಾಲಕ-ಬಾಲಕಿಯರಿಗೆ ಉಪಚಾರಮಾಡತೊಡಗಿದರು. ಮೊದಲು-ಮೊದಲು ಅವರುಳಿಯುವ ಸಂಭವವೇ ತೋರಲಿಲ್ಲ. ಕಡೆಗೆ ಅವರಿಬ್ಬರೂ ರೋದನಮಾಡಲು ಪ್ರಾರಂಭಿಸಿದರು. ಇದುವರಿಗಾಗಲೇ ಕಳ್ಳನು ವಿಪರೀತವಾಗಿ ಏಟುತಿಂದು ಚೀತನಗೊಳ್ಳುತ್ತಿದ್ದನು. ಕ್ರಮೇಣ ಬಾಲಕ-ಬಾಲಕಿಯರು ಚೀತನವುಳ್ಳವರಾಗಿ ತಮ್ಮನ್ನು

ಉಪಚರಿಸುತ್ತಿದ್ದ ಜನರಿಗೆ ಪ್ರಣಾಮವನ್ನು ಮಾಡಿದರು. ಸಕಲರೂ ಹರ್ಷಚಿತ್ತರಾದರು.

ಮಹಾಶಯರೇ—ಈ ಇಬ್ಬರು ಜನರು ಮತ್ತೆ ಯಾರೂ ಅಲ್ಲ. ಓರ್ವನು ಯುವತಿಯ ಪಿತನಾಗಿಯೂ, ಮತ್ತೊರ್ವನು ಪುಂಡರೀಕನ ಜನಕನಾಗಿಯೂ ಇದ್ದರು ಯುವತಿಯ ಹೆಸರು ಶುಶೀಲೆ. ಸುಶೀಲೆಯು ತಪ್ಪಿಸಿಕೊಂಡು ಇದುವರಿಗೆ ಎರಡು ದಿನಗಳಾಗಿದ್ದುವು. ಆ ಲಾಗಾಯಿತು ಆಕೆಯ ತಂದೆಯಾದ ವಿಜಯರಾಯನೂ ಮತ್ತು ಪುಂಡರೀಕನ ತಂದೆಯೂ ಇತರ ಮುಖಂಡರ ಸಹಾಯವನ್ನು ಹೊಂದಿ ಆಕೆಯನ್ನು ಹುಡುಕುವುದಕ್ಕೆ ಪ್ರಾರಂಭಿಸಿದನು. ಶುಶೀಲೆಯು ಪುಂಡರೀಕನಿಗೆ ಉಪಚಾರ ಮಾಡುತ್ತಿದ್ದ ಕಾಲದಲ್ಲಿ, ಕಳ್ಳನು ಬರುತ್ತಿರುವುದನ್ನು ಕಂಡು ಕೂಗಿಕೊಳ್ಳಲು, ಇವಳನ್ನು ಹುಡುಕುವುದಕ್ಕೆ ಅದೇ ಮಾರ್ಗದಲ್ಲಿ ಹೋಗುತ್ತಿದ್ದ ವಿಜಯರಾಯನೂ ಮತ್ತು ಆತನ ಸಹಾಯಕರೂ ಕೇಳಿ ಆ ಪ್ರದೇಶಕ್ಕೆ ಬಂದು ಕಳ್ಳನು ಕೈಕೊಂಡಿದ್ದ ಘೋರಕೃತ್ಯಕ್ಕೆ ಅಡಚಣೆಯಾದರು. ಕಳ್ಳನು ದೇವಪುರದ ಪುಂಡರ ಮುಖಂಡನಲ್ಲದೆ ಮತ್ತಾರೂ ಆಗಿರಲಿಲ್ಲ. ನಂತರ ಸಕಲರೂ ಊರನ್ನು ಸೇರಿದರು. ಕ್ರಮೇಣ ಪುಂಡರೀಕ ಮತ್ತು ಶುಶೀಲೆ ಇವರುಗಳಿಂದ ಎಲ್ಲಾ ವಿಚಾರಗಳೂ ಸಾಂಗವಾಗಿ ತಿಳಿದವು. ವಿಜಯರಾಯನೂ ಬಹಳ ಸಂತೋಷಪಟ್ಟನು, ಊರಿನ ಜನರೆಲ್ಲರೂ ಪುಂಡರೀಕನನ್ನು ಕೊಂಡಾಡಿದರು. ಕಳ್ಳನು ಸರಕಾರದವರಿಂದ ಕ್ಷಮೆ ವಾಗಿ ಶಿಕ್ಷೆ ಸಲ್ಲದ್ದನ್ನು. ಪುಂಡರೀಕನಂತಹ ಸುಕಮಾರನನ್ನು ಪಡೆದಂಥ ಮಾತಾಪಿತೃಗಳ ಸಂತೋಷಕ್ಕೆ ಪಾರವೇ ಇಲ್ಲ. ವಿಜಯರಾಯನು ಪುಂಡರೀಕನ ಸಾಹಸಕ್ಕೆ ಮೆಚ್ಚಿ ಆತನಿಗೆ ಬಹು ಮಾನಮಾಡಲು ಪ್ರಯತ್ನಪಡಲು, ಪುಂಡರೀಕನು ಅದನ್ನು ಸ್ವೀಕರಿಸದೆ, ತನ್ನ ಕಾರ್ಯವನ್ನು ತಾನು ನೆರವೇರಿಸಿರುವುದಾಗಿಯೂ ಅದಕ್ಕೋಸ್ಕರವಾಗಿ ತಾನು ಯಾವ ಪ್ರತ್ಯುಪಕಾರವನ್ನೂ ಹೊಂದುವುದಿಲ್ಲವೆಂದೂ ಪ್ರತ್ಯುತ್ತರಕೊಟ್ಟನು. ದೇಶದ ಎಲ್ಲಾ ಭಾಗದಲ್ಲಿಯೂ ಪುಂಡರೀಕನ ಕೀರ್ತಿಯು ಹರಡಿ ಎಲ್ಲರಿಂದಲೂ ಹೊಗಳಿಸಿಕೊಂಡನು.

ಸಹೋದರರೇ! ಇದಲ್ಲವೇ ಬಾಲಚಾರನ ಮುಖ್ಯ ಕರ್ತವ್ಯ! ಭಲೆ! ಪುಂಡರೀಕ! ಶಹಬ್ಬಾಸ್! ಬಾಲಚಾರ ಸೈನ್ಯಕ್ಕೆ ಒಳ್ಳೆ ಹೆಸರನ್ನು ತಂದಿರುವೆ! ಬಾಲಚಾರರು ಮಾಡುವ ಪ್ರಯತ್ನಗಳಿಗೆ ದೇವರು ಸದಾ ಸಹಾಯಕನಾಗಿರಲಿ.

ಪುಂಡರೀಕನು, ಅವನುಕಣ್ಣು ಮರೆಯಾಗುವವರೆಗೂ ಸುಮ್ಮನಿದ್ದು ನಂತರ ರಾತ್ರಿಯಲ್ಲಿ ಶಬ್ದವು ಕೇಳಿಬಂದ ಒಳಭಾಗವನ್ನು ಸೇರಬೇಕೆಂದು ಬಾಗಲಿನ ಬಳಿಗೆ ಬಂದು ನೋಡಲು, ಕಳ್ಳನು ಅದನ್ನು ಬಲವಾಗಿ ಭದ್ರಮಾಡಿದ್ದ ಕಾರಣ ತೆಗೆಯಲು ಬರಲಿಲ್ಲ. ಧೈರ್ಯಗುಂದದೆ ಬಾಲಚಾರ ಮಹಾಶಯನು ಬಹಳ ಕಷ್ಟಪಟ್ಟು ಗೋಡೆಯನ್ನು ಒಡೆದು ಒಳಕ್ಕೆ ಪ್ರವೇಶಿಸಿ, ಅಲ್ಲಿಯ ವ್ಯಾಪಾರಗಳನ್ನು ನೋಡಿ ನಡುಗಿಹೋದನು. ತನಗೆ ಕಾಡಿನಲ್ಲಿ ಕೇಳಿ ಬಂದ ರೋದನಧ್ವನಿಯು ನೆನಪಿಗೆ ಬಂದಿತು.

ಒಬ್ಬ ಸ್ತ್ರೀಯು ಕೈಕಾಲುಗಳು ಭದ್ರವಾಗಿ ಕಟ್ಟಲ್ಪಟ್ಟಿದ್ದವು. ಬಾಯಲ್ಲಿ ಬಟ್ಟೆಯು ತುರಕಟ್ಟಿದ್ದಿತು. ಪುಂಡರೀಕನು ಸಾವಕಾಶಮಾಡದೆ ಮೊದಲು ಬಾಯಿಯಿಂದ ಬಟ್ಟೆಯನ್ನು ತೆಗೆದು ನಂತರ ಕೈಕಾಲುಗಳನ್ನು ಬಿಚ್ಚಿದನು. ಕೊಂಚ ವಿಶ್ರಾಮಾನಂತರ ಆಕೆಯು ಪೂರ್ವೋತ್ತರಗಳನ್ನು ವಿಚಾರಮಾಡಲು, ಆಕೆಯು ದೇವಪುರದ ಒಬ್ಬ ವರ್ತಕನ ಮಗಳೆಂತಲೂ, ತನ್ನನ್ನು ಬಲಾತ್ಕಾರದಿಂದ ಕಳ್ಳನು ಆ ಅರಣ್ಯಕ್ಕೆ ಎಳೆದು ಕೊಂಡು ಬಂದನೆಂತಲೂ ಅವನ ಮಾತಿಗೆ ಆಕೆಯು ಒಪ್ಪದಿರಲು, ಈ ಬಗೆಯ ಶಿಕ್ಷೆಯನ್ನು ಕೊಟ್ಟು ಹೋದನೆಂತಲೂ ಮತ್ತು ದೇವಪುರದ ಹಾದಿಯು ಆಕೆಗೆ ಪರಿಚಯವಿರುವದೆಂದೂ ತಿಳಿಯಬಂದವು.

ಆಗ ಪುಂಡರೀಕನು ಆಕೆಯನ್ನು ಕುರಿತು, “ನಾನೂ ದೇವಪುರಕ್ಕೆ ಹೋಗುವವನು. ದಾರಿ ತಪ್ಪಿ ಈ ಅರಣ್ಯವನ್ನು ಪ್ರವೇಶಿಸಿ ನಿಮ್ಮನ್ನು ಕಾಪಾಡಲು ಸಮರ್ಥನಾದೆನು. ಕಾಲವಿಳಂಬಕ್ಕೆ ಅವಕಾಶವಿಲ್ಲ. ಆದುದರಿಂದ ಈ ಕೊಂಚವೂ ಅನುಮಾನಪಡದೆ, ನನ್ನನ್ನು



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## ಪ್ರಬುದ್ಧ ಕರ್ಣಾಟಕ.

ಸೆಂಟ್ರಲ್ ಕಾಲೇಜಿನ ಕರ್ಣಾಟಕ ಸಂಘದಿಂದ ಪ್ರಕಟಿಸಲ್ಪಡುತ್ತಿರುವ ಉತ್ತಮತರದ ಸಾಹಿತ್ಯ ಪತ್ರಿಕೆ. ವಿನಾಯಕನ ಹಬ್ಬ, ದೀಪಾವಳಿ, ಸಂಕ್ರಾಂತಿ, ಮತ್ತು ಕಾಮನ ಹಬ್ಬ, ಈ ರೀತಿ ವರ್ಷಕ್ಕೆ ನಾಲ್ಕು ಸಂಚಿಕೆಗಳು ಹೊರಡುತ್ತವೆ. ಇದರಲ್ಲಿ ಶಿಲ್ಪ ಮತ್ತು ಸಾಹಿತ್ಯ ವಿಷಯ ಕವಾದ ಉಪನ್ಯಾಸಗಳೂ ಸಣ್ಣ ಕಥೆಗಳೂ ಗ್ರಂಥವಿಮರ್ಶೆಗಳೂ ಸಾಹಿತ್ಯವಿಚಾರಗಳ ಸಾರಾಂಶಗಳೂ ಅವುಗಳ ಮೇಲಣ ಅಭಿಪ್ರಾಯಗಳೂ ರಂಜಕವಾದ ರೀತಿಯಲ್ಲಿ ಬರೆಯಲ್ಪಟ್ಟು ಮುದ್ರಿತವಾಗುತ್ತಿವೆ. ವಾರ್ಷಿಕ ಚಂದಾ ಅಂಚೆಯವೆಚ್ಚ ಬೇರೆ.

ರೂ. ೬. ಪೈ.  
ಪೋಷಕರಿಗೆ ೩ ೦ ೦  
ಸರ್ಕಾರಿ ಸಂಸ್ಥೆಗಳು, ವಾಚನಾಲಯಗಳು  
ಮತ್ತು ಪುಸ್ತಕ ಭಂಡಾರಗಳಿಗೆ ೨ ೦ ೦  
ಸಾಮಾನ್ಯ ಚಂದಾದಾರರಿಗೆ ೧ ೦ ೦  
ಗೌ|| ಕಾರ್ಯದರ್ಶಿ,  
ಕರ್ಣಾಟಕ ಸಂಘ,  
ಸೆಂಟ್ರಲ್ ಕಾಲೇಜು, ಬೆಂಗಳೂರು.

ದೇಶೀಯ ವಿದ್ಯಾಶಾಲಾ ಪತ್ರಿಕಾ-  
ಬೆಂಗಳೂರು.

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ಉತ್ತಮ ತರದ ಪತ್ರಿಕೆ.

ವರ್ಷಕ್ಕೆ ನಾಲ್ಕುಸಂಚಿಕೆ. ಪ್ರತಿ  
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ಚಂದಾ ೮ ಆಣೆಗಳು ಮಾತ್ರ ( ಅಂ  
ಚೆ ವೆಚ್ಚ ಬೇರೆ ) ವಿದ್ಯಾರ್ಥಿಗಳೆಲ್ಲ  
ರೂ ತರಿಸಿಕೊಳ್ಳಬೇಕಾದುದು.

ಸಂಪಾದಕರು,

ದೇಶೀಯ ವಿದ್ಯಾಶಾಲಾ ಪತ್ರಿಕಾ,  
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